ΘΡΗΝΟΙΚΟΣ.

THE HOUSE OF MOVRNING;

FVRNISHED

With { Directions for / Preparations to / Meditations of / Consolations at } the houre of Death.

G-2-26

DELIVERED IN XLVII. SERMONS.

PREACHED AT THE Funeralls of divers faithfull servants of Christ.

By { *Daniel Featly* / *Martin Day* } { *Richard Sibbs* / *Thomas Taylor* } Doctors in Divinitie;

And other Reverend Divines.

BIBL. CANT. CAD.

ECCLES. 7.4.

The heart of the wise, is in the house of Mourning: but the heart of fooles, is in the house of mirth.

Ambr. de obit. frat. *Non amitti sed præmitti videntur quos sed non absumptura mors, sed æternitas receptura est.*

Seneca Ep. 77. *Iter imperfectum est, si in media parte aut citra petitum locum steterit: vita non est imperfecta si honesta, ubicunq; desieris, si benè desieres, tota est.*

LONDON,
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TO THE CHRISTIAN READER.

THere is no man that can plead ignorance to the universall Decree of God concerning the necessitie of Mans mortalitie: *It is appointed for all men once to die*: and every man can say as that wise woman of *Tekoaeh*, *We are all as water spilt upon the ground.* There is no Age, Estate, Condition or ranke of men, but have beene foyled with that invincible Champion death; who riding up and downe the world upon his pale Horse above these five thousand yeares, hath with an impartiall stroke laid all flat before him: some in their Infancie have proved what it is to die before they knew what it was to live; others in the strength of Youth; some in their Old age: rich and poore, high and low, of all sorts; young men may die, old men must die; even those that are stiled Gods (and that by no fawning Sycophant, but by God himselfe) their mortality proves them to be men to themselves, though they be as Gods to others: and as *Epictetus* once told the Emperour, *That to be borne, and to dye was common both to Prince and Beggar.* The sicknesses and miseries of this world have made the proudest *Painims* to confesse with *St. Peter* to *Cornelius*, *Even I my selfe also am a mortall man*: so that experience (as well as Scripture) concludes, *What man is he that liveth and shall not see death?*

There are no ingredients in the ſhop of Nature that are ſufficiently cordiall to fortifie the heart againſt this King of terrors or his harbingers: the velvet ſlipper cannot fence the foote from the gout, nor the gold ring the finger from a fellon; the richeſt Diademe cannot quit the head-ach, nor the purple Robe prevent a Fever: Beauty, ſtrength, riches, honour, friends, nor any, nor all can repeale that ſentence, *Duſt thou art, and to duſt thou ſhalt returne.* Every fitt of an ague, and every diſtemper of this fraile conſtitution being as a light skirmiſh before the maine battell of death, wherein weake man being vanquiſhed, is led captive to his long home: and when once the lines of mortalitie are drawne upon the face of the faireſt mortall, hee becomes a ghaſtly ſpectacle (how lovely ſoever before) and the concluſion is, *bury my dead out of my ſight.* This inevitable neceſſitie, however it be confeſſed and acknowledged of all; yet lamentable experience teacheth that in the Chriſtian world moſt men ſo live as though they ſhould never die, and at length they ſo die as though they ſhould never live againe, and when the time of their diſſolution commeth, their ſoules are rather chaſed out by violence, then yeelded to God in obedience.

Indeed to a wicked man death is the *beginning of ſorrowes,* it is a trap-dore to let him downe to the everlaſting dungeon of Hell; but the children of God (though they cannot ſcape the ſtroke, yet) they are freed from the ſting of death, they can play upon the hole of this aſpe without danger, and welcome the grimmeſt approch of this Gyant with a ſmile, being freed from the hurt of him, by *Him* that is the *Captaine of the Lords Hoſte, who hath aboliſhed death, and brought life and immortalitie to light;* ſo that the ſting of it being plucked out, and the ſuffering ſanctified by Chriſt, death is become to every beleever but a *darke entry* to the glorious Pallace of *Heaven.*

Now as it is Gods tender mercy to his children, that their

their conflict and miſery ſhould be temporary, but their perfect happines eternall; ſo it ſhould be their care in this little ſpace of time alotted them, (whereupon their everlaſting condition depends) ſo to provide that they may live happily where they ſhall live eternally: and ſince we cannot eſcape death, to prepare for it, that we may get the ſight of this Baſiliske before it approach; and ſo avoid the danger of it. Wretched is the eſtate of that man, who when theſe ſpirituall *Philiſtims* (the terrors of death) make warre upon him, ſhall have juſt cauſe to ſay, *The Lord is departed from me*: the death of ſuch a one will bee like the ſleepe of a franticke man, who when the malignant humour is concocted, awakes in a greater rage then he lay downe; whereas to him that is wiſe to conſider his latter end, death is no way dreadfull; death may kill him, but it cannot hurt him; it doth free him from temporary miſery, but cannot hinder him from eternall felicity: and as that noble Captaine of *Thebes*, who having gotten the victory over his enemies, but withall, received his mortall wound, he made this his grand enquirie, *whether his weapons were ſafe or no? whether his buckler was not in his enemies hands?* and when it was replied all was ſafe, he died with a great deale of cheerefulnes and fortitude. So when a Chriſtian is to grapple with death, his maine care is that his Buckler of *faith*, and the helmet of his *ſalvation*, his *hope*, that they be ſafe to guard his ſoule, and then he paſſeth not much what becomes of his outward man, hee dies in peace and confidence.

Now that wee may bee fitted to encounter with this laſt enemy (beſides the manifold helps which God hath reached to us in his word, in the paſſages of his providence, in the frequent examples of mortalitie before us continually, and in our owne ſenſible approaches to the gates of death; I ſay, beſides theſe and infinite more,) this enſuing Volume (with ſo much care and paines com-

compiled) by Gods blessing, and our endeavours, may prove no small furtherance in our Pilgrimage; *Each Sermon therein being as a severall Legacie bequeathed by those, upon the occasion of whose deaths they were preached as by so many Testators, who themselves have made a reall experiment of mortality, and left these for our instruction that survive them.* It is true the dayly examples of mortaltie are so many reall Lectures, that by a kinde of dumbe oratorie perswade us to expect our end, but as they are transient, so our thoughts of them vanish; therefore it can bee no small advantage to have in continuall readines that which may furnish us abundantly with meditations in this kind.

It was a custome in former times for men to make their sepulchres in their gardens, to mind them of death in the midst of the pleasures of this life. This present worke may not unfitly be tearmed a Garden, wherein whosoever takes a dayly walke, may gather in the severall beds thereof those wholsome flowers and hearbs, which being distilled by serious meditation, will prove water of life to a fainting spirit: in some hee shall finde instruction, in some incitation, in others consolation, in all profit. Here thou shalt finde that *Lethall gourd* sprung up by *Adam* his transgression, that makes all his posterity cry out, *There is death in the Pot.*

There thou mayst gather hearbs of grace, as a counter-poyson against the malignity of death: in a third there is the spirituall *Heliotropium* opening with joy to the Sunne of righteousnesse, the hope of a blessed resurrection. Doe the glittering shewes of outward things make thee begin to over-fancie them? heere thou shalt finde how little they will availe in death: the consideration whereof will make them like that precious stone which being put into the mouth of a dead man loseth it's vertue: art thou over-burthened with afflictions? here thou art supported in the expectation of *a farre more exceeding weight of glory*: art thou ready to faint under thy

 labours?

labours? here thou ſhalt finde a time of reſt, and of reaping: doth the time ſeeme over-long, that thy patience begins to flag? heere thou haſt a promiſe of thy Saviours ſpeedy comming. In a word, be thy eſtate and condition what it will be; heere thou mayſt have both directions to guide thee, and comforts to ſupport thee in thy journey on earth, till thou arrive at thy Countrey in Heaven.

Certainely, there is no man can ſleight and undervalue ſo deſerving a Worke, but hee ſhall diſcover himſelfe either to be ignorant, or idle, or ill affected; eſpecially when ſo judicious and learned men have thought it a fit concomitant for their ſeverall labours, which they have added for the accompliſhment of it: Therfore take it in good worth, improve it for the good of thy ſoule; that being armed and prepared for death when it ſhall approach; thou mayſt have no more to doe but to die, and mayſt end thy dayes in a ſtedfaſt aſſurance, *That thy ſinnes ſhall be blotted out when the time of refreſhing ſhall come from the preſence of the* LORD.

Thine in him who is the Reſurrection and the life.

H. W.

THE TABLE.

THe Stewards Summons. Page 1.

TEXT.

LVKE 16. 2.

Give an account of thy Stewardſhip, for thou mayſt be no longer Steward.

The praiſe of Mourning. Page 29.

ECCLESIASTES. 7. 2.

It is better to goe to the houſe of Mourning, then to the houſe of Feaſting: for that is the end of all men, and the living will lay it to his heart.

Deliverance from the King of feares. Page. 55.

HEBREVVES. 2. 14. 15.

14 *Foraſmuch then as the Children are partakers of fleſh and bloud, hee alſo himſelfe likewiſe tooke part of the ſame, that through death he might deſtroy him that had the power of death, that is the Divell.*

15 *And deliver them who (through the feare of death) were all their life time ſubject to bondage.*

The perfection of Patience. Page. 79.

IAMES. 1. 4.

But let patience have her perfect worke, that you may bee perfect and intire, wanting nothing.

A Reſtraint of exorbitant paſſion. Page 101.

2 SAM. 12. 22. 23.

22 *And he ſaid, while the Child was yet alive, I faſted and wept, for I ſaid, who can tell whether God will be gracious to me that the Child may live?*

23 *But now he is dead, wherefore ſhould I faſt? Can I bring him back againe? I ſhall goe to him, but he ſhall not returne to me.*

The ſting of Death. Page. 121.

1 COR. 15. 56.

The ſting of death is ſinne, and the ſtrength of ſinne is the Law.

The deſtruction of the Deſtroyer. Page. 135.

1. COR. 15. 16.

The laſt enemie that ſhall be deſtroyed is death.

The Worlds loſſe, and the righteous mans gaine. Page. 151.

ESAY. 57. 1.

And mercifull men are taken away, none conſidering that the righteous is taken away from the evill to come.

The

The good mans Epitaph. Page. 177.

REVEL. 14. 13.

I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit that they may rest from their labours, and their workes doe follow them.

The Christians Center. Page. 193.

ROM. 14. 7. 8.

7 *For none of us liveth to himselfe, and no man dyeth to himselfe.*
8 *For whether we live, we live to the Lord; and whether wee die we die unto the Lord; whether we live therefore or die we are the Lords.*

The improvement of Time. Page. 213.

1 COR. 7. 29. 30. 31.

29 *But this I say Brethren, the time is short, it remaineth that both they that have wives, be as though they had none.*
30 *And they that weepe, as though they wept not; and they that rejoyce as if they rejoyced not, and they that buy as though they possessed not.*
31 *And they that use this world, as not abusing it; for the fashion of this world passeth away.*

Securitie surprized. Page. 235.

1 THESSAL. 5. 3.

For when they shall say peace and safety: then sudden destruction commeth upon them as travaile upon a woman with child, and they shall not escape.

A Christians victory or conquest over deaths Enmitie. Page 263.

1 COR. 15. 26.

The last Enemie that shall be destroyed is death.

The great Tribunall, Gods scrutinie of Mans secrets. Page 283.

ECCLESIAST. 12. 14.

For God will bring every worke into judgement, with every secret thing, whether it be good, or whether it be evill.

A Triall of Sinceritie. Page 299.

ESAY. 26. 8. 9.

8 *Yea, in the way of thy judgements (O Lord) have wee waited for thee: the desire of our soule is to thy name, and to the remembrance of thee.*
9. *With my soule have I desired thee in the night, yea, with my Spirit within me will I seeke thee early; for when thy judgements are in the earth the Inhabitants of the world will learne righteousnesse.*

The expectation of Christs comming. Page 321.

PHIL. 3. 20. 21.

20. *For our conversation is in Heaven, from whence we looke for the Saviour, the Lord Jesus Christ.*
21. *Who shall Change our vile body, that it may bee fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himselfe.*

Christs Precept and Promise, or security against death. Page 345.

IOHN 8. 51.

Verily verily I say unto you, if a man keepe my saying, he shall never see death.

The Young-mans liberty and limits. Page 367.

ECCLESIAST. 11. 9.

Rejoyce, O young-man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgement.

Abrahams *Purchase.* Page 385.

GEN. 23. 4.

I am a stranger and sojourner among you, give me a Possession of a burying place with you, that I may bury my dead out of my sight.

Gods esteeme of the death of his Saints. Page 401.

PSAL. 116. 15.

Precious in the sight of the Lord is the death of his Saints.

The desire of the Saints after immortall glory. Page 415.

2 COR. 5. 2.

For in this wee groane earnestly, desiring to be cloathed upon, with our house which is from Heaven.

The careleſſe Merchant. Page 437.

MAT. 16. 26.

What is a man profited, if he shall gaine the whole world and loſe his soule?

Christs second Advent. Page 449.

Behold I come shortly, and my reward is with me, to give every man according to his workes.

The Saints longing for the great Epiphanie. Page 467.

TITVS 2. 13.

Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Iesus Christ.

Lifes Apparition and Mans Dissolution. Page 481.

IAMES 4. 14.

For what is your life? it is even a vapour that appeareth for a little while, and then vanisheth away.

Saints and Trumpet. Page 499.

ROM. 13. 11.

And that knowing the time, that now it is high time to awake out of sleepe.

The Righteous mans resting place. Page 517.

GEN. 15. 1.

After these things the word of the Lord came to Abraham in a vision, saying, Fear not Abraham, I am thy shield, and thy exceeding great reward.

The

The righteous Iudge. Page. 335.

IAM. 2. 12.

So speake yee, and so doe, as they that shall be judged by the law of libertie.

Sinnes stipend, and Gods munificence. Page. 555.

ROM. 6. 23.

For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.

The profit of afflictions. Page. 571.

HEB. 12. 10.

For they verily for a few dayes chastened us after their owne pleasure; but hee for our profit, that we might be partakers of his holinesse.

Spirituall Hearts-ease. Page 591.

IOHN 14. 1. 2. 3.

1 *Let not your hearts be troubled, beleeve in God, beleeve also in me.*
2 *In my Fathers house are many mansions, if it were not so, I would have told you, I goe to prepare a place for you,*
3 *And if I goe to prepare a place for you, I will come againe and receive you unto my selfe, that where I am, there you may be also.*

Faiths Triumph over the greatest trialls. Page 611.

HEB. 11. 17.

By faith Abraham when he was tryed, offered up his sonne Isaack, *and hee that had received the promise offered up his onely begotten Sonne.*

The Priviledge of the Faithfull. Page 627.

1 PET. 3. 7.

As heires together of the grace of life.

Peace in Death. Page 643.

LVKE 2. 29.

Lord now lettest thou thy servant depart in peace according to thy word.

The vitall Fountaine. Page 693.

IOHN. 11. 25 26.

25. *Iesus said unto her, I am the resurrection and the life; he that beleeveth in me, though he were dead yet shall he live.*
26 *And whosoever liveth and beleeveth in me, shall never die.*

Death in Birth. Page 713.

GEN. 35. 19.

And Rachel died.

The death of Sinne, and life of grace. Page 727.

ROM. 6. 11.

Likewise reckon ye also your selves to bee dead unto sin, but alive unto God through Iesus Christ our Lord.

Hopes

Hopes Anchor-Hold. 751.

1 COR. 15. 19.

If in this life onely we have hope in Christ, we are of all men most miserable.

The Platforme of Charitie. Page 769.

GAL. 6. 10.

As we have therefore opportunity, let us doe good to all, especially to them that are of the houshould of faith.

Death prevented. Page 799.

IOB. 14. 14.

All the dayes of my appointed time will I wait till my change shall come.

Iter noviſſimum, *or Man his last Progresse.* Page 817.

ECCLESIAST. 12. 5.

Man goeth to his long home, and the mourners goe about the streetes.

Tempus putationis, *or the ripe Almond gathered.* Page 835.

GEN. 15. 15.

And thou shalt goe to thy Fathers in peace, thou shalt be buried in a good old age.

Io Pæan, *or Christs Triumph over death.* Page 847.

1 COR. 15. 55.

O death where is thy sting? O grave where is thy victory?

Fato Fatum, *The King of Feares frighted.* Page. 859.

HOS. 13. 14.

O Death I will be thy plagues.

Vox Cœli, *The Deads Herauld.* Page 869.

APOC. 14. 13.

And I heard a voyce from Heaven, saying unto me, write, blessed are the dead which die in the Lord, from henceforth, &c.

Victoris Brabæum, *or The Conquerors Prize.* Page 881.

APOC. 14. 13.

So saith the Spirit, that they may rest from their labours, and their workes follow them.

Faith's Eccho, or the Soules AMEN.

REVEL. 22. 19.

AMEN, *Even so come Lord Iesus.*

The end of the TABLE.

The ERRATA.

PAge 815. line 15. read *not posse*. p. 826. l. 30. r. *summa*. p. 841. l. 4. r. *soror*. p. 839. put out, *the promise of*. p. 842. l. 29. r. *Gibiline*. & *in marg.* r. *hominis*, & *ultimam resurrectionem*. p. 843. l. 14. r. *the Goats*. p. 846. in *Marg.* r. *Possid*. p. 150. l. 34. r. *strainer*. p. 853. l. 33. r. *Anacreon*. p. 860. in *marg.* r. *tuus*, & *venenati*. p. 870. l. 8. r. *Eminet*. p. 874. l. 44. r. *nullas*. p. 879. l. 24. r. *Lapide*. p. 885 l. 15. r. *immunitie*. p. 886. l. 10. r. *actually*. p. 887. l. 18. r. *Hill*. p. 889. l. 13. r. *caribe*. & in *Marg.* r. *qui assignat singulos domicilio*. & infra, *regno Caelesti*. p. 891. l. 12. r. *import no lesse*. p. 892. l. 22. r. *faithfull*. p. 894. l. 14. r. *Euripum*, *Euripus*.

THE STEVVARDS SUMMONS; OR, THE DAY OF ACCOVNT.

MAT. 25. 19.

After a long time the Lord of thoſe ſervants commeth and reckoneth with them.

ROM. 14. 12.

So then every one of us, ſhall give account of himſelfe to God.

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THE STEWARDS SVMMONS.

SERMON I.

LVKE 16.2.

Give an account of thy Stewardship, for thou maist bee no longer Steward.

IN the Chapter going before, our blessed Lord and Saviour had preached the Doctrine of the free grace of God in the remission of sinne, and receiving of repenting and returning sinners, in the parable of an indulgent Fathers receiving of a prodigall Sonne. The Pharisees were a people that hardned their owne hearts, and scoffed at every thing that Christ delivered: therefore now in this Chapter, hee commeth to summon and warne them to appeare before God, the great Master of the world, to *give an account of their stewardship*, that by the consideration of Gods proceeding in the day of judgement, they might know the better how to prize the remission of sinnes in the day of grace. This hee doth, by presenting to them a Parable, of a certaine *rich man*, that had *a steward who was accused unto him, that hee had wasted his goods*, calleth him to an *account*: and to the end that the Pharisees might not thinke that it was a matter to be jested withall, and that such considerations as these were to be slighted, hee telleth them, how the *unjust steward* having received this summons and warning from his Master, that hee must come to a reckoning, hee forthwith fot his owne temporall good, casteth about that hee may the better be fitted to give up his *account*: thereby

The coherence.

thereby teaching them, and in them all the world, that if this *ſteward* here, (for his owne temporall benefit) was thus carefull to prepare himſelfe, how much more ſhould they, and every one bee carefull to prepare themſelves for that great day of account, wherein God will come to judge the world, and bring to light all things that are hid in darkneſſe.

In theſe words yee have two things conſiderable.

Deviſion of the words.

A Narration & An Application } of the Parable.

The Narration is twofold.

Of the { Perſons. Proceeding.

Of the Perſons: in the firſt verſe. A Rich man, and his ſteward.

Of the proceeding, in the ſecond verſe, the Rich man, upon the information made againſt his *ſteward* that hee had *waſted his goods*, calleth him to an *account*. *Give an account of thy ſtewardſhip, for thou maiſt bee no longer ſteward.* The ſteward (in the third and fourth verſes) upon this ſummons falleth firſt to conſult, and after to reſolve, as wee ſhall ſee afterward.

In this verſe then that I have read, you ſee here is firſt the Summons or warning. *Give an account.*

Secondly, the reaſon of that Summons, *for thou mayeſt bee no longer Steward.* The day is ended, now *give an account* of thy worke, thou muſt goe out of thy office, *now give an account* how thou haſt behaved thy ſelfe in thy office: thou muſt be no longer ſteward, therefore *give an account of thy ſtewardſhip.*

In the firſt, the Summons and calling of this *Steward* to an *Account*, yee have cleerely offered to yee theſe two propoſitions, Conſiderations, or Concluſions.

Propoſ. 1. Every man in the world is Gods Steward.

Firſt, That every man in the world is Gods ſteward.

Secondly, That every one of Gods ſtewards muſt bee brought to a reckoning.

Firſt (I ſay) *Every man in the world is Gods ſteward.* If yee aske me who it is that is here called a *Steward*? The text tels yee, that it is he that *muſt give an account* to his Maſter.

If you aske me who is the Maſter? It is God. If then God be the Maſter, and if every man muſt *give an account* and reckoning to God, then every man is the *Steward* here intended in this Text. That every man muſt give a reckoning to God, it appeareth 2 Cor. 5. 10. *Wee muſt all appeare before the judgement ſeat of Chriſt, to give an account of the things wee have done in this life, whether they*

bee good or evill. All men: That which is here expreſſed by the Apoſtle in plaine termes, *All men.* Is more parrabollically and obſcurely expreſſed by Chriſt in this word *Steward. Give an account of thy ſtewardſhip.* So that the *Concluſion* remaineth cleare, and is directly gathered from the text. *That every man in the world is Gods ſteward.* There is no man or woman in the world, but in ſome reſpect or other, is the *ſteward* here, that muſt be called to an *account.* Proved.

That every man is a *Steward,* will appeare if wee conſider two things.

Firſt, what every man receiveth from God.

Secondly, what God expects from every man.

Man receiveth from God, that which a Steward doth from his Lord.

God expects from every man, that which a Lord expects from his Steward.

Firſt (I ſay) man receiveth from God that which a ſteward doth from his Maſter: That is, ſuch goods, ſuch abilities, as whereby hee may be of uſe for ſuch a place, as the Maſter ſhall ſet him in the familie. All the world is but Gods great familie, all the fittings and endowments of men, are the talents, the gifts, that God hath intruſted men with: ſome have the gifts of the world, riches, and places of authoritie, theſe are gifts committed to thoſe kind of *ſtewards:* Others have the gifts of the body, as health and ſtrength, their ſenſes, and lives, and the like: theſe are gifts committed to theſe kind of *ſtewards:* others have the gifts of the mind, underſtanding, and wiſdome, and policie: and to all theſe ſome have ſpirituall graces. According as men are furniſhed with theſe gifts, and according to their ſeverall qualifications with theſe endowments, they all receive them from God as *ſtewards.* 1. By what every one receiveth from God.

Secondly: if wee conſider what God expects from men: he expects that which a Lord doth from his Steward. 2. By what God expects from every one.

Firſt, that they acknowledge him to be the chiefe, to acknowledge that they hold all from him, that they have it not from themſelves or for themſelves, this is that which every Maſter expects from him to whom hee committeth his treaſure: And this would God have all men doe. God ſpeakes that truly that *Benhadad* ſpake proudly, and falſly to the King of Iſrael: *thy ſilver is mine, and thy gold is mine, and thy daughters and wives are mine, and thy vineyards and thy orchards are mine.* So may God ſay truly, All are his, *the Earth* (ſaith *David*) *is the Lords and the fulneſſe thereof.* Pſal. 24. 1. Hee is the great poſſeſſiour of all things.

God (as hee poſſeſſeth all things) ſo hee letteth out parcels of his poſſeſſions to the ſonnes of men. To ſome a larger portion of the earth then to others, yet they are but Tenants at will;

and Tenants upon certaine conditions and reſervations, wherein this great Lord bindeth thoſe that hold any thing of him.

man doe not waſte his goods.

And the firſt Condition, or reſervation that hee ties all his *ſtewards* unto is this, that they waſte not his goods, that they ſcatter them not abroad vainly or unprofitably. Now a man that hath riches, if hee releeveth not the poore: a man that hath authoritie, and helpeth not the oppreſſed; a man that hath wiſedome, and inſtructeth not the ignorant. In a word, A man that hath any abilities, if hee be not of uſe unto others with it, this man ſcattererh his Maſters goods, and is like that *unprofitable ſervant, that hid his Talent in a napkin*, and therefore was *bound hand and foot, and caſt into utter darkneſſe*. This was the accuſation that was brought againſt this *ſteward* here, that *hee had waſted the goods of his Lord*, that is, that hee had ſpent them vainly, he was no honour to his Maſter, there came no profit to the houſhold by it. That's the firſt.

2. That they doe not abuſe them to ill ends.

The ſecond thing that this great Lord expects of all his *ſtewards* is, that as they doe not ſcatter his goods, nor vainly waſte them, ſo that they ſhould not abuſe them to ill ends. There are a generation of men in the world that fight againſt God with his owne weapons, and that uſe all their ſtrength, and wiſdome and power, to maintaine a faction of rebellion againſt him: that ſide with the wicked of the world againſt his lawes and ordinances: and this is the greateſt unthankfulneſſe that can bee. If a king ſhould raiſe a ſervant to honour, and beſtow offices and dignities upon him, and yet if hee ſhould raiſe an Armie againſt him, and ſet himſelfe againſt all his lawes, what greater unthankfulneſſe? what greater enmitie? therefore it was the ſpeech of that parrabolicall King in the 19. *Luke*. (which is Chriſt the king of the Church) *theſe mine enemies that would not that I ſhould reigne over them, bring them hither, and ſlay them before mee*. Such is the ſtate of all thoſe men that have wealth and abuſe it, *conſume it upon their luſts*, (as Saint *Iames* ſpeakes) upon their pride, in exceſſe in apparell, meates, &c. that have wit, and ſpend it like *Turtullus* to crie downe the wayes of God, to harden themſelves and others in the courſe of ſin: that have greatneſſe and authoritie, and miſ-imploy it to the cruſhing of good perſons, and good cauſes: theſe and the like are *ſtewards* that abuſe their Maſters goods, miſ-imploy them to his diſhonour, theſe Chriſt counteth his enemies, and hee will not beare it.

Luke 19. 27.

Iames 4. 3.

3. To doe him Homage.

There is a third thing that God expects of all his *ſtewards*, and that is this, that they ſhould doe him Homage, that they ſhould appeare at his Court dayes. Gods Sabbaths are Gods Court dayes, wherein hee calleth and aſſembleth his ſervants together. Hee will have every one to waite there upon him, that they may know

know his will: as *Cornelius* bringeth his familie together, and ſaith he, *Wee are all preſent to heare what is commanded thee of God.* So God (I ſay) will have his ſervants preſent at his Court dayes: and not only ſo, not only to be preſent there, to heare his will, and to underſtand his mind, but to ſubmit to his orders, to yeeld obedience to his lawes, to be governed by his rules. God hath certaine rules to which hee will have every man ſubject, there be rules for Magiſtrates, for Miniſters, for Maſters, for Parents, for ſervants, for children, for all: and hee is a rebell, and carrieth not himſelfe as Gods *ſteward*, that doth not keepe the rules that God hath ſet up in his owne houſe. Acts 10. 33.

Againe fourthly. God expects this from all his ſtewards, that whenſoever hee ſendeth his Bayliffs for rent, that they returne him the fruit of his owne ground. Every ſoule is Gods ground, from which God expects ſome fruit or other, and hee ſends his Bayliffs, his ſervants, continually to gather theſe fruits from men. When hee ſends a poore man to the rich, there's a Bayliffe ſent to him, to gather ſome fruit of his wealth. When hee ſends an oppreſſed man to thoſe that are in authoritie, there's a Bayliffe ſent to him, to gather the fruit of his power and greatneſſe. When he ſends an ignorant man to thoſe that have wiſedome and knowledge, there's a Bayliffe ſent to him, to gather the fruit of his knowledge. And ſo wee may ſay of all things whatſoever: whatſoever indowments of body, or mind, or eſtate, any man hath, if another need it, that other is Gods Bayliffe, ſent to him to call for his rent, to call for the fruit of his ground, and thou muſt returne it by ſuch a one, for thou art but a *ſteward*: and you know how fearfull the proceedings of the great King was in the 21. Matt. *Hee ſent his ſervants to the husbandmen*, to thoſe to whom hee had let out his ground, to receive the fruits of it, and there was none; what was the iſſue of it? *Hee was full of wrath: and commeth upon the husbandmen and ſlew them.* So when God ſhall ſend the poore to thee for reliefe, and thou helpeſt him not: ſhall ſend the ignorant to thee for inſtruction, and thou informeſt him not: ſhall ſend any one to thee that may have uſe of thy gifts and abilities, and thou doeſt not imploy them that way, thou denieſt the great Lord the fruit of his owne ground, and art of the number of thoſe husband-men that muſt expect this at his hands to bee ſlaine in his wrath. 3. To returne him fruit. Matt. 21. 33.

Yee ſee the point opened, that all men are Gods *ſtewards*, both in reſpect of what God hath beſtowed on them, and what God doth expect from them.

I come briefly now to make ſome uſe of this.

Are all men Gods *ſtewards*? Then certainely there is ſome worke required of every man in the world by vertue of this title *Vſe.*

put upon him, that hee is Gods *ſteward*. It concernes therefore Every one to looke to his place.

Two things required of a Steward.

There are two things required of every *ſteward*.

First a diſpenſation.

Secondly, a right ordering of his diſpenſations.

1. Diſpenſation.

First a Diſpenſation. For a *ſteward* yee know is appointed for laying out, hee is made for others, not for himſelfe, for the good of the familie in which hee is ſet, not for his owne benefit. God hath made every creature to bee for the uſe of others, and not for it ſelfe: thoſe heavenly bodies. the Sunne, and Moone, and Stars, their motion and influences are for us, for the ſervice of the world: the Earth with the fruits of it; the Beaſts, and all are for the ſervice of man. So every man in his ſeverall place, hath ſome worke to doe for others, ſome abilities given him for the

Rom 13.4. ſervice of others. Hence it is that the Magiſtrate is ſaid to bee *the miniſter of God for the peoples good*. Hence it is that Miniſters are ſaid to be *the ſervants of the Churches*. I am *a debtour* (ſaith *Paul*)

Rom.1.14. *to the Iew, and to the Gentiles*, to the *Greekes, and to the Barbarians*.

1 Tim.5.8. Hence it is, that a Maſter of a familie is ſaid to bee *worſe then an infidell*, if hee provide not for thoſe of his owne houſe. And every other Chriſtian (though hee ſtand not in theſe relations to others) hee hath ſome gifts or other, that are to bee layed forth for the uſe and advantage of others, and every private perſon in the world, hee may be of ſome uſe or other in the place in which hee is ſet. Hence it is that the name of *Brother* is common to all Chriſtians, and yee know *Ioſeph* acknowledged that hee was preferred to thoſe honours, and that authoritie and place, for the good of his brethren, for his fathers houſe: ſo ſhould all Gods people acknowledge other Chriſtians their brethren, and that whatſoeuer parts they have, they have them for the good of the familie. Hence it is that Chriſtians are called *members* one of another; Every member is of uſe to the whole bodie, ſo muſt every Chriſtian bee of uſe to another; to ſome by the riches of the body, to ſome by the riches of the mind, to ſome by the abilities of their eſtates, every one according to the treaſure hee is intruſted with, and the Talent that is committed to him.

This is the firſt thing, that men muſt make conſcience to doe, to be diſpencers of their goodneſſe, of any thing they have, to bee communicative, to defuſe and extend themſelves to others, as occaſion ſhall bee offered. And indeed where there is any goodneſſe in a man hee will expreſſe it this way, by doing all the good to others he can.

2. Right ordering of his diſpenſations.

Secondly, it is required of a *ſteward*, that hee conſider of the manner, and right ordering of his diſpenſations.

There be two rules for that.

That

That hee diſpenſe { faithfully. / wiſely.

Who (ſaith the Lord in that 12. *Luke* 42.) is a *faithfull and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold*, &c. Gods *ſtewards* yee ſee muſt in their diſpenſations bee faithfull and wiſe. Luk. 12. 42.

Firſt, they muſt be faithfull. 1. Faithfully.

Fidelitie appeares in this, when they have a right End, and a right rule to walke by.

What is the End and rule of a faithfull *ſteward* in all his diſpenſations in the houſe of his Maſter?

His Maſters credit, and his Maſters will. His maſters honour, and his Maſters command.

So it muſt be in the houſe of God. If wee would bee faithfull in our places, let Gods glory be our end, and his Word our rule. That is, let a man conſider, what God in his Word commands him in ſuch a place, in ſuch a qualification, having ſuch indowments, ſuch parts, ſuch abilities, and let him diſpenſe theſe by that rule, according to that command, to the glory of God that gave them him. Thus was *Moſes* a faithfull *ſteward*, *faithfull as a ſervant in all the houſe of God*, ſo the Apoſtle ſaith of him. *Heb.* 3. 5. His Maſters glory was his end, and therefore when once hee ſaw his Maſter diſhonoured by *Idolatrie*, hee could not then containe himſelfe, but his *Anger waxed hot*, though *hee was the meekeſt man upon earth*. And his Maſters will was his rule, therefore hee came downe from the mountaine with the Tables in his hand, that it might appeare what he made his guide, and direction in all his cariage amongſt the people: and wee ſhall find that in all the doubts of the people, either in matter of Command or puniſhment, hee alwayes ſought direction from God. Hee is no faithfull ſervant that doth not doe this. Heb 3. 5. Exod. 32. 19.

Secondly. As hee muſt be a faithfull *ſteward* in diſpenſing, ſo hee muſt be wiſe in his diſpenſing too. 2. Wiſely:

What is the wiſdome of Gods *ſtewards*?

Not the wiſdome drawne from the writings of *Machivile*, or the wiſdome of the World, or of the fleſh, *for that is enmitie againſt* God, not drawne from the rules that politicians walke by: But that wiſdome that is drawne out of the Scriptures, the word of God: *The word of God* (ſaith the Apoſtle) *is able to make the man of God wiſe to ſalvation*: this is the wiſedome that Gods ſervants muſt expreſſe, and manifeſt in diſpenſing of their gifts, they muſt be made wiſe by the Word, they muſt ſeeke wiſedome from the Word the rule of Wiſedome, from the Examples in the Word, of thoſe that were guided by the ſpirit of Wiſedome, if they would be wiſe *ſtewards*. Rom. 8. 7. 1 Tim. 3. 17.

They

Gen. 18, 19. They must compare the precepts of the Word, and the practise of the Saints together: see what God commandeth in such a place, in such a condition, see what Gods servants that are gone before have done in such a condition. Marke how *Abraham* and *Iob*, and others of Gods Saints have imployed their wealth and authority, it was for the releeving of the poore, for the furtherance of Gods glory, for the ease of those that were oppresst: Marke how *Nehemiah* bestirred himselfe for the sanctifying of the Sabbath, for the furtherance of Gods worship: Marke againe how S. *Paul*, as a Minister watched against the wolves, and how hee spends himselfe to the uttermost for the Church of God. Marke how *Abraham* as a master of a familie, governed his familie, *teaching and commanding his children and his houshold to walke in the way of the Lord*: Marke how other of Gods servants have imployed their gifts; As *Sampson*, all his strength for the Church: and so *Solomon*, all his wisedome, and whatsoever gift any of them had, they acknowledged that the talents that were committed to them, were for God, and for the service of his Church, for the furtherance of his glory in the particular places that hee had set them in. I say if men would be wise *stewards* they must doe thus. But I cannot stand upon this, lest I bee prevented in that which I most intend in that that followeth.

Yee have heard who is the *Steward*: It is Every one that hath received any abilitie from God to doe him seruice; God expects that he should imploy that abilitie in his service.

Wee come now in the second place to consider the reckoning which every man must make, the account that every man must give of his stewardship. And that (as yee haue heard) is the second point of Doctrine that offers it selfe to us out of the first part of the Text, *viz.* That all Gods stewards must give a reckoning one time or other unto God.

Propos. 2.

All Gods stewards must give an account.

As every man in the world is Gods steward, so every steward must give an account.

In opening of this I will shew yee two things.

First, I will shew yee what time of Reckoning God hath with his *stewards*.

Secondly, I will shew yee why God judiciously proceedeth in this manner, called a reckoning or an account.

Two dayes of reckoning.

For the first. There are two times of reckoning that God will have with his stewards.

The first in this life.

The second after death.

1. In this life.

First, hee calleth them to account in this life, while they live on the earth, and that two wayes;

By

By his { Word. / Rodde.

First by his Word, haſtning every man to an Account by the Goſpell, and the Doctrine of repentance. This courſe God himſelfe tooke with *Adam* called him to account for his cariage in the garden: *Adam* (ſaith he) *where art thou? who told thee that thou wert naked? haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat?* Afterwards when God ſent his Prophets into the world, they tooke the ſame courſe, ſo *Elijah* when hee came to *Ahab, haſt thou killed, and alſo taken poſſeſſion?* as if hee ſhould have ſaid, know that God hath found out thy ſinne, and now calleth thee to a reckoning. So *Iohn Baptiſt*, when hee came to the Phariſees, and thoſe hard-hearted ſinners, hee calleth them to a reckoning, *oh generation of vipers, who hath warned yee to flee from the wrath to come?* So *Peter* called thoſe three thouſand ſoules in the 2. *Acts*, to a reckoning for crucifying of Chriſt; *him* (*ſaith hee*) *who is the Lord of life, yee have taken, and with wicked hands have crucified and ſlaine.*

By the Word.

Gen. 3. 11.

1 King 19.

Mat. 3.

Acts 2.

And becauſe there are many, that like the Adder, ſtop their eares at the voyce of the Charmer; and if God ſpeake but in his Word they paſſe it by, as *Elihu* in *Iob* ſaith, *God ſpeakes once, yea twice, yet man perceiveth it not*, therefore when the Word doth not prevaile, God calleth them to a reckoning by his rodde. *Micha 6. 9. Heare the Rodde, and him that appointeth it*, that is: God hath appointed ſcourges and afflictions for men, to awake them to hearken to the voyce that calleth them to a reckoning.

By the Rod.

Iob 33. 14.

Mic. 6. 9.

Now afflictions are outward or inward, corporall or ſpirituall. God ſometimes calleth men to an account by corporall afflictions: *Hee ſmiteth man* (as he ſaith) *with paines upon his bed*, and *the multitude of his bones with ſtrong paines*. What's the reaſon of this, but that man may come to this concluſion with himſelfe, that hee may bring his owne heart to a reckoning for his former cariage? This is that the Apoſtle ſaith, *for this cauſe many are weake and ſickly among you, and many ſleepe*: ſome were taken with ſickneſſe, upon others there was a conſuming weakneſſe, and others were ſtrucken with death, what is the end that God propounds in all this? For this reaſon, *that wee ſhould judge our ſelves, for if wee judge our ſelves, wee ſhall not be judged of the Lord, but when wee are judged, wee are chaſtned of the Lord, that wee ſhould not bee condemned of the world.* As if hee ſhould ſay; God now calleth you to a reckoning in this life, to the end you may prevent that heavy and grievous one that comes after this life.

Iob 33. 19.

1 Cor. 11 30.

Againe, when outward afflictions prevaile not, God hath ſpirituall afflictions to awaken men. Thus *David*, when hee was in a deepe ſleepe of ſecuritie, God awakned him with a ſpirituall judgement:

judgement: see his speech in the 32. Psal. *When I kept close my sinnes, my bones were consumed, and I roared for the disquietnesse of my soule;* what followed? God by this meanes brought him to confession, *I will confesse my transgressions to the Lord, and thou forgavest the iniquitie of my sinne.*

Psal. 32. 5.

Thus God in this life calleth men to a reckoning, sometimes by the preaching of the Word, sometimes by judgements upon the outward man, or by terrours upon the soule.

2. After this life.

But, if all this prevaile not to make a man reckon with himselfe in this life, then God hath another reckoning after this life, where every man must give an account, and cannot avoid it, and there hee must abide the sentence of the Iudge, that would not prevent it before.

That there is such a Iudgement to come it appeareth;

A necessitie of a day of judgement.

By the {equitie / necessitie} of it

In respect of {God. / the Saints. / the wicked.}

1. In respect of God his decree. Acts 17. 31. Isa. 46. 10.

Frst (I say) in respect of God, there is a necessitie of it. That his Decree may bee fulfilled and executed. *Hee hath appointed a day wherein he will judge the world in righteousnesse. And his counsell shall stand, and hee will doe all his pleasure.*

His honour.

Secondly, it is necessarie, that Gods honour may be vindicated. Now things seeme to goe in some confusion, and disorder in the world; Good men, the children of God are not alwayes best in the place of judgement; *I have seene* (saith *Solomon*) *an evill under the Sunne, that in the place of judgement wickednesse was there, and in the place of righteousuesse, that iniquitie was there*; this observation *Solomon* makes, *therefore I said, God will bring to judgement every thing, both good and evill, for there is a time for every worke, and every purpose.* God hath a time to doe that great worke that he hath now purposed: What is that worke? that is, to *bring every worke to judgement, whether it bee good or evill.* I say, if wee consider this, it is necessary that there should come a judgement, that shall set all right againe.

Eccles. 3. 16.

2. In respect of the Saints. 2 Thes. 1. 5.

It is necessarie likewise in respect of the Saints.

The very tribulations of the Saints in 2 *Thes.* 1. 5. are called *Indigma*, an evident demonstration, or a manifest token of the righteous judgement of God.

For the manifestation of their innocency.

There is a necessitie of it in respect of them, in two regards.

Frst, that their innocencie that is traduced here may bee manifest. They undergoe many disgraces, and hard censures amongst men: the world accounts them proud, hipocrites, singular, foolish, vaine-

vaine-glorious, and I know not what: now ſaith *Iob, my witneſſe is in heaven*; and ſaith Saint *Paul, I care not to bee judged of you, or of mans judgement, hee that judgeth me is the Lord.* The Word, in the Greeke is, *mans day*; as if hee ſhould ſay, Men have their day here, but God hath a greater day after, the Lord will judge in another manner, and upon other grounds then men doe.

For the reward of their workes.

Secondly, it is neceſſary alſo, that their workes may be rewarded. When we ſpeake of reward, wee meane not the reward of merit, wee meane the reward of grace, called a reward, becauſe God is tied to it by his promiſe. The ſervants of God, though they ſerve him with all care, they have not the fatte of the earth, as ſometimes the Iſhmaels of the world have, they doe not abound with outward things as many others doe: nay, ſometimes they are in the worſt condition, and that makes Gods wayes the more deſpiſed, as if God were not able to maintaine his ſervants in the world in his wayes and worke. God therefore hath a time when his ſervants ſhall *have full meaſure, heaped up, preſſed downe, ſhaken together, and running over.* When God ſhall *make up his jewels* (as hee ſaith in *Malac.*3.) *then ſhall yee diſcerne betweene the righteous and the wicked, betweene him that ſerveth God, and him that ſerveth him not.* Marke, *yee ſhall diſcerne*, God will make it appeare to the whole world, in the day when hee *makes up his jewels*, that notwithſtanding his ſervants are deſpiſed and lie here under divers preſſures, yet that they are a people whom he delights in, and accounteth as his treaſures.

Mal. 3.17, 18.

3. In reſpect of the wicked.

Thirdly, it is neceſſarie in reſpect of the wicked too: that is,
Firſt, that Gods righteouſneſſe may fully be manifeſted.
Secondly, that their unrighteouſneſſe may fully bee puniſhed.

For the manifeſtation of Gods righteous proceeding againſt them. Rom. 2.5.

Firſt, I ſay, that Gods righteouſneſſe may fully bee manifeſted, therefore the day of Iudgement in *Rom.*2.5. is called a *day of wrath, and revelation of the righteous judgement of God:* As if hee ſhould ſay: As God will manifeſt his wrath againſt the *veſſels of wrath*, ſo hee will make it appeare to the world, that hee proceedeth in a right manner, and by a right rule in judging.

For wee muſt know, that howſoever God cannot bee unjuſt, and howſoever that the ungodly men in this life contend with their owne conſciences, ſuch is the hardneſſe of their hearts, and abundance of corruption that they would faine juſtifie themſelves amongſt men: and againe, howſoever it bee true that the ſoule when it is departed out of the body is under Gods particular judgement by an intelectuall elevation of it, that it may receive the ſentence of the Iudge, by an illumination, and by ſuch a ſpirituall, and contemplative diſcourſe, and obſervation, and underſtanding of Gods actions, as that by reflection upon it ſelfe, it may know it ſelfe to bee accurſed, or acquitted, and accordingly is entred

entred into the poſſeſſion either of happineſſe or miſerie. Yet all this is ſecret in the world, till the day of Gods tribunall come, wherein *ſecret things ſhalbe made manifeſt*, and things that have been done in darkneſſe, ſhall appeare before men and Angels.

For the perfecting of their puniſhment.

Secondly. As Gods juſtice muſt be cleared, and fully manifeſted, ſo the wicked and unrighteous muſt bee fully puniſhed. They are not fully puniſhed, when they are under the ſenſe of Gods wrath in this life, or when the ſoule is judged at death, there muſt bee yet a further degree for all this. And there be theſe two reaſons for it.

The firſt is, becauſe the wicked not only ſinne in ſoule, but in body too, the body hath beene the inſtrument of the ſoule in ſinning, and therfore it cannot ſerve the turne, that the ſoule is puniſhed, and the body lie in the graue; no, but thoſe that have joyned in ſin, muſt alſo joyne in puniſhment.

Secondly, howſoever the ſinfull actions of the wicked are tranſcient, and ſeeme to die with them, yet in reſpect of the contagion and evill effects, theſe actions worke upon others, and upon poſteritie by the ill example of their predeceſſors, the actions, I ſay, of thoſe wicked men continue to the day of Iudgement. Thus wee ſhall ſee the *Iewes* in *Ierem.* 44. reuiued the ſinnes of their fathers. *Our fathers* (ſay they) *made cakes to the Queen of heaven, and ſo willwee.* So the ſucceeding Kings of Iſrael, that went on in the ſteps of *Ieroboam*, who made *Iſrael* to ſin, they continued the ſin of *Ieroboam*. As long as men go on in the ſteps, and ſins of their forefathers the ſins of their forefathers live: ſo that ſome mens ſinnes by a continued imitation, are perpetuated to the day of Iudgement, therefore there muſt be a judgement then, that may fill up a meaſure proportionable to their ſinne. This was that that *Dives* feared in Hell, and that made him crie out as hee did, that *one might goe and tell his brethren upon earth*, that they *might not come into that place*; Why would hee have them tell his brethren? was there ſuch love to the kingdome of Chriſt in hell, that *Dives* would have his brethren converted? no ſuch matter. Was it love to the ſoules of his brethren, that hee would not have them damned? no ſuch matter neither. What then? Certainly it was nothing elſe, but a ſenſe of his owne guilt, hee knew what evill example hee had giuen, and what a counſeller hee had beene to his brethren, and if they ſhould goe on in his ſteps, and their children follow the ſame ſteps, all this would but adde to his puniſhment, and torment in the great day, when ſoule and body ſhall bee joyned together, to make up the full meaſure of their torment. For this reaſon, I ſay, it is therefore neceſſary that there ſhould bee a judgement after this life, at the end of the world.

The ſecond thing remaineth, and that is, why the holy Ghoſt expreſſeth

expreſſeth Gods proceedings, by way of reckoning, or *calling to an account?* What need the Lord reckon with men, he may proceed by way of a Iudge, but he ſaith, come give an account of thy *ſtewardſhip?*

Why God is ſaid to call all men to an account.

I anſwer; There are foure things implied in this, all ſhewing the manner of Gods proceedings, at the day of judgement with his *ſtewards*, that it ſhall bee like the proceedings of a Maſter with his ſeruants in an *account* and reckoning.

The firſt is this, that it ſhall bee a proceeding in particulars. God ſhall then proceed not by groſſe ſums, and in the totall; yee have done evill in the generall: none will deale thus with an Accountant, but he will run over the particulars, and Account for pounds, for pence, for every thing. Thus God will deale with all his *ſtewards*, when hee bringeth them to a reckoning, hee will reckon on particulars, for all things that hee hath enabled them with for his ſervice.

1. Becauſe he will proceed in particular.

Thoſe that are rich men, firſt, how they have gotten their eſtates, whether *they have built their houſes as a moth*, as *Iob* ſpeakes, that is, raiſed their eſtates to the hurt of others, as men doe that raiſe themſelves by Vſurie, and oppreſſion, and fraud, and bribery, and ſuch like courſes. Iob 27.18.

Secondly, how they have kept their wealth, whether with the injurie of others, *with-holding the goods from the owners therof*, from the poore, for I call them in caſe of want the owners of their goods, becauſe God hath given them to his *ſtewards* for their ſakes: therefore marke how Saint *Iames* expreſſeth it, *Goe to now, yee rich men, weepe and howle, why ſo? your riches are corrupted, and your garments moth-eaten, your gold and ſilver is cankered*, &c. As if hee ſhould ſay, you have beene hoarding up your treaſures, you had rather bee laying of it up, then laying of it out, and therefore becauſe you have not layed out your eſtates for the ſervice of your maſter, *ruſt is come upon your gold, and the moth hath eaten into your garments, yee have heaped treaſure together for the laſt day.* Iam. 5.1,2.

Thirdly, how they have ſpent what they have had, whether on their luſts or no; *Yee aske and have not* (ſaith Saint *Iames*) *becauſe yee aske amiſſe to ſpend it on your luſts*, ſo yee lay out amiſſe, yee ſpend it on your luſts. When men for pride in apparell, for exceſſe at their tables, for vaine buildings, for ſinfull upholding of wickedneſſe, for unneceſſary, and injurious proceedings in law ſutes, or in whatſoever indirect courſe men lay out their eſtates, it is a miſſpending of their Maſters goods. And as hee that hath got his wealth unjuſtly, and hee that keepeth it unjuſtly, ſhall *give an account*, ſo hee that layeth it out in a confuſed, ſinfull, profuſe way ſhall be called *to give a reckoning* for that. James 4.3.

And not only for matter of eſtate, but beſides, for matter of

place and authoritie. *Moſes* knew this well enough, and therefore when hee was to goe out of the world, hee firſt cleares all reckonings with the people of Iſrael: I have beene a Ruler thus long, let any man come and ſtand up and ſay, I have done him wrong: let every man come and cleare me this day before the Lord, that I have walked all my life time unblameably, inoffenſively, promoting the glory of God, and ſuppreſſing all the evill that I could with my might: this was the account that *Moſes* made with the people of Iſrael before hee died, that hee might *lift up his head with comfort in the day of the Lord.* Thus it muſt bee with you, yee muſt give an *account* of your places.

And ſo for the ſtate of your bodies. The health thou haſt had: how haſt thou ſpent thy ſtrength and thy health? Marke the ſpeech of the Wiſe man to the young man, *Rejoyce* (ſaith hee) *in the dayes of thy youth*, as if hee ſhould ſay: Doe if thou wilt, doe if thou dare, but *know that for all theſe things thou muſt come to judgement.* Now thou haſt a great deale of health, a great deale of ſtrength, but haſt thou beene the better for Gods ſervice? haſt thou imployed it for Gods glory or no?

And ſo for the members of thy body, thou muſt give an account for thy imployment of thoſe inſtruments. Thy tongue:

Mat. 16. *every idle word* (ſaith Chriſt) *that men ſhall ſpeake, they ſhall give an account of, at the day of judgement.* If for *every idle word*, what then for thy ſwearing and curſing, and lying? what for the abundance of filthy obſcene, and rotten communication that commeth out of thy mouth. Thou muſt give an account for thy tongue. And ſo for every member, and for every ſenſe, I cannot ſtand upon particulars.

Thu muſt give an account likewiſe for the gifts of thy mind, how thou haſt imployed thy wiſedome and learning, and experience, &c.

Mat. 5. 22. For all thy paſſions: *hee that is angry with his brother unadviſedly, is in danger of judgement.*

Mat. 15. 19. For all the diſpoſitions, and inclinations of thy heart, *for out of the heart commeth theeſts and murthers, and adulteries.*

In a word, whatſoever abilitie thou haſt, whereby thou mighteſt have beene beneficiall, and ſerviceable to the Church and Common-wealth, thou muſt give an account of it in particular unto God, hee will call thee to a reckoning of every parcell by it ſelfe. The Maſter (in the Goſpell) that gave the talents to his ſervants, hee called them to an account for every talent hee gave them: ſo there muſt bee a particular enumeration to God of all thoſe ſeverall abilities wherewith hee hath fitted thee for his ſervice, how thou haſt behaved thy ſelfe in matter of health, and ſtrength, and time, in thy ſenſes, in the members of thy body,

how

how with thy mind, how with the diſpoſitions of thy ſoule, how in all the gifts and endowments hee hath intruſted thee with, for the ſervice of the Church and Common-wealth.

Secondly, it is called a reckoning, becauſe in this reckoning, God will goe by a method, keepe an order, ſuch an order as men doe in reckoning with their accomptants, every thing hath his due place: God will proceed to give every one in the day of judgement his due place; and yee ſhall find then, many ſinnes that yee have accounted the lighteſt of all, will bee the moſt heavieſt, and grievous at that day. *I will ſet thy ſinnes in order before thee,* ſaith God in *Pſal.*50. Hee had reckoned them up confuſedly here, *theſe things thou haſt done,* but, *I will ſet them in order before thee.* God will obſerve ſuch an order, as every thing ſhall have its due place, its due head.

2. Becauſe he will proceed by method and order.

Pſal.50.

In the firſt place ſhall be that Apoſtacie, whereof all *Adams* poſteritie are guiltie. This *David* ſaw, and therefore when hee judged himſelfe, hee judged himſelfe as one borne in ſinne. *I was borne in ſinne, and in ſinne hath my mother conceived mee.*

Pſal.51.

In the next place ſhall bee that concupiſcence, that depravation of nature, from whence all actuall ſinnes proceed. This Saint *Paul* knew, and therefore hee bewaileth it as the originall, and root of all other actuall ſinnes, *Rom.*7. God will begin firſt with the ſinnes of the heart, becauſe thence commeth all the outward actions of the whole man.

Rom.7.

Then all the outward actions. Hee will begin firſt with thoſe againſt the firſt Table, Atheiſme, infidelitie, prophaneneſſe, contempt of God, and his ſervice, neglect of his glory, and the opportunities hee hath given us.

And when the Law and the Goſpell come together, hee will proceed more ſeverely, for the ſinnes againſt the Goſpell, then the Law. That is the reaſon that our Saviour telleth us, that it ſhall bee *eaſier for Sodome and Gomorah, then for Capernaum at the day of Iudgement.* Why ſo? *Sodome* and *Gomorah* had the Law, but *Capernaum* had the Law and the Goſpell too: And (ſaith the Apoſtle *Heb*,10.) *If they that obeyed not Moſes Law died, of how much ſorer judgement ſhall they bee guiltie of, that diſobey the Goſpel of Chriſt, the law of faith?* Thus God will proceed.

And therefore, when yee would exerciſe repentance, follow Gods order, mourne more for impenitencie, and infidelitie, then for other things. Be more humbled for ſinnes againſt the firſt Table, for prophanneſſe, for Atheiſme, and neglect of God, then for ſinnes againſt the ſecond, though theſe muſt bee lamented, and repented of too. Againe, be more in lamenting the inward ſinfull diſpoſition of thy heart, then thy outward ſinfull actions: and forget not the originall root of all, which we brought with us into

A direction in the exerciſe of repentance.

the world. I ſay, marke Gods method, and his order: that which hee takes moſt notice of at the day of Iudgement, lay that to thy thoughts, and take greateſt notice of it now.

It is a grievous thing for a man to be borne in ſinne, but to adde actuall ſinnes to that, it is more grievous. For a man to ſinne in thought, and in heart is grievous, but to adde actuall ſinnes to thoſe, it is more grievous. It is a grievous thing for a man to ſin againſt righteouſneſſe, to deale unjuſtly with men, but to deale unrighteouſly with God in point of his worſhip, is more grievous. It is a grievous ſinne for a man to diſobey the law of God, but to diſobey the law of faith, to delay repentance, to deferre turning unto God, is far more grievous. Thus we ſhould marke Gods order, that hee will obſerve, when he bringeth us to a reckoning.

3. Becauſe he will proceed by books. Dan. 10. Rev. 20.

Thirdly, It is called a reckoning, becauſe God will proceed with men at that day (as Maſters with their ſervants) by writings, by bookes. In the tenth of *Daniel*, *the booke was opened*, and in the 20. *Revel.* there is mention made of *bookes that ſhould bee opened*. God will proceed with all his *ſtewards*, upon bookes that ſhall be opened. The bookes are either the booke of the Law, that ſhewes what wee ſhould have done: *The words that I ſpeake* (ſaith Chriſt) *the ſame ſhall judge you at the laſt day*. And there *is one that judgeth you, even Moſes that is read daily*. And then ſecondly, there is the booke of Conſcience, that ſhewes what wee have done here: God will put the memories of men to the taske, as *Abraham* did *Dives*, *Sonne remember that thou in thy life time hadeſt thy pleaſure*. So, remember that thou in thy life time haddeſt riches, but how didſt thou imploy them? remember that thou hadeſt Authoritie, and office, and place in the Church or Common-wealth, but what ſervice dideſt thou doe to God? remember that thou haddeſt wiſedome, and learning, and knowledge, but what good had the Church or Common-wealth by it? God I ſay, will put every mans memorie to the taske, what opportunities are loſt careleſly; nay, what opportunities he avoided wilfully, when hee might have done God better ſervice, yet leſt he ſhould bee diſadvantaged in his by-reſpects in the world hee bauked them: remember this.

Ioh. 12. 48.

Ier. 17. 1.

The ſinnes of Iudah (ſaith God) *are written with a penne of Iron, and with the point of a Diamond, they are graven upon the table of their hearts*. God hath the ſinnes of men graven on the table of their hearts. Little doeſt thou that art an old man, thinke of a thouſand things, that God will bring againſt thee, that were done in thy youth. *Iob* little thought till the day of his affliction, when *God made him poſſeſſe the ſinnes of his youth*, that there was ſuch abundance of guilt againſt him as there was. God will remember that, that thou haſt forgot;

God will proceed by bookes, and this will cleare Gods juſtice in his proceedings, and make every thing appeare righteous in the ſight of men and Angels, becauſe every mans conſcience ſhall teſtifie againſt himſelfe, and therefore the mouth of all ungodly men ſhall be ſtopped at the day of the Lord, they ſhall have nothing to ſay for themſelves, why juſtice ſhould not proceed againſt them. Here (will God ſay) I find ſo much given to uſurie, ſo much gotten by uſurie, ſo much ſpent in vaine, ſo much kept injuriouſly from the furtherance of Gods worſhip, and planting the goſpell where it was wanting, ſo much kept from benefitting the Church and Common-wealth, in publike, in private, ſo much from helping the poore: here I find it, how comes it here? was it not written with thy owne hand? was it not thy ſelfe that made this impreſſion upon thy conſcience by thy owne guilt? What wilt thou ſay for thy ſelfe? hath any one accuſed thee wrongfully? hath any one wrote it by miſtake? No, all is done with thy owne hand, and you cannot deny your owne hand writing, when it is brought to your face. Hath any one had the keeping of this booke of thy conſcience? haſt thou not alwayes had it in thy owne poſſeſſion? what canſt thou alledge for thy ſelfe?

I know (beloved) and it is true, that there are many other waies whereby ungodly men ſhall be accuſed at the laſt day: God himſelfe ſhall accuſe thee, and *bee a ſwift witneſſe againſt thee*, the Saints ſhall accuſe thee, wicked men ſhall accuſe thee, the divels ſhall accuſe thee: but the maine proceeding, and that that ſhall cleare Gods juſtice, and ſtop the mouthes of all ungodly men is this, that the accuſation is by their owne hand-writing, their owne booke ſhall accuſe them, that they have waſted their Lords goods and miſ-ſpent them.

The fourth and laſt thing wherein this proceeding at the laſt day, ſhall be like a reckoning is this. That there ſhall an account be made in meaſure, and proportion to the truſt committed to men. The Maſter when hee reckoneth with his ſervant, he calleth him to account, not for ſome leſſer ſummes, or for ſome one or two things, but for all that he hath intruſted him with, and if one ſervant have more then another, his account ſhall be greater then anothers, according to the greatneſſe of that that is committed to him, ſo ſhall the largeneſſe of his reckoning be, *to whom much is given, of them much is expected*, and to whom little, little is expected, but of every one ſomething is expected, becauſe every one is a *Steward*. The reckoning, I ſay, it ſhall bee according to the difference of gifts and endowments, wherewith wee are intruſted. When the Maſter in the Goſpell, called his ſervants to an account for the Talents, wee ſee he that had ten Talents, made account for ten, and

4. Becauſe God will exact of every one, according to what he hath been truſted with.

Luke 12.48.

he that had five, for five, and he that had one, was called to an account, but for one, every one for ſo much as hee had received. Hee that hath received bodily abilities of health, and ſtrength ſhall account for that: Hee that hath had wealth, and an eſtate in the world, ſhall make an account further for that. Hee that hath had all theſe, and authoritie and place, wherein he had power to doe right, and to glorifie God amongſt men, he muſt make an account for ſo much the more.

Alas beloved, if men conſider, that the more wealth, they heape up, and the more places of authority, and preferments, they have in the world, their accounts ſhall bee greater at the day of the Lord, certainly it would make them more ſober, and walke more humbly, and watchfully, it would make them ſo much the more induſtrious, to improve their talents, to the beſt advantage of their Lord that intruſted them with them.

So much for the opening of the point. I will conclude briefly with a few uſes of it.

Vſe 1. For confutation.

Yee ſee (Beloved) not onely that all are Gods *ſtewards*, but that all Gods *ſtewards* ſhall be brought to a reckoning, brought to it in this life, and in another. Yee ſee why it is called a reckoning, why God will proceed with men in this manner. The firſt Vſe then ſhall be for confutation of thoſe Atheiſts, that put farre from them the feare of the day of Iudgement.

Atheiſts in the Church.

Is it poſſible that there ſhould be a generation in the world, that ſhould doubt of the Iudgement to come? Nay, ſhall wee goe further and come neere, not onely in the world, but in the Church, that there ſhould be ſuch as doubt of that time and day? By that that is done daily, it appeares that there be many at this day in the Church, that doubt of a Iudgement day.

Firſt, doe but trie mens courſes. What ſinnes doe they moſt feare, and moſt avoide? by that yee ſhall know what Iudgement they feare, and what they feare not. They feare only ſuch ſinnes as in the courſe of juſtice, men and their lawes take hold of: ſuch as are only a breach of the ſecond table. Men will not be injurious to men, leſt men proceed in mans juſtice againſt them. But how commeth it to paſſe that there is ſo little regard of God? of reverence of his name? of ſetting up his worſhip in their houſes, and in their hearts? Certainly you doe not thinke that God will be as exact in his judgement, in matters that concerne his own honour immediately, as any man will be in caſes that are brought before him.

Againe, doe not men feare thoſe outward actions which expoſe them to the cenſure of men on earth, and unto puniſhment here? But in the meane time they feare not evill affections, and the motions of ſinne in their owne hearts. A man would not bee

tooke

tooke with open theft, yet nevertheleſſe hee uſeth fraud, when men cannot diſcerne it. A man would not be tooke with murther, yet nevertheleſſe he is full of malice, and envie, and repining, Why is this, but becauſe men acknowledge not a judgement to come? They feare not the judgement of God, wherein he will bring the breaches of the firſt Table to an account, as well as thoſe of the ſecond, and the ſecret thoughts, and ſinnes of the heart, to a reckoning, as well as outward actions.

Such mockers there were in the time of Saint *Peter*, againſt whom he ſpeakes in his ſecond Epiſtle, and third chapter. Wee will a little obſerve the method of the Apoſtle, that we may ſee how he diſcovereth them. Say the mockers, *there ſhall bee no* Iudgement. There ſhall, ſaith the Apoſtle. How can that bee? *Have not all things continued as they were, ſince the beginning of the Creation for ſo many thouſand yeares?* And why ſhould we thinke that there ſhould come any alteration after, more then before? Yee are deceived (ſaith he) all things have not continued alike, the *world was drowned by water*. But if they doe continue, *it is by the word of God*, and that Word that gave a beeing to them, that Word will put an end to them, God can as eaſily by his word deſtroy all things, as by his Word hee made all things. But ſome will ſay, by what inſtrument will he deſtroy the world? *By fire*. How can that be, for that is one of the maine parts, the maine matter whereof things were made, and ſhall that be the deſtruction of that whereof it is made? Yes (ſaith the Apoſtle) All things were made by water too, and yet they were deſtroyed by water, and why not then by fire? But *God deferreth the promiſe of his comming?* What of that? He putteth it not quite off, though he deferre, yet *it is not long with God*, for there is no time long to him that is eternall: and in that he deferreth, it is that ſome men may be brought to ſalvation, and others made inexcuſable. Thus the Apoſtle takes off all objections of the Atheiſts of the world, and ſheweth that there ſhall be a day of Iudgement.

2. Pet. 3.

Secondly, it ſerveth for inſtruction. If there ſhall be ſuch a Iudgement to come, if God will have ſuch a time of reckoning with all his *ſtewards* in the world. Then it teacheth us firſt, not to buſie our ſelves in judging one another, why? becauſe there ſhall a time come of Gods Iudgement. *Who art thou* (ſaith the Apoſtle) *that judgeſt thy brother? wee ſhall all ſtand before the judgement ſeate of Chriſt*. As if he ſhould ſay, What a bold part? what a preſumptuous part is this, that thou ſhouldſt judge thy brother? Doſt thou not know that there is one that ſhall judge him and thee? is it fit that he that is a priſoner at the Barre ſhould come and leape up into the place of the Iudge, and ſit in his ſeat? Yee are all fellow priſoners together, and yee muſt all ſtand before the judgement ſeat of Chriſt.

Vſe 2. For inſtruction. 1. Not to judge others.

Rom. 14.10.

Christ. So in another place the ſame Apoſtle, when hee would take men off from judging, ſaith hee; *Iudge nothing before the time: Why? for the Lord will come, who both will bring to light, the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts, and then ſhall every man have praiſe of God.* As if hee ſhould ſay; Thou art not able to judge aright, it may bee that man that thou diſpraiſeſt at that day, may find praiſe with God.

1 Cor. 4. 5.

2. To judge our ſelves here.

Secondly. Turne the judgement on thy owne heart, bee more in judging of thy ſelfe, that thou mayeſt not bee judged of the Lord. Will God call thee to a reckoning? then begin to call thy ſelfe to a reckoning firſt.

How ſhall that bee done?

A twofold reckoning to be made here.

There is a double reckoning that every man muſt undergoe, that will avoid this reckoning with God.

Firſt, hee muſt reckon with his owne heart.

Secondly, with others.

1. Reckon with our ſelves.

Firſt with his owne heart. Every man muſt take all the advantages, and opportunities that God hath given, to reckon with himſelfe. Doth God awaken thy conſcience by the preaching of his word? Deſcend into thy owne heart; It is that that the Lord lookes for, that a man ſhould ſay, *What have I done?* Doth God ſmite thee with ſome afflictions, if with loſſes? reckon with thy ſelfe how thou haſt gained thy wealth: If with diſgraces, reckon with thy ſelfe about thy pride, and ambition, and vanitie of thy heart. If God ſmite thy body with ſickneſſe: reckon with thy ſelfe about the imployment of thy health, and the well uſage of the times and ſeaſons of grace. Every evening call thy ſelfe to an account, What have I done this day? where have I beene? In what company? how have I carried my ſelfe there? what good have I done? what good have I received? In the matters of thy calling, reckon with thy ſelfe, with what heart thou haſt followed it, with what care to conforme thy ſelfe to Gods word, the rule of righteouſneſſe. If thou haſt been in pleaſures, whether they were lawfull, and if they were, whether they were lawfully uſed. Thus muſt every man reckon with his owne heart; as the Church in *Lament.* 3. 39. *Wherefore is the living man ſorrowfull? Man ſuffereth for his ſinne, let us ſearch our wayes, and turne againe to the Lord.* There are many that thinke to out-face God, and men, in their ſinnes: but know this who-ever thou art, that if thou forbeare to reckon with thy owne heart, God will aſſuredly reckon with thee, thou muſt reckon here, or hereafter, with thy ſelfe, or with God: therefore ſaith *David* Pſal. 4. *Commune with your owne hearts upon your beds*; that is, bee ſure to take time from your ſleepe, rather then to neglect this buſineſſe of reckoning with your owne hearts.

Jer. 8. 6.

Lam. 3. 39.

Pſal. 4.

2. Reckon with others.

Secondly, Reckon with others too. Let that man that is in authoritie,

authoritie, a Magiſtrate, ſo carry himſelfe in his imployments, that he may reckon with the people, and give an account to them if need be, as *Samuel* did, *Whoſe oxe have I taken? or whoſe aſſe have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe to blind mine eyes therewith? The Lord* (ſaith hee) *is a witneſſe that yee have not found any thing in my hand.* And not only ſo, but that they may bee able to witneſſe, that they have beene great inſtruments of Gods glory, and of the good of others. 1 Sam. 12.3.

Let Miniſters reckon with the people committed to their charge, as *Paul* did, when hee tooke his leave of the Epheſians, and was to goe up to *Ieruſalem*; *I take you to record this day* (ſaith he) *that I am pure from the bloud of all men, for I have not ſhunned to declare to you the whole counſell of God, and I have kept backe nothing that was profitable unto you, but have ſhewed you, and taught you publikely, and from houſe to houſe.* And becauſe I know that *after my departure, there will ſomewhat* remaine to be done, for *Grievous wolves will enter in, not ſparing the flocke*, therefore I will be carefull that there be a ſucceſſion of faithfull Miniſters after me, and therefore I give charge to the reſt that follow, that *they take heed to themſelves, and to the flocke over which the holy Ghoſt hath made them overſeers, to feed the Church of God, which hee hath purchaſed with his owne bloud.* Acts 20.26.

Let Maſters, reckon with their Families, their ſervants and children, whether they have done their dutie as faithfull Maſters, not only in furthering the ſervice of God, but alſo in furthering of them by inſtruction, and example to all good.

Let thoſe that are in a way of traffique, learne to reckon with thoſe that they deale withall. If thou haſt wronged any by unjuſt gaine, thou muſt reckon with him by reſtitution: there is nothing that thou haſt gotten unjuſtly, for which thou doſt not reckon now, but (as Saint *Iames* ſaith) at that day *ſhall eat thy fleſh as it were fire.* Therefore *Zacheus, when ſalvation was brought to his houſe,* If *I have done unjuſtly, and wronged any, I reſtore it.* Doubtleſſe there are many men that cloathe themſelves in Sattin and Velvet, and abound in all varietie and bravery, that would now be houſeleſſe and monileſſe, and apparelleſſe, it may bee, if they ſhould make reſtitution of their unjuſt gaine. Well, doe it, as yee love your owne ſoules: you ſhall reckon as you are Gods *ſtewards* with him, how you have come by every penny that you have in the world, and therefore goe about it now. Iames 5.3.

Reckon with others alſo for workes of mercie, what thou haſt beene wanting in to thy brethren: thou haſt lived thus long in a plentifull eſtate, what haſt thou done with thy eſtate? *Ieſephus* reckons up three ſeverall tenths that were expected, and exacted of

of the *Iewes*. Wouldeſt thou bee leſſe liberall now in the time of the Goſpell, then they were under the Law? Is God leſſe merciſull? or hath he leſſe intereſt in thy eſtate? Thou haſt ſo many thouſands, What haſt thou done out of this to releeve the poore? or to ſet up thoſe in a courſe of traffique, and trade, that want a ſtocke. Beloved you cannot (if you looke about you) want objects of mercy, and meanes to further your reckoning at the day of the Lord. And if you would bee faithfull *ſtewards* to God ſay thus: I have beene thus much behind-hand in paying the due I owe to the poore, to the Church, &c. I will pay it while I live, and if that bee not enough, when I die I will pay it. But I haſten. That is the ſecond thing, Let every man reckon thus with his owne heart.

3. To Exerciſe daily repentance. Acts 17.31.

The third thing is, the daily exerciſe of repentance upon the ſight of your former evils: *God now* (ſaith the Apoſtle) *calleth all men every where to repentance, becauſe hee hath appointed a day, in which hee will judge the world in righteouſneſſe.* Let this then ſtirre us up to repentance. God expects that men ſhould judge themſelves now.

4. To get an intereſt in Chriſt. Rom 8.1. Exod. 25.21.

Fourthly, If you would ſtand at that great day of Iudgement, when there ſhall bee ſuch an exact reckoning. Intereſt now your ſelves in Chriſt. There is no way to eſcape the judgement to come, but by making peace with the Iudge now. *There is no condemnation to them that are in Chriſt Ieſus.* This was prefigured in the *Mercie-ſeate*, that was to bee compaſſed about with the *wings of the Cherubins*, all covering the *two tables of the Teſtament*, one Cherubin to looke toward another: ſhewing us thus much, that there is no covering of ovr tranſgreſſions committed againſt the commandements of God, the tables of the Teſtimonie, but by the great Mercie-ſeate the Lord Ieſus Chriſt, upon whom the Fathers of the times before Chriſt, and Beleevers ſince looke, expecting the covering of the guilt of their ſinnes from the wrath of God by no other meanes, but by this propitiatorie or *Mercie-ſeate*, that covereth the Arke of the Teſtimonie.

5. To lead a holy converſation. 1 Pet. 3.11.

Laſtly, it ſerveth alſo for inſtruction in another point, that is, To teach us to lead a holy converſation. This uſe the Apoſtle *Peter* made of the Doctrine of the day of Iudgement, *Seeing* (ſaith he) *that wee looke for theſe things, what manner of perſons ought wee to bee in all holy converſation and godlineſſe?* Alas (beloved) little doe you know whether this be the laſt Sermon that many of you may heare, whether this be the laſt day wherein God will ever call upon you to repent, and amend your lives. There ſhall be a fearfull diſſolution, and deſtruction of all things that you ſee. There ſhall be a naked appearance made before the Iudge at that day of reckoning: let every man therefore ſay within himſelfe, How

ſhall

ſhall I ſtand at that time, at that Iudgement? All our care ſhould bee that of the Apoſtle *Pauls*, *Whether wee be abſent from the body, or preſent in the body, wee labour that wee may bee accepted of the Lord:* Whether wee live a day longer, or die this day before the morrow, that wee may bee found acceptable before the Lord. And for this cauſe (ſaith hee in another place) *becauſe there ſhall bee a reſurrection from the dead, both of the juſt and unjuſt, I exerciſe my ſelfe to have alwayes a conſcience void of offence toward God, and toward men.* Looke to it in your places, and in your hearts, that you may have a good conſcience, void of offence toward God and men: for the time ſhall come, that nothing in the world ſhall ſtand you in ſtead, but a good conſcience: and if then when the bookes are opened, it be found that your reckonings are even, and the accounts cleare, betweene you and your Maſter, by obedience and repentance, by workes and by faith, *happie ſhall that ſervant bee, whom his Maſter at that day ſhall find ſo doing.*

2 Cor. 5. 9.

Acts 26. 15, 16.

The laſt Vſe, is a uſe of comfort to all the ſervants of God. Let them quietly, and cheerefully, ſuffer that portion of miſerie, and affliction that the Lord dealeth out unto them. Let them not grudge at the proſperity of ungodly men, or at the varietie of changes, that themſelves are expoſed unto; becauſe there is a day of reckoning, and account, when all things ſhall bee made even. The Apoſtle Saint *Iames* exhorteth Chriſtians *to patience* upon this very ground, *becauſe the day of the Lord draweth nigh.* If therefore you ſee wicked men proſper, *and bring their enterpriſes to paſſe,* bee not troubled at the matter. A man doth not much envie an enemie that is now in priſon, though hee have ſome good cheare there, though hee have ſome friends, that come and ſee him there, becauſe hee knowes hee is but a priſoner, and hee ſhall be brought out at the Aſſizes, and then hee ſhall bee righted. The world is the common jayle, whereinto *Adam* was caſt after hee had ſinned, and wee are all priſoners in this priſon-houſe: the enemies of Gods glory, and of his Church and people, they cannot eſcape out of this priſon, here they are tied, Gods chaines are upon them, and he will bring them to an *account* before his Iudgement ſeate, and that before all men and Angels. With theſe things let us comfort and ſupport our ſelves.

Vſe 3. For Comfort.

James 5.

A word concerning the preſent occaſion.

Yee have heard that all men are Gods *Stewards*: yee have heard that God hath a time, wherein hee will call all his *ſtewards* to an *account*: the fore-runners of this great *account*, ſhall bee in this life, and after death, when God ſtrikes men downe by death, to that they may bee brought into his preſence, and there receive the ſentence, either of abſolution or condemnation, as I ſhewed

ſhewed you before concerning the ſoule of man, in that intelectuall manner receiving the ſentence. *It is appointed to all men once to die, and after that the Iudgement.* Heb.9.27.

You have now a ſpectacle of mortalitie before you: one of *Gods ſtewards* tooke away, and called by death to give up his account. Concerning whom, it cannot bee expected that I ſhould ſay much, or any thing at all, ſpecially by thoſe that know both the condition of his living, and of his dying.

For his living. It was not in the Citie, but for the moſt part, it was from us in the Countrey.

For his dying. Hee was here but a day or two before hee was taken hence. Hee came to the Citie in the extremitie of his weakneſſe, and it tooke him with ſome violence, as the nature of that diſeaſe, the ſtone, is. There was much expreſſion expected from him: but it pleaſed God to make a ſudden change more then wee looked for, for (as I ſaid) his diſeaſe ſeized on him with ſuch violence, and extremitie, that he had no ſpace for any thing but to pray us, to pray with him, and for him.

That which wee may learne from ſuch examples as theſe, is this; That wee therefore bee good *ſtewards* in the time of our life. Wee know not what violent ſickneſſe may ſeize upon us, and how it may diſ-inable us, to expreſſe our ſelves to men, or to ſet our reckonings even with God. Bee ſerious therefore in the point, while you have health and ſtrength. All of you are now called to a reckoning by the preaching of the Word and Goſpell, if this will not prevaile, expect another calling by ſickneſſe, by terrours of conſcience, by death. You are not ſure but that the next calling may bee by death, as it was with this our brother; let mee put this therefore as a remembrance to every one of you, that you behave your ſelves as dying daily; Remember thou art a *Steward*, and *muſt give an account of thy ſtewardſhip*. *Alexander* had his Remembrancer. Saint *Ierome* had another Remembrancer, *Whether I eate or drinke* (ſaith hee) *or whatſoever I doe, mee thinkes I heare the voyce of the laſt trumpet, and of the Arch-Angell, Ariſe you dead, and come to judgement.* Let mee now bee thy Remembrancer. Remember thou art a *Steward*, and that thou muſt bee called to an *account* of thy *ſtewardſhip*. When thou art in holy duties, remember thou muſt give an account with what ſtrength thou ſerveſt God. When thou art in buſineſſe, in thy familie, remember thou muſt give an account how thou haſt walked toward thy ſervants, toward thy children, toward them that God hath given thee. Thou that haſt an eſtate, remember that thou muſt give an account to the great Lord, of the getting, and of the ſpending of that eſtate. Thou that art in places of authoritie over others; remember thou muſt give an *account* how

how thou commeſt to them, how thou haſt behaved thy ſelfe in them. Let every one remember, that hee muſt give an *account* of what ſervice hee hath done to his Maſter; of what uſe hee hath beene unto God, and what to others. The more God hath beene glorified, and others benefited, the more ſhall our ſoules be comforted at that great day of appearance, when the leaſt ſmile of GODS countenance, will bee worth a thouſand worlds, and the teſtimonie of a good conſcience, will bee preferred before all the treaſures of the Earth.

FINIS.

THE PRAISE OF MOVRNING; OR, MOVRNING PREFERRED BEFORE MIRTH.

1 KING. 14. 18.

And they buried him, and all Iſrael mourned for him, according to the word of the Lord, which he ſpake by the hand of Ahijah the Prophet.

ECCLES. 2. 2.

I ſaid of laughter thou art madde, and of mirth, what doth it?

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THE PRAISE OF MOVRNING;
OR,
MOVRNING PREFERRED BEFORE MIRTH.

SERMON II.

ECCLESIASTES. 7.2.

It is better to goe to the house of mourning, then to the house of feasting: for that is the end of all men, and the living will lay it to his heart.

The Coherence.

IN the former Chapter, the Wiſe man had beene ſhewing the vanitie, and inſufficiencie of all earthly things to make a man happie, and how much the world is miſtaken, in ſeeking happineſſe in any thing here below. In this Chapter, and thoſe that follow, he commeth to direct men in the right way to find it, and ſheweth them where they ſhould ſeeke it, and where they ſhould finde it: Firſt he telleth them of a *good name*, in the firſt verſe. *A good name is better then precious ointment.* The ſecond meanes is, *a good death, the day of death is better than the day of ones birth.* The third is, a right *mourning, it is better to goe to the houſe of mourning, then to the houſe of feaſting.* Afterward he proceedeth to other particulars. But this he bringeth in upon the former, to prevent an objection that ſome might make: for having ſaid that *the day of death, is better then the day of ones birth*, ſome might object: What goodneſſe can there be in death? as for thoſe that are

dead, they ceaſe to be, and they that are alive reape no benefit by it, but mourning, and there is ſingle good, little happineſſe in this, to exerciſe a mans thoughts about mournfull objects; Yes (ſaith he) it is *better to goe to the houſe of mourning, then to the houſe of feaſting, for the living will lay it to his heart.* And upon this he ſpendeth ſome time, becauſe naturally we are exceeding backward, to believe that it is good for a man to be mourning upon earth.

Others make the dependance of the words thus; That *Solomon* having before ſhewed the vanitie of riches, he doth in the ſix former verſes of this Chapter, preferre even death it ſelfe, before wealth and abundance. And he ſheweth wherein it is better.

First in the Adjuncts. The Adjunct of *death* is *mourning*: the Adjunct of wealth and abundance is *feaſting*: yet *mourning* is better then *feaſting*. And becauſe it ſeemeth a Parradox to every naturall man, he commeth to confirme and prove it.

By the Effects. In the third verſe; *Sorrow is better then laughter, for by the ſadneſſe of the countenance, the heart is made better.* Sorrow can doe that for us that wealth cannot, it *makes the heart better.*

By the different ſubjects in which they are. That ſame worldly *mirth is in the heart of fooles.* In the fourth verſe: *the heart of fooles, is in the houſe of mirth*: but this *mourning* it is in the *heart of the wiſe*: *the heart of the wiſe is in the houſe of mourning.*

By the Efficient cauſe. One cauſe of *mourning* is the *rebukes of the wiſe.* In the fifth verſe; *It is better to heare the rebukes of the wiſe, then for a man to heare the ſong of fooles.*

And then in the ſixth verſe by a *Prolepſis* he prevents an objection that ſome might make. For whereas he had ſaid that *mourning* was better then joy, ſome might ſay. It ſeemeth otherwiſe, there is delight in *joy*, there is none in *mourning*. Hee telleth them that that delight, it is but a very ſhort delight, but *as the cracking of thornes under a pot, it is but vanitie. As the cracking of thornes under a pot, ſo is the laughter of a foole, this alſo is vanitie.*

We will not ſtand much about the matter. So many ſeverall men as handle this booke, doe ſeverally connect and joyne the words together, according to their owne conceits and opinions of them.

The meaning of the words.

It is evident, that in this verſe that I have now read to you, the Wiſe man ſpeakes of ſuch a *mourning*, as is occaſioned by the *death* of friends. And he ſaith of that *mourning*, that *it is better then to bee in the houſe of feaſting.*

That he ſpeakes of ſuch a *mourning*, appeares by that which followeth; firſt he ſaith, that that is *the end of all men*, he ſpeakes therefore of ſuch a *mourning*, as is upon the *end* of men, upon the departure of men out of this world: and ſecondly he ſaith, *the living will lay it to his heart*: hee ſpeakes of ſuch an *end* of men, as is oppoſite to the *life* of men.

In a word. *By the house of mourning*, he meaneth a house wherein some one is dead, which giveth occasion to the parties that dwell there, of sorrow and *mourning* for their departed friend. *It is better to goe to such a house.*

By the *house of feasting*, hee meaneth not onely such a house wherein there is feasting, but also all manner of abundance: as commonly men shew their wealth in feasting.

By *the end of all men*, he meaneth that which the Schooles calls the *end of termination*. Now there is a twofold *end of termination* (as they speake) either *Positive*, or *Privative*. A *Positive* end, as a point is the end of a lyne, and an instant is the end of time: because the lyne resolveth it selfe into a point at last, and all time resolveth it selfe at last into an instant. A *Privative* end, and that is that that causeth a cessation of beeing, that is the end of action, wherein all the worke, and invention, and enterprizes of a man cease. Of such an end here he speakes, such an end of a man as that he ceaseth to be as he was upon earth, and ceaseth to doe as he did upon earth.

By *laying to heart*, he meaneth more then a bare knowing, or a bare observing, and taking notice of things. There is to be understood here, a serious pondering, an often considering of it, as it is said of *Marie*, *Shee layed those sayings to heart*; and so *Iacob*, *hee layed the sayings of Ioseph to heart*. It is such a serious considering, and pondering, and discussing of every thing, as they may bring it to some use, may draw some fruit, and benefit out of it to themselves.

So that the summe and substance of the words is thus much; *It is a better thing for a man to bee conversant about the thoughts of death, and to take hold of all occasions that may bring the serious consideration thereof into his heart, then to delight himselfe in those worldly pleasures, and sensuall delights, wherein for the most part men spend their lives.* The reason is, *because there is some benefit that ariseth thereby to the inward man, some advantage gained to the soule: whereas by the other, there is none at all, there is much hinderance and hurt, but no furtherance and benefit.*

The devision of the words.

The words then you see consist of a Proposition; And a proofe or confirmation of that Proposition.

The Proposition. *It is better to goe to the house of mourning, then to goe to the house of feasting.*

The Confirmation or proofe of it, is double; first, because *this is the end of all men*: secondly, because *the living will lay it to his heart.* This latter part is that which I purpose most to insist upon.

In the former. Hee calleth the house wherein any one dies, *the house of mourning. It is better to goe to the house of mourning.*

Where

Obser. 1. The death of others, is a just occasion of Mourning.

Where you see; That the Death of men, with whom we live, is a just occasion of mourning to some.

The holy Ghost would not have described the house wherein a man dies in this manner, if there were not some equitie, and justice in mourning, upon such an occasion. For hee speakes not here (as I conceive) only with reference, and respect to the common custome of naturall and worldly men; but with respect to the naturall disposition, and affection, that is in the heart of man, and the equitie of the thing. There should bee mourning, and there is in it a just occasion, when men are taken away by death.

Gen. 23.2. When *Sarah* died, the text saith, that *Abraham came to mourne for Sarah, and to weepe for her.* And *Esau*, when he speakes of the death of his father *Isaac*, he calleth the time of his death, Gen. 27.41. the *time of mourning, the dayes of mourning for my father are at hand.* Gen. 50.10. So *Ioseph* when his father was dead, it is said that *hee mourned for* 2 Sam. 25.1. *his father seven dayes.* When *Samuel* was dead, all the Israelites *were gathered together, and lamented him.* When *Iosiah* was dead, there was such a great lamentation for him, that it became a patterne of excessive mourning; Zach. 12.10. *In that day there shall be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon.* Our Saviour Christ, when he looked upon *Lazarus*, hee John 11. *wept*, because he was dead. And those Ephesians, this was it that broke their hearts, they Act. 20.38. *sorrowed most of all for the words which S. Paul spake, that they should see his face no more.*

Reas. 1. I need not stand upon the proofe of the point. There is great reason for it. First, if we respect men in their usefulnesse to others. There is no man but is of some use: and so farre as a man is usefull to another, there is just ground of mourning, for the losse of such a one. Therefore *David*, he mourned for the death of *Saul*, though he was a wicked man, because he was usefull in his time by way of gouernment. And as there is more usefulnesse, so there is more cause of mourning, as we see in the death of *Samuel*, and *Iosiah*, and others.

Reas. 2. Secondly, because when those that are usefull, are taken away, a man seeth some effects partly of his owne guilt, and partly of Gods displeasure. Of his owne guilt; If those die that are evill, that he did not doe them that good that he might, while they lived, he did not converse so profitably, as he might have done, to further their spirituall good. If they be good and gracious, that he received not benefit by them, that he did not mannage the opportunities, as he might have done, to have made that use of their societie and conference, of their prayers, and spirituall helpes, of all those gifts and endowments that they had. And as in the defect, so likewise in the excesse there is guilt. When a man idolizeth the creature too much, and trusteth too much to the arme of flesh:

flesh: when he setteth too great a price upon men, he may apprehend the displeasure of God, taking away his brother, that was (as it were) a curtaine that stood betweene God and him, taking away those that hid God from his eyes.

Vpon these occasions and grounds, the servants of God have reflected upon themselves, seeing the death of others, that are neere, and deare unto them, and have drawne from thence, matter and cause of mourning.

Nay, it is a thing that the Lord lookes for: *Thou hast smitten them, and they have not grieved.* When God takes away any that are usefull to us, there is a smiting, and a correction in it, even to those that live, to those that were intimate and inward with him, and God expects that men should *mourne*, and grieve for it. Ier. 5. 3.

Vse. I briefly note this (for I intend not to stand upon it) against that Stoicall Apethy, that stupiditie, I cannot say whether it have seized on the spirits of men, or whether men affect it in themselves: but they account this a matter of praise, a vertue praise-worthy, to see nothing dolefull, nothing worthy of mourning in the death of any one. We see it is quite contrarie to the very course of the Scripture.

Object. But it will be objected. We are bid to *mortifie our earthly affections*; and if we must mortifie our affections, we must mortifie all our affections, that of sorrow, as well as anger, and the like.

Answ. I answer briefly. The Scripture indeed biddeth us *mortifie our affections*, but it doth not bid us take away our affections: it biddeth us only mortifie, and purge out the corruption of our affections. Now there is a twofold corruption, and distemper in the affections of men. The first is, when they are misplaced, and set upon wrong objects: so we mourne for that we should rejoyce in, or wee rejoyce in that we should mourne for. Secondly, when they are either excessive or defective: either we over-doe, or wee doe not, either not at all, or not in that proportion, and measure that we should. Thus, when we over-grieve for worldly crosses, and too little for sinne; too much for the losse of earthly friends, and too little for the losse of Gods favour, and spirituall wants: this is a distemper of the affections in the defect, the heart growes earthly, and fixed upon the creature, and is drawne away, and estranged from God. Then there is the excesse: that the Apostle speakes of, when he exhorts them, *not to mourne as men without hope*: whether he spake there of the Gentiles, as some thinke, that cut their heads, and made themselves bald, in the day of their mourning, an affected kind of outward shew they had to mourne, which the Lord forbad the people of *Israel* to doe: or whether (as indeed it is) because they did not restraine inwardly, and bridle the exorbitant excesse of their affection, wee should not mourne

A twofold distemper in mens affections.
1.
2.
1 Thes. 4. 13.
Deut. 14.

mourne as the Gentiles, but as men of hope: mourne as men that can ſee the changes that God makes in the earth, and in your Families, and can ſee how neere God commeth to you, and what uſe God would have you make of every particular tryall and affliction: mourne ſo farre as you ſee your owne guilt, in not making uſe of the opportunities you have had in enjoying your friends, and ſo farre as you ſee any evidence of diſpleaſure from God: ſo farre we ſhould mourne, but not as men without hope.

But I briefly paſſe this, intending not to inſiſt upon it, only by occaſion, becauſe *Solomon* makes the place where any die, the *houſe of mourning*.

Wee come now to the proofe of the point, why going to the *houſe of mourning*, taking theſe occaſions to affect our hearts, is better *then to goe to the houſe of feaſting*, then to take occaſions of delighting our ſelves in outward things. What's the reaſon? It is double.

Firſt, *This is the end of all men.*

What is *the end of all men? The houſe of mourning*. That which he meaneth by the *houſe of mourning* here, is that which he calleth *the end of all men*, that which putteth an end to all men, and to their actions upon earth, and that is Death.

So that the maine point, that in this place the wiſe man intendeth, is but thus much, I will deliver it in the very words of the Text, we need not varie from them at all.

Obſervat. 2

Death is the End of all men.

Death the end of all men.

Death is that which every man muſt expect, to be the end of his life, and of his actions. It is the common, the laſt condition of all men upon earth.

I will give you but two places of Scripture, that include all men in Death. One in *Iob* third, from the fourteenth verſe, to the 20. verſe of that Chapter, *Iob* ſheweth there how *Death is the End of all men*, he beginneth with the *Kings* and *Counſellers of the Earth*, with *Princes* and *great warriours*, and deſcendeth afterward to *priſoners and meane perſons, to labourers, to ſervants, to ſmall and great, all* (ſaith he) *lie downe in the duſt, and goe to the place of ſilence.*

Iob 3. 14.

Zach. 1. 5.

The other place is in *Zachar.* 1. 5. *Your fathers where are they? and the Prophets, doe they live for ever?* That is, looke to all your forefathers, that have beene in all times before you, whether they be thoſe Fathers that you glory in, *Abraham, Iſaac*, and *Iacob*, and the reſt, or thoſe Fathers that diſobeyed the word of Propheſie (which indeed is the principall thing here intended) all theſe Ancient perſons they are dead; or as S. *Peter* ſpeakes, of thoſe that were diſobedient in the dayes of *Noah, they are in priſon*, they are

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in the grave: yea, and the Prophets too, that preached to you, they are dead: the generations before you, both of Prophets and people, are all dead.

You ſee then, that *Death is the common condition of all men.* Kings and Subjects, Prophets and people, this is the laſt thing that ſhall be ſaid of them all, they are dead.

And it muſt be ſo; Firſt in regard of Gods decree. It is that that God hath appointed, and determined, concerning all men, that they muſt die: there is a ſtatute for it in heaven, that can never be reverſt. It is appointed to all men once to die, *Heb.9.17.*

Reaſ.1. In regard of Gods decree.

Heb 9.27.

Secondly, in regard of that matter whereof all men are made, of earth: *Duſt thou art, and to duſt thou ſhalt returne. Your remembrances* (ſaith *Iob*) *are like unto aſhes, and your bodies, to bodyes of clay.* How eaſie is it for the wind to blow away aſhes? for a potter to breake in pieces a veſſell of clay? ſo eaſie it is to put an end to the memories, and bodies of men, they are but aſhes and clay.

Reaſ.2. In regard of the matter whereof men are made.

Job 13.12.

Thirdly, in regard that every man hath in him, that that is the cauſe of Death: ſinne. It is that that is as poiſon in the ſpirits, and as rottenneſſe in the bones. Sinne brought in Death, and Death ſeizes upon all men; it conſumeth all men from the very beginning by degrees. Shew me a man without ſinne: without it either in the committing of it, or without it in the guilt of it, you may then ſhew a man that ſhall not die: while all men are under ſinne, they are under Death. Even our bleſſed Saviour Ieſus Chriſt himſelfe, though he did not ſinne actually, yet becauſe hee ſtood guiltie of our ſins, Death ſeized upon him.

Reaſ.3. In regard every man in him, hath the cauſe of death.

So then. Looke to Gods decree, that is, All men ſhall die. Looke to the matter whereof every man is made; that is, a decaying dying ſubſtance. And looke to the cauſe of death in all men, that is ſinne. If any man can either eſcape Gods decree, or bring a man that is not made of ſuch a mouldring matter, or produce, and ſhew a man that hath no ſinne in him: then you may ſhew a man that ſhall not die: but till then this concluſion remaineth, that the wiſe man ſetteth downe, *this is the end of all men, that they ſhall die.*

But here it will be objected; Wee find ſome men that did not die. It is ſaid of *Enoch, that he was tranſlated*, that *hee ſhould not ſee death*, Heb.11.5. And of *Elijah, that he went up by a whirle-wind into heaven in a chariot of fire.* 2 *King.*2.11. Theſe men did not die.

Obiect. Heb.11.5. 2 King.2.11.

To this, I anſwer briefly. Particular and extraordinary examples, doe not fruſtrate generall rules: God may ſometimes diſpence with ſome particular men, and yet the rule remaine firme. I ſay it may be ſo.

Anſw.

But ſecondly we anſwer. They had that that was in ſtead of Death to them, ſome change, though they did not die after the manner

2.

manner of other men. So at the end of the world, it is ſaid, *that thoſe that are alive ſhall be caught up, and changed, in the twinckling of an eye*; there ſhall be a ſudden, and almoſt undiſcernable, unperceivable change, which ſhall be to them in ſtead of death.

Obiect. Joh. 11. But it will be objected further. There is a promiſe made in *Ioh.* 11. *That thoſe that believe ſhall never die.*

Anſw. To this I anſwer with that common diſtinction; There is a twofold death, which the Scripture calleth, the *firſt and the ſecond death*: The *firſt death*, is the death of the body, that ariſeth from a diſ-junction, and ſeparation of the body from the ſoule; And there is a *ſecond death*, that ariſeth from the diſ-junction, and ſeparation of the ſoule from God. The *firſt death*, is no death properly, the *ſecond death* is that which is truly Death: and ſo they ſhall not die. A man may have a body ſeparated from the ſoule, and yet not his ſoule ſeparated from God, nor himſelfe from Chriſt.

Rom. 8. 38. *Who ſhall ſeparate us from the love of God in Chriſt? neither life, nor death, nor principalities nor powers*, &c. Death you ſee ſhall not bee able to ſeparate us from God: it cannot ſeparate the ſoule: Nay, it doth not ſeparate the body from Chriſt: the body remaineth a member of Chriſt, as well while it is ſtill in the grave, as before:

Matt. 22. *God is not the God of the dead, but of the living*, ſaith Chriſt, *Mat.* 22. And therefore he proveth, that even *Abraham* was not dead in that ſenſe, that they then tooke it, but hee remaineth yet alive, in as much as God was his God. *Abraham* (whole *Abraham*) was Gods by vertue of Covenant, ſo are all his poſteritie, the children of *Abraham* by faith, in a ſpirituall ſenſe they remaine with Chriſt, and they are united to him, as members to the head, even when their bodies are in the grave. So that (I ſay) they die not in that ſenſe, ſo as to have their ſoule ſeparated from God; though they die in the firſt ſenſe, that is, to have their bodies ſeparated from the ſoule. But our Saviour in that place of *Iohn* ſpeakes of the *ſecond*, of that death, which is an everlaſting ſeparation of the ſoule from God. As we ſay of wicked men, that while they are alive, they are dead; ſo the Apoſtle ſpeakes of the *widow that lived in pleaſures, while ſhe lived, ſhe was dead*; and the Church of Sardis, *had a name to live, but ſhe was dead.* This is true death indeed, when that the ſoule of a man is ſeparated, and diſ-joyned from God, and from Chriſt: And it is the ſtate of every man by nature, of every man under ſinne, though they walke up and downe, and doe the actions of the living, yet they are but dead men. And as truly, as they are ſaid to be dead while they live, ſo truly it may be ſaid of the children of God, that while they are dead, they live: as it is ſaid of *Abraham*, ſo it may bee ſaid of all Gods ſervants, they die not properly, but remaine ſtill in union with God, and with Chriſt: with God through Chriſt, they are Chriſts,

Chriſts, and therefore Gods in him, and therefore they die not. Looke what the ſoule is to the bodie, that is God to the ſoule: the ſoule is the life of the body, and God is the life of the ſoule; they are ſtill living men, that have God; the ſoule is alive, even when the body lieth downe in the grave. This ſhall ſerve for the opening of that, they are not dead, but alive: they doe die in the firſt ſenſe, and in the common acceptation, in reſpect of the ſeparation of the body from the ſoule; but they doe not die in the ſecond ſenſe, in reſpect of the ſeparation of the ſoule from God, they doe not die eternally, they doe not die properly.

Now briefly to make ſome uſe of this, and to haſten to that I moſt intend to ſtand upon.

Is it ſo then, that *Death is the end of all men.* Let us make account of it for our ſelves. This ſeemeth but a plaine point, and ſo indeed it is: but I know there is nothing more uſefull, and I know there is nothing leſſe regarded, and leſſe conſidered of ſeriouſly then this, that we muſt die. It is true, wee all acknowledge it in the generall, and every man, the very worſt, the moſt ignorant, and moſt prophane in the world will yeeld to this in the generall, that all men muſt die, and let a man come and tell them, that they themſelves muſt die, they will grant it too, but this is that that undoes us all, we reſt in generals, and doe not ſeriouſly inſiſt upon a ſerious application of it, to a mans owne particular caſe, and bring it home to a mans ſelfe; to conclude thus, I muſt die, I may die ſoone, this may be the laſt day of my life upon earth, this may be the laſt time I may breathe, this may be the laſt word that I ſhall ſpeake, the laſt action that I ſhall doe; I know I muſt die, and it may be I may die now. This is that wee ſhould principally intend, and labour moſt after, that when we reade the ſtories of the Scripture, and ſee that Death is the end of all men, that all muſt die, and their houſes muſt be, *houſes of mourning*, to conclude the ſame for our ſelves. All thoſe worthies ſpoken of in *Heb.* 11. it is ſaid, *they all died in faith*; I read ſuch a man was a King, but he died; ſuch a man was a Prophet, but hee died; ſuch a man was Noble, but he died; ſuch a one died in his youth, ſuch a one in his ſtrength, theſe died, and I muſt die; the ſame thing muſt be ſaid of mee, that is ſaid of them. I ſay, let us not only ſay it, but reſolve, and conclude upon it; conclude for our ſelves, that the ſame thing muſt be ſaid of us, that is ſaid of all men; All men muſt die, we muſt die.

Vſe 1. Make account of it for our ſelves.

The benefit that floweth from it will be this;

The benefit of the particular application of death to a mans ſelfe.

Firſt, when a man bringeth it to his owne particular caſe, it will make ſinne more odious to him. What is it that brought Death into the world? what bringeth death upon us? Sinne. *By one man ſinne entred into the world, and death by ſinne, and ſo death paſſeth upon*

1. Sin will be made more odious. Rom. 5. 12.

all men, for that all have ſinned. This I ſay is it, that will make ſin odious to a man, it will make a man looke upon ſinne as a deadly evill. A man will avoid an infectious diſeaſe, that is mortall and deadly, and peſtilentiall, and the like; Why? becauſe it is deadly, it is as much as his life is worth. The ſame is ſinne, it is that that brought death upon all man-kind, and will bring it upon thee. When doth the creature forfeit his beeing to the Creator, but when he doth not uſe it in the ſervice, and for the glory of the Creatour. God hath given the creature a beeing for himſelfe, I have forfeited my beeing, when I glorifie not God with it; that man forfeiteth his wit, his memorie, his ſtrength, his time, his life, and all that he is or hath, when he doth not imploy them in Gods ſervice, to Gods glory. Now ſinne is that that makes us deny the ſervice and glory we owe to God; ſin is that that makes a forfeiture of our lives, and all unto him. Here is the firſt thing, God hath given the creature a beeing for himſelfe, he preſerveth the creature in beeing for himſelfe, when the creature therefore ſinneth it forfeiteth its life and beeing to the Creator. This makes ſinne odious.

2. The truth and juſtice of God will bee the more acknowledged.

Secondly, this is it, that declareth the wonderfull juſtice, and truth of God. Hee ſaid to *Adam* in the beginning, aſſoone as ever he had fallen, *hee ſhould die:* and we find it true on him, and all his poſteritie: for *Adam* ſtood and repreſented the perſon of all men before God, that one man was all men: in him all men were under the ſentence of death. And we ſee it is true to this day. Wee find God true in this, let this make us beleeve his word in every thing elſe. He hath beene as good as his word, he hath declared his juſtice, and his truth in the death of all man-kind upon the ſin of *Adam:* he will declare it in every thing elſe, in every promiſe, in every threatning, in every paſſage of his word: let us giue him the glory of his truth, as we find it in this.

3. Death will be the better prepared for.

Thirdly, it is advantageous very much for our ſelves, as a meanes to prepare us for death the better. When a man ſeriouſly concludeth, *Death is the end of all men,* then if I reckon and account my ſelfe amongſt men, it will be my end too, and it may be my end now. And we ſhall ſee what uſe *Iob* makes of this: *All the dayes of my appointed time, I will waite till my change ſhall come.* I make account a great change will come, ſuch as hath beene upon all my fathers before me, ſo it will come upon me, I will make account of it, and therefore *I will waite all my dayes:* So ſhould we, make account every day, that this may bee the day of my change; in every thing you doe, make account that your change may begin then in that very action, and this will be a meanes to make you *waite for your change,* make you prepare for death. It is that that *Druſius* noteth of *Rabbi Eleazer,* that he gave this counſell

Job 14.14.

ſell and adviſe, that *a man ſhould be ſure to repent one day before he died.* Hee meant not that a man ſhould deferre his repentance till it did evidently appeare, that Death had ſeized upon him: But, becauſe a man may conclude, if it be poſſible I may live to day, it is probable I may die to morrow, therefore I will repent to day. Doe it now, and doe not delay it till to morrow.

This is that we are to doe, to account of every day, as that which may be the day of our change, and ſo to carrie our ſelves in all our actions and occaſions, as if wee ſhould have no more time to doe our worke. And this is eſpecially to be obſerved in three things.

Three things wherin there is to be a particular application of death to a man.

First, in matter of ſinning, be carefull to amend ſinne every day, labour to mortifie ſinne this day, as if thou ſhouldeſt have no more dayes to mortifie it in, take heed of ſinning now, as if thou ſhouldeſt die now. Some we ſee have beene taken away in the very act of ſinne: *Ananias* and *Saphira* were taken away in the very act of ſinning, when they were telling a lie to the Apoſtle they died: *Zimri* and *Cozbie* were ſlaine in the very act of uncleanneſſe: *Corah* and his company, they died in the act of murmuring, and reſiſting of God, and his ordinances, and miniſters. Let a man now reaſon with himſelfe, theſe were taken away in their ſinnes, it may be my caſe aſwell as theirs, if I be found in ſinne. That is the firſt.

1. In matter of ſinning.

Act. 5.

Secondly, bring it home to this particular alſo, in another caſe, and that is, in redeeming of the opportunities of the time of our life. Beſides, the generall time of life, there be certaine opportunities, certaine advantages of time, that the Scripture calleth ſeaſons: be carefull to redeeme them: though you may enjoy your lives, yet you may have none of theſe, ſuch as are ſeaſons of glorifying God, ſeaſons of doing good, ſeaſons of gaining good to a mans ſelfe, be carefull therefore (I ſay) to mannage thoſe opportunities, and advantages of time, ſo that you may glorifie God: *Whether you eate or drinke, or whatſoever you doe, doe all to the glory of God.* Which way ſoever you may moſt advance Gods glory, and promote his worſhip, which way ſoever yee may promote the cauſe of God, drawing men to God, and incouraging them in the wayes of God, which way ſoever you may bee uſefull, employ your ſelfe at that time, the preſent time, becauſe you muſt die, and you may die now, you may have no more opportunities to doe it in. And ſo likewiſe in all advantages, wherein men may doe good to men, *Exhort one another while it is called to day, and while you have time doe good unto all:* Doe all the ſpirituall good, and all the outward good that you can, while you have ſeaſons to doe good. *Happy is that ſervant, that his Maſter ſhall find ſo doing, when he commeth,* leading a fruitfull and profitable life. So, doe good to your owne

2. In redeeming of the time of life.

1 Cor. 10.35.

Heb. 3.13. Gal. 6.10.

owne ſoules while you have time: pray, while you have time to pray, heare the Word, while you have time to heare it: exerciſe repentance, while you have time to repent: perfect the worke of mortification, while you have time to mortifie your corruptions: doe your ſoules all the good you can, by the advantages of all the ordinances, of all the opportunities that God hath given you. This is the end of all men: it hath been the end of good and bad before; and it ſhall be the end of good and bad now; men muſt die, their houſes will be *houſes of mourning*, therefore mannage the time in doing all the good you can, that God may be glorified, men may be benefited, and your owne ſoules furthered; That is the ſecond thing.

3. In the manner of our converſation.

Laſtly, in the manner of your converſation, conſider the time that you have to doe every thing in. Will a man be found idleing in the market-place, when hee ſhould be working in the Vineyard? Would you be feaſting, when God would have you mourning? you ſhall ſee ſome that have beene taken away, when they little thought of it: *Belſhazzer*, he was in his feaſts, and then commeth the ſentence of death againſt him, and other the like examples you may ſee in the Scripture. Conſider therefore the particular actions that you doe, whether they bee ſuch as hold agreement with the ſtate of a dying man. So for the manner of doing holy duties. Would you be found praying perfunctorily, and careleſly? Would you be found comming to the Sacrament unprepared? What though you doe holy actions, that are good for the matter, would you be found doing of them, with unfit and unprepared hearts? You ſee what the Apoſtle ſaith, 1 *Cor.* 11. *For this cauſe many are ſicke, and weake, and many ſleepe:* they ſlept, they were dead for this, even becauſe they came unworthily to receive the Sacrament of the Lords Supper. Would you therefore bee found doing of holy duties, and not in a right manner? The ſerious conſideration of this, that *Death is the end of all men*, with the particular application of it to a mans ſelfe, that as it is the ſtate of all men, ſo it is mine in particular, I muſt die, and I may die now; it hath an influence into all the actions of a mans life.

Vſe 1. In reſpect of the death of others.

To conclude. In the laſt place; This point is of uſe to us, alſo in the death of others.

1. To moderate our mourning for the death of others.

Firſt, to moderate the mourning of Chriſtians for the death of others. Why? It is *the end of all men*, it is that that is the common condition of all men, it ſhould not be too grievous, nor too dolefull to any man. Wee would not have our friends to bee in another condition in their birth then others, wee would not have them have more fingers, or more members then a man, and would wee have them have more dayes? Let this ſerve as a briefe touch upon that.

Secondly,

Secondly, it teacheth us to make good uſe of our fellowſhip while we are together. Not only we may die, but thoſe that are uſefull to us may die alſo: let us make good uſe of one another, while we live therefore. This will make the death of others bitter, and will be worſe then the death, and loſſe of our friends, the guilt upon a mans conſcience, that hee hath not made that uſe of them while they were alive, that he might have done: let us therefore make the death of our friends eaſie, by making good uſe of them while they live. It did ſmite the heart of thoſe Epheſians, that they *ſhould ſee the face of Paul no more*, ſpecially above the reſt it grieved them, that they ſhould ſee him no more, how would it have grieved them thinke you, if they had alwayes hardned themſelves againſt his miniſtrie before? Thinke with your ſelves ſeriouſly, here is ſuch a Miniſter, ſuch a Chriſtian friend, that huſband and wife, that parent and child, a time of parting will come; let us make it eaſie now, by making good uſe of one another while we live, that when friends are tooke away, we may have cauſe to thanke God, that we have had communion, and comfort of their fellowſhip and ſocietie, the benefit of their graces, the fruit of their lives: and not ſorrow for the want of them by death. So much for that.

2. To improve the life of others.

I come now to the ſecond, and principall reaſon, why it is *better to goe to the houſe of mourning, then to the houſe of feaſting*, it is this, *becauſe the living ſhall lay it to his heart*, What ſhall *hee lay to his heart? That that is the end of all men*, hee ſhall lay the death of men to heart.

The point I obſerve from hence is thus much.

It is the dutie of thoſe that live, to lay to heart the death of others.

Obſer. 3. It is the duty of the living, to lay to heart the death of others.

That is, ſeriouſly to conſider, and make uſe for themſelves of the death of others. You ſee the Text is cleare for the point. And there is good reaſon why it ſhould be ſo.

Reaſ. 1.

Firſt, in reſpect of the glory that commeth to God.

Secondly, in reſpect of the good that commeth to our ſelves by it. Firſt, God is glorified by this, when wee lay to heart the death of others: there is a diſhonour done to God, when wee ſlight the death of others, good or bad. It is a diſhonour to God to ſlight any of his actions: this is one of Gods workes in the world, the death of men: this is a thing wherein Gods hand is ſeene: he ſaith to the ſonnes of *Adam, Returne. The ſpirit returneth to God that gave it.* It is *hee that hath the power of life and death.* If a *ſparrow fall not to the ground, without the providence of God*, much leſſe the ſervants of God, the precious ones upon the earth, the

1. God is glorified by it.

excellent ones, as *David* calleth them. I ſay, God is ſeene much in theſe workes, and it is a great diſhonour to God, when men doe not conſider the workes of his hands: *David* by the ſpirit of Propheſie in *Pſal.*28.5. *wiſheth a curſe upon ungodly men*, and for this reaſon among the reſt, *becauſe they conſider not the operation of his hands*: this is that that puts men into a curſt eſtate, and expoſeth them to the wrath of God, when they *regard not the workes of the Lord*. The actions of Princes, and great men upon earth, every man conſidereth of them, and weigheth them: It is that, wherein wee give God the glory of his wiſedome, and of his truth, of his power, of his juſtice, of his mercy, of his ſoveraigntie and dominion, and Lordſhip over the whole earth, when wee labour to draw to a particular uſe to our ſelves, the workes of God in the world, ſpecially the death of men, of all men, good and bad, for we muſt give it the ſame latitude, and extent, and ſcope that the Text doth here: he ſpeakes here of the death of men in generall, and he ſaith of all men, that their *death ſhall bee laid to heart by the living*.

Pſal. 28.5.

Reaſ. 2. Our ſelves are benefited by it.

Secondly, as there is reaſon that we ſhould take to heart the death of others, in reſpect of the glory that commeth to God thereby: ſo in reſpect of our ſelves alſo, much benefit commeth to our ſelves, by laying to heart the death of other men. There be three ſpeciall things conſiderable in the death of any one, that is matter of profit, and benefit to thoſe that live, and ſurvive after them.

Therein we ſee the { certainty / nature / cauſe and end } of Death.

2. Thereby we come to ſee the certainty of death.

Firſt, therein we ſee the certainty of death: For now we have not only the word of God that tels us that we ſhall die, but the workes of God taking others before us: that as the Sacraments are called Viſible inſtructions, becauſe they teach by the eye, and the outward ſenſes: ſo the death of others are viſible inſtructions to the living, it teacheth by the eye: a man is guided by the eye, to ſee his owne condition, and as it were in a glaſſe, there is repreſented to him his owne ſtate: what we are, they were once: the time was that they converſt with men as we doe, that they ſpake for Gods glory upon earth as we doe; and what they are now we ſhall be, there will come a time when our workes ſhall ceaſe as theirs doe, when we ſhall be in the *place of ſilence*, as they are. I ſay, it confirmeth to us the former certaintie, and aſſurance of our death, when we ſee others fall before us. And there is great profit and benefit that ariſeth out of this. This is neceſſary to awaken mens drowſineſſe, and to quicken up mens dulneſſe to a ſerious

conſideration

conſideration of that that is ſo uſefull to themſelves. A man would wonder, that in the Wilderneſſe, where ſo many thouſands died, (for the hand of God was out againſt them, for their murmuring and rebellion, and they were deſtroyed by the deſtroyer, as the Apoſtle ſpeakes 2 *Cor.* 10.) that there *Moſes* ſhould pray, *Lord teach us to number our dayes, that wee may apply our hearts to wiſedome:* though they had a ſight of ſo many dying before them, and that continually, yet they needed to bee ſtirred up to pray, that God would teach them to make uſe of it. So it is with us. Wee have ſeene not only one or two die before us, but there was a time not long ſince (and you cannot forget it) wherein the deſtroying Angel did walke at libertie about the Citie, and kill thouſands in our ſtreets, yet when ſo many died, what ſecuritie was there even among thoſe that lived? inſomuch, that after a while the ſickneſſe grew common, and uſuall, and ſo, unregarded. Have we not need then as much as ever *Moſes* had in the Wilderneſſe, to crie to God, *to teach us to number our dayes, that wee may apply our hearts to wiſedome?* Nay, much more now, when there is ſcarce one, or none, in compariſon of thoſe multitudes that were ſwept away in that viſitation, we have need of ſuch helpes as theſe are, and to joyne our prayers with them too, that we may be ſtirred up to a ſerious application of it to our ſelves. That's the firſt thing, it is neceſſary for living men to take to heart the death of thoſe that are departed, that they may ſee, and be brought ſeriouſly to thinke of the certainty of their owne death.

2. Thereby we come to ſee the nature of death.

Secondly, thereinalſo wee ſee the nature of death, what the proper worke of it in the world is; It is of ſingular uſe too. The nature of death, the proper worke of it, is to diſunite, to ſeparate, to diſ-joyne things: here you have the ſoule ſeparated from the body: the eſtate ſeparated from the man; the man ſeparated from his friends, and all by Death. Firſt (I ſay) yee have the body ſeparated from the ſoule: and this is a uſefull conſideration. The ſoule and the body, while they keepe together in a man, they may be helpfull, and uſefull one to another; the time will come when they muſt be ſeparated. Alas! the not conſidering of this, is the cauſe of thoſe great errours, that are in the lives of men: that they beſtow ſo much time upon their bodies, that they ſo much minde the preſent things of this life, and their outward welfare, as if they had no ſoules at all to regard; as if there never ſhould bee a ſeparation of body and ſoule one from another. What is the reaſon that there is all that care tooke, for food for the body? for apparell for the body? for health for the body? and ſuch an utter neglect of the ſoule? but becauſe that men doe not dreame, doe not thinke of a time of ſeparation, of a time of diſ-junction, of a time of parting theſe two. All the worke of a mans life, ſhould

The proper worke of death.
1. To ſeparate the body from the ſoule.

ſhould now be to make a good uſe of the faculties of his ſoule, that the body may be happy by it: the ſoule will draw the body after it to its owne eſtate. Now they are together, if they joyne now in ſinne: after their ſeparation, there ſhall come a time, when they ſhall be joyned in puniſhment: if they joyne now in the ſervice of God; after they have beene ſeparated a while by death, there will come a time, when they ſhall be againe joyned in glory and happineſſe. That is the firſt; There will bee a ſeparation of ſoule and body: therefore make good uſe of them, while they are together: let the body be ſerviceable to the ſoule, by all its ſenſes and members: let the ſoule rule, and order the body, by its underſtanding and affections, &c. that both body and ſoule may bee made bleſſed in an eternall conjunction together after death, and in an everlaſting union in the ſight of God.

2. To ſeparate a man from his eſtate.

Secondly, Death makes a ſeparation betweene a man, and all his outward eſtate in the world. The rich man in Saint *Luke* 12. thought not upon this: *Soule, thou haſt much goods layed up for many yeares*; hee thought his ſoule, and his goods, ſhould never have parted, *therefore take now thine eaſe*, ſaith he. See what the end of it was; *Thou foole* (ſaith the Lord) *this night they ſhall fetch away thy ſoule, and then whoſe ſhall theſe things bee?* The time is comming, that theſe things ſhall bee none of thine, they ſhall bee another mans, they ſhall be ſome bodies elſe, they ſhall be taken from thee. How neceſſary is this conſideration, to take off mens affections from the world, and to ſtirre them up to uſe their wealth, and their eſtates, while they have them, ſo as may make for the glory of God? A time ſhall come, that they ſhall not have it to uſe, that nothing ſhall be left them, but a bare account to be given up, *Give an account of thy ſtewardſhip, Luke* 16. The maine buſineſſe is now to be done, while a man and his wealth are together, while a man and his eſtate continueth together, to uſe it to Gods glory, otherwiſe it will be a woefull, and heavy parting, when death ſhall come to make a ſeparation. The young man went away ſorrowfull, when Chriſt would have his wealth from him, becauſe he had great poſſeſſions. How ſorrowfull will a man goe out of the world, when he hath a great deale of wealth, but he hath not prepared his account, he cannot give up a reckoning of his getting of it, of his uſing and imploying of it? It is neceſſary therefore (I ſay) that men take to heart the death of thoſe that die before them, that when they ſee the bodies, and ſoules of men parted, men and their eſtates parted, they may learne how to uſe their bodies and ſoules, themſelves and their eſtates, while they are yet joyned together.

3. To ſeparate a man from his friends.

Thirdly, Death doth not only part a mans body and ſoule, a mans ſelfe and his wealth, but it parteth a man from his friends, from

from all his worldly acquaintance, from all thoſe that he tooke delight in upon earth: Death makes a ſeparation betweene huſband and wife: ſee it in *Abraham* and *Sarah*, though *Abraham* loved *Sarah* dearely, yet Death parted them, *Let me have a place to burie my dead out of my ſight.* It parteth father and child, how unwilling ſoever they be: ſee it in *David* and *Abſolom*, *Oh Abſolom, my ſonne, would God I had died for thee:* and *Rachel mourned for her children, and would not be comforted, becauſe they were not.* It parteth the Miniſter and the people: ſee it in the caſe of the people of Iſraels lamenting the death of *Samuel*; and in the caſe of the Epheſians, at the parting of S. *Paul, ſorrowing eſpecially when they heard they ſhould ſee his face no more.* It parteth thoſe friends who were ſo united together in love, as if they had but one ſoule in two bodies; ſee it in the ſeparation that was made by death, betweene *David* and *Ionathan*, that were ſo knit together in their love, that he bewaileth him, *Woe is mee for my brother Ionathan.*

Gen. 23.

2 Sam. 1. 9.

This is a neceſſary conſideration for us that live, that wee may learne to know how to carrie our ſelves towards our wordly friends, and how to moderate our ſelves in our enjoyment of theſe worldly comforts. Looke upon every worldly thing as a mortall, as a dying comfort. Looke upon children and friends, as dying comforts. Look upon your eſtates, as that that hath wings, and will be gone. Looke upon your bodies, that now you make ſo much of, as a thing that muſt bee parted from the ſoule by death, and that ere long.

See what adviſe the Apoſtle giveth, 1 *Cor.* 7. 19. the time is ſhort (ſaith he) therefore *let thoſe that marry, bee as if they married not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they poſſeſſed not: and they that uſe this world as not abuſing it.* A man abuſeth the world, when he uſeth it beyond the conſideration of the ſhortneſſe of enjoying theſe things: when hee lookes upon theſe things, as things that hee ſhall enjoy alwayes. But if we would uſe it aright, looke upon things, as things that we ſhall enjoy, but for a ſhort time. This body that ſeemeth now to have ſome beautie in it, yet it muſt die, and be laied in the duſt: theſe friends that ſeeme now to haue ſome pleaſure, and delight in them, yet I muſt die, and be tooke from them: this eſtate and wealth, that now I ſet ſo much prize upon, I muſt die, and death will part me and it. So I ſay, looke upon every thing as ſeparable from us.

1 Cor. 7. 29.

Moderate your affections likewiſe to them. Vſe them onely as comforts in the way, as a traveller doth the pleaſures of his Inne, hee ſtands not to build himſelfe houſes againſt every pleaſant walke he lookes upon, he ſtands not to purchaſe lands, and to lay them to every Inne he comes to lie at; No, he knowes that he is now

now but in his paſſage, in his way, he knowes that hee is not at home, that is the place he is going to, and after a time hee ſhall come thither. So make account that you are not now at home, it is death that muſt helpe you to your home. Let this therefore take you off from all theſe things that are in the way.

It is a ſtrange thing, to ſee how Sathan beſotteth, and befooleth men. They ſtrive, and labour to compaſſe many worldly things, as if their happineſſe ſtood in the enjoyment of them, as if they ſhould have their wealth, and their comforts for ever. What care is there amongſt men to get wealth, and many times loſe their ſoules in getting the world? Alas! Death will part, ſoule and body, them and their wealth and all. Doe wee not ſee this daily in the death of others before us: ſuch a one is dead, where is his body now? in the duſt. Where are his friends, and his companions now? Where is his wealth and his eſtate, for which many flattered him, and fawned upon him? are they not all ſeparated from him? they have nothing now to doe with him: he cannot diſpoſe of one penny of his eſtate now, it is left he knowes not to whom, others now have the mannaging of it. As now you can ſay this of others, ſo there will a time come, that other men will ſay the like of you, I had ſuch a friend, but death hath parted him from me, hee had ſuch an eſtate, but death hath parted him and his eſtate. Let us therefore make this uſe of the death of others, to conclude with our ſelves, that there will be a parting of all thoſe outward things, that now wee are ſo apt to dote upon.

3. Thereby we come to ſee the end, and cauſe of death.

The third ſpeciall thing conſiderable in the death of others, that will be matter of profit, and benefit to thoſe that live, and ſurvive after them is, the end and cauſe for which God ſendeth Death abroad into the world with ſuch a large commiſſion, that it goeth on with ſuch libertie to every familie, to every place, that it ſeizeth upon every perſon. What's the reaſon of it?

You ſhall ſee in the ſeverall deaths of men, ſeverall cauſes. There is judgement and mercy; ſometime a mixture of both, and ſometime but of one of theſe.

Sometimes, wee ſee an apparant judgement of God in the death of ſome.

A judgement of God upon themſelves. Thus the young Prophet that diſobeyed the word of the Lord, a Lyon met him in the way and ſlew him. So thoſe Corinths, that *did eate and drinke unworthily in the Lords Supper*, though they were ſuch as were ſaved after, yet nevertheleſſe *for this very cauſe* (ſaith the Apoſtle) *ſome of them were ſicke and weake, and ſome ſlept, they died, they were judged of the Lord, that they might not bee condemned with the world.* When you ſee death ſeizing upon men, as an act of divine judgement, of divine diſpleaſure, let it make you more fearefull of ſinning

ning againſt God, leſt you provoke againſt your ſelves the ſame wrath, in the very act of ſinne.

Sometimes againe it is a judgement of God upon others. Thus God takes away divers of his ſervants, becauſe the world is not worthy of them.

And as this is an act of judgement upon the world, ſo it is an act of mercie to them; God in mercy taking of them away from the evill to come, and from the evill preſent. A judgement of God to others that are unworthy of them: A mercie to themſelves, that they are tooke away, from their owne evill; from ſinne, from temptations, from all the effects and fruits of ſinne; and taken away from the evill that is to come upon others.

An act (I ſay) of mercie to them. So it was to the child of *Ieroboam*, he ſhould die, and ſhould not ſee the judgement that was to come upon his fathers houſe, *becauſe there was found ſome good thing in him toward the Lord.* So it was to *Ioſiah*, *Hee ſhould bee gathered to his fathers in peace, and his eyes ſhould not ſee all that evill which the Lord would bring upon Ieruſalem, and upon the inhabitants thereof.* 1 King. 14. 13. 2 Chro. 34. 28.

An act of judgement to others. *Righteous and mercifull men are taken away, and noman layeth it to heart:* they conſider not the cauſes wherefore God takes away thoſe good men. A Land, a Kingdome, a State, a People, a place is much weakned, when thoſe that are righteous, and mercifull men; when thoſe that ſtand in the gappe, and uſe their endevours to prevent judgements, are taken away. The houſe will certainly fall, when the pillars are removed. They are the people of God only, that hold up a ſtate; that hold up the world. Aſſoone as *Noah* is put into the Arke, preſently commeth the deluge upon the World. Aſſoone as ever *Lot* was got up to *Zoar*, preſently the Lord rained downe fire and brimſtone upon *Sodom* and *Gomorrah*. Aſſoone as ever the mourners are marked, preſently commeth the deſtroying Angell upon the reſt. Iſa. 57. 1. Ezek. 9. 4. 5.

Beloved, when wee ſee thoſe that are mourners for the evils of the times, and places where they live tooke away, we ſhould lay it to heart, and conſider it as a ſigne of Gods diſpleaſure, as a ſigne that hee is a going, and departing, when he takes away his jewels, as a ſigne that he is a comming to judge the world, when hee beginneth to ſeparate, to take to himſelfe his owne. Certainly, as ſoone as ever that number of the elect ſhall bee accompliſhed, when the company of thoſe that God hath determined to eternall life ſhall be fulfilled, when the ſheepe of Chriſt, that are yet to be brought into his fold, are gathered together, when the fulneſſe of the Gentiles is come in, and the nation of the *Iewes* added, then the world ſhall bee burnt with fire, and the day of

Iudgement

Iudgement ſhall come, nothing ſhall hinder that generall deſtruction, that ſhall be the end of all things here below. As it is with the generall Indgement of the world, ſo with particular Iudgements upon Nations, when God takes away his people, when the Saints goe out of *Ieruſalem* to *Pila*, then commeth the ſword of the enemie upon *Ieruſalem*: when God drawes out his owne people, preſently commeth judgement upon the reſt. It is good to obſerve Gods method and order, that he takes in governing of the world at this day, that in the death of the ſervants of God, wee may conſider our owne time, that wee may prepare for thoſe evils that are a comming, and for thoſe greater judgements that are haſtning.

Thus you ſee what uſe may bee made of laying to heart the death of others; God is much glorified thereby. For all his attributes are ſeene in all his workes, and the glorifying of God, is a declaring of God to be as glorious, as hee hath revealed himſelfe to be in his attributes, which is, by ſhewing of them forth in his workes. When men can ſee the wiſedome, the juſtice, the power, the mercie, the truth, the ſoveraignrie of God, and all in the death of others, then they glorifie God in taking to heart the death of others.

You ſee likewiſe what good commeth to a mans ſelfe by laying to heart the death of others. He ſees thereby the certainty of his owne death. He ſees the nature of death, and what the proper worke of it is, *viz.* to ſeparate betweene him and all thoſe outward comforts, all thoſe props and ſtaies whereupon his heart reſted too much on earth, in the daies of his vanitie. And laſtly, he ſees the end, and cauſe, why God ſendeth Death into the world: ſometime in judgement, that men ſhould take heed of ſin: ſometime in mercie; in mercy to the men themſelves, and in mercy alſo to thoſe that live, that they ſeeing the ſervants of God lodged up before the tempeſt, may learne to feare, and to hide and ſecure themſelves under Gods ſpeciall providence, who can either hide them amongſt the living, or the dead, in the worſt times.

Vſe 1: For reproofe of the generall neglect of this duty.

Now let us conclude with ſome application to our ſelves. In the firſt place, it ſerveth for the juſt reproofe of that great neglect that is in the world at this day, *that men lay not to heart the death of others.* I wiſh that this were only the ſinne of worldly men. I know to a worldly man it is of all things the moſt unpleaſant thought that can be to thinke of death: hee cannot endure to heare this, *they ſhall fetch thy ſoule from thee.* It is as unpleaſant to him, as it is to a bankrout to heare of a Sergeant comming to arreſt him: as unpleaſant as it is to a malefactour to heare of being brought before the Iudge. And that is the reaſon why men in the time

time of feasting, cannot endure such discourses at their Tables, as might put sad thoughts of death into them; oh! these are to melancholy thoughts. Yea, but in the meane time it is thy folly, thy want of wisedome. Hee that was guided by the spirit of wisedome, and had now bought some wisedome at a deare rate, by wofull experience of his former follies; hee now seeth that it was farre better to goe to the house of mourning, that is, seriously to consider of that, which men account the most ordinary cause of mourning, that is, the death of others, and of themselves: then to goe to the house of feasting, that is, to sport a mans selfe in the pleasures of the world, and to give libertie to a mans selfe to all manner of delights.

But (I say) I wish that this were their fault onely, and that it may die with them. But it is too much the fault of Gods owne people. *Moses* is faine to pray for *Israel* in the Wildernesse, where they saw so many die before them, *that God would give them wisedome to number their dayes.* And Ministers have still the same cause to pray for the people, and Christians to pray one for another, that God would give them wisedome to lay to heart the death of other men.

Have you well considered of Death, when you can only discourse, that such a one that was profitable in his instruction, is dead: such a one by whom we have had good in conversing with, is dead, such a one that was young, and likely to live many yeares longer, is dead? What of all this? this is but idle, and emptie discourse. What use makest thou of this to thy selfe? dost thou gather from thence the certaintie of thy owne death? Dost thou consider what Death will doe to thee when it commeth? how that it will separate betweene thee and all things in the world, as it hath done them. Dost thou consider for what cause God sendeth Death abroad into the world? Dost thou consider this with thy selfe, as thou oughtest to doe? This is an act of wisedome. This is that wee call due consideration, when the soule reflects upon it selfe; it is their case now, and it will be mine, and mine in the same manner, therefore it is good for me, to set my accounts straite with God. When thou accompanyest another to the grave, dost thou conclude thus with thy selfe, the very next time that any death is spoken of, it may bee mine? or as Saint *Peter* speakes to *Saphira* after the death of *Annanias*, *The feet of those that have buried thy husband are at the doore, and shall carrie thee out also?*

This is the reason of all that worldly-mindednesse, of all that earnestnesse, and intention, to gaine the favour of men by indirect meanes, this is the reason of all that immoderate care about our businesse with the neglect of our soules, this is the reason of

all that carnall ſecuritie, of all that forgetfulneſſe of God, and the account that ſhall be made at the day of Iudgement, this is the reaſon of the unfruitfulneſſe of our lives, of our unprofitable ſpending of our times, or of whatſoever elſe it be, this is even the very reaſon of all, becauſe even thoſe that profeſſe themſelves to be the people of God, and to give God the glory of his attributes in all his workes, yet they lay not to heart the death of thoſe that are before them. Men durſt not, they could not, paſſe away their time in ſuch unprofitableneſſe, and unfruitfulneſſe as they doe, if they did ſeriouſly conſider, and lay to heart, the death of others before them

Vſe 2. For reproofe.

Againe ſecondly; As it condemnes the generall neglect that is amongſt men of this dutie, ſo it ſerves to reproue, that ſinfull laying to heart of the death of others, that is too frequent and common in the world.

1. Of the exceſſe of ſorrow for dead friends.

That is, firſt, when men with too much fondneſſe, and with too great exceſſe and diſtemper of affection, looke upon their dead friends, as if God could never repaire the loſſe, nor make amends for that he hath done in taking of them away. *Rachel mourneth, and will not bee comforted.* *David* mourneth, and will ſcarce bee comforted, *Oh Abſalom, my ſonne, my ſonne, would God I had died for thee.* What is all this, but to looke on friends, rather as Gods then men, as if all ſufficiencie were included in them only? Men looke on their friends, as *Micah* did upon his Idoll, when they had bereaved him of it, they took away all his comfort and quiet, *You have taken away my Gods* (ſaith hee) *and what have I more?* or as *Laban*, that when his Idols were ſtolne away, his heart was dead, hee could not ſtay in his houſe, hee could not enjoy himſelfe, *wherefore have you ſtollen away my gods?* ſaith hee. So, I ſay, men looke on their dead friends as they ſhould looke upon the Creatour, and not as upon the creature: they take their death to heart, but not in a right manner.

Iudg. 8. 24.

Gen. 31. 30.

This is the very reaſon why God many times makes your Chriſtian friends ſo unprofitable to you when they live, becauſe you idolize them, you advance them above God.

This is the reaſon alſo, why you are ſo unable to beare the loſſe of them when they die, God beating you now with your owne rodde, and making you feele the fruit and effect of your owne folly. This now is an ill taking to heart the death of friends, to mourne as men without hope.

2. Of the raſh cenſuring of the manner of others death.

Secondly, there is a taking to heart, and conſidering of the death of men, but it is an unrighteous conſidering, an unrighteous judging of the death of others. If men ſee one die, it may bee a violent death, then they conclude, certainly there is ſome apparent token of Gods judgement on ſuch a one. If they ſee another

another die, with ſome extremitie of torment, and vehement paines, certainly there is ſome apparant evidence of Gods wrath upon this man. If they ſee another in ſome great and violent tentation, ſtruggling againſt many tentations, they conclude preſently, certainly ſuch are in worſer caſe then others. I may ſay to all theſe, as Chriſt ſaid once to thoſe that told him of the eighteene men upon whom the tower in *Siloe* fell, thinke you that *they were ſinners above all men that dwelt in Hieruſalem?* Or rather as *Solomon* ſaith, All things come alike unto all, there *is one event to the righteous, and to the wicked; to the cleane, and to the uncleane; to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner, and he that ſweareth, as he that feareth an oath.* Learne to judge righteous judgement, to judge wiſely of the death of others, take heed of condemning the generation of the juſt. Luke 13.4. Eccleſ.9.2.

But rather, in the laſt place. Make this uſe of the death of every one. Doth ſuch a man die by an ordinary ſickneſſe, having his underſtanding, and memorie continued to the end? Doth ſuch a man die in inward peace and comfort, with cleare and evident apprehenſions of Gods love, ſo that he can with *Simeon* ſay, *Lord now letteſt thou thy ſervant depart in peace?* What uſe ſhouldeſt thou that liveſt make of this now? Certainly, let the ſweetneſſe of their death, make thee in love with the goodneſſe of their lives. That is the only way to a happy death, to a comfortable end indeed, the leading of a fruitfull and profitable life. *Uſe 3.* For inſtruction. Luke 2.29.

Againe, doſt thou ſee the children of God full of temptations, full of feares and diſquietneſſe of ſpirit in their death? Sometimes ſo overcome with the violence of the diſeaſe, as that (it may be) they ſpeake impertinently and idlely, it may bee ſinfully? What uſe ſhouldeſt thou make of this now? Certainly let the terribleneſſe of the example of ſuch a mans death, let it bee a terrour to thee, and a meanes to ſtirre thee up to more carefulneſſe of making good uſe of thy time in this life. *Nabal* dieth, *and his heart is in him as a ſtone.* If ever God quicken thee, if ever God breath upon thy ſoule, or enliven thee by the inward motions of his Spirit, embrace thoſe opportunities, and ſeaſons of grace, leſt God ſmite thee with an everlaſting deadneſſe. Againe, hath God cauſed the light of his countenance to ſhine upon thy heart? Doth hee offer a gracious meſſage of peace to thy ſoule? Doth hee ſpeake peace at any time by the miniſterie of his Word? Imbrace thoſe offers, yeeld to thoſe conditions of peace, leſt thou bee deprived of peace at the end. Againe, hath GOD given thee any ſtrength over temptations? Haſt thou prevailed over the aſſaults of Sathan, and other of thy enemies? Hath hee made thee a conquerour? take heed how thou inſnareſt thy ſelfe againe, how thou inthralleſt thy ſelfe in yeelding to Sathans

yoke, leſt hee buffet thee by him in a worſe manner at thy end.

Thus (I ſay) thou canſt ſee nothing befall any of GODS ſervants in their death, or in the manner of their death, whether it bee more pleaſing, or more ſorrowfull; more calme and quiet, or more tempeſtuous, and full of trouble; whether it bee more comfortable, or more lamentable, but it may be uſefull unto thee. If it bee good, it may bee it ſhall bee ſo with thee; if it be bad, it may bee it ſhall bee ſo with thee too. The maine buſineſſe that a man hath to doe, is to make ſure of himſelfe in this life. It was the queſtion that Saint *Auſtin* made to thoſe that told him of a violent death that ſeized upon one. *But how did he live?* (ſaith hee.) He made no matter how he went out, but how he carried himſelfe in the world. And truly this is the great Queſtion, that every man ſhould put to his ſoule. I muſt out of the world, how have I lived when I was in the world? had GOD any glory by mee? had men any good by me? have I furthered my account againſt the day of reckoning, that I may give it up with joy? it makes no matter how I goe out of the world, I am ſure if my life have beene ſerviceable to God, and beneficiall to men, my departure ſhall be for gaine and advantage, it is for a better world.

Thus much ſhall ſerve briefly for the opening of theſe words, and for that that is appliable from them.

For the preſent occaſion a word.

Funerall Sermons are not intended for the praiſe of the dead, but for the comfort of the living. Therefore I have choſen ſuch an argument to handle at this time, as might bee of uſe, and profit to you that live. Beſides that, I am in particular, and by particular order, debarred of ſpeaking any thing concerning our deceaſed Siſter, though I might have ſpoken much, and that very uſefull to you. The beſt uſe that you can make will bee this, to conſider the life that ſhee led amongſt you. Shee was a patterne, and example of holineſſe, of a wiſe and upright carriage in her wayes: follow her in that: *Marke the Godly and upright man, the end of that man is peace.* There was none that knew her, but upon good aſſurance are perſwaded of her happineſſe now. Would you then have the ſame happineſſe after? take the ſame courſe that ſhee did, be much in prayer, and dependance upon the ordinances, and in fellowſhip with the ſervants of God; be profitable in doing good, profitable in receiving good: manage the opportunities and times well that God giveth you, as ſhe did, gaining much in little: ſhe did much worke in a ſhort ſpace: let that be your care, and then this will be your comfort in the end. Thus if you make this uſe of the death of others before you, you ſhall prepare for your own death, and that ſhall be only a paſſage for you to Eternall life.

FINIS.

DELIVERANCE FROM THE KING OF FEARES;

OR,

FREEDOME FROM THE FEARE OF DEATH.

PSAL. 55.4.

My heart is sore pained within mee, and the terrours of death are fallen upon mee.

PROV. 3.25.

Bee not afraid of sudden feare.

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DELIVERANCE FROM THE KING OF FEARES; OR, FREEDOME FROM THE FEARE OF DEATH.

SERMON III.

HEBR. 2.15,

For as much then as the children are partakers of flesh and blood, he also himselfe likewise tooke part of the same, that through death hee might destroy him that had the power of death, that is the divell: and deliver them, who through the feare of death, were all their life-time subject to bondage.

IN these words that I haue read, (to let passe other parts of the Chapter) the Apostle sets downe the humiliation of Christ with the fruit of it; His humiliation in his Incarnation and death. The fruit of it in subduing *him that had the power of death, and delivering those that were kept under the feare of death in bondage all their life.* At this time we will speake onely of the last part, the fruit of Christs death, in *delivering those that were kept under the feare of death.*

The persons that are kept under this *feare*, are said to bee the *children*; Gods owne children, those for whom Christ died, yet they were *kept under the feare of death*, and that not at some particular time, when tentation had got some speciall advantage over them, but it was a trouble, and a burden to them *all their life long*, and that not a small burthen, or an easie trouble, but such as kept them as *in bondage*,

The

The words (you ſee) are eaſie; There are two points that ariſe from them.

Firſt, that Gods children, thoſe for whom Chriſt died, are many times *held* ſtrongly *under the feare of death.*

Secondly, that Chriſt by his death freeth them from thoſe feares.

Obſervat. Gods children are ſubject to the feare of death.

I ſhall onely inſiſt at this time principally on the firſt; That Gods owne children, the *Children that were partakers of fleſh and bloud* (it is taken either for the humane nature, or the infirmities of that nature) even theſe children were *held under the feare of death.*

I will ſhew the grounds of it.

The *feare of death* in the children of God, ariſeth either from ſome cauſes without, or from ſomewhat within them.

The outward cauſes of the feare of death.

From without them, and ſo the feare ariſeth from God, an act of his providence upon his children.

Or from Sathan, a worke of his malice. Theſe are the cauſes from without.

1. God.

For the firſt, God in his providence, and that in his ſpeciall and fatherly providence, whereby he doth order all things for the good of his children, for the preſent increaſe of their grace, and the fitting them for glory hereafter; Hee (I ſay) in his providence ordereth it thus, that they ſhall be kept (many of them) a great while *under the feare of death,* and this he doth for ſpeciall good ends.

To humble his children.

The firſt is, to humble them.

Adam as ſoone as he had ſinned againſt God, as his fall was by pride (he would haue had a higher condition then he was in) ſo when God would bring him backe againe, he beginneth firſt to humble him: and how doth he that? *Duſt thou art* (ſaith he) *and to duſt thou ſhalt returne:* he ſheweth him, that he was a dead man by ſinne, and ſo would have the meditation of death to humble *Adam,* and in him all his poſteritie after him.

Pſal. 9. 20.

So *David,* when he deſired that ſome meanes might worke upon his enemies for their good, he prayeth, *Put them in feare, that they may know that they are but men:* He doth not onely pray that mortalitie might be preſented to them, but ſo preſented, that it might leaue an impreſſion of *feare* upon their affections, that they might know what they are, that they have not their beeing, or the power of ſubſiſting in themſelves, but that they muſt looke for it above themſelves, to *him that hath the iſſues of life and death* in his owne hande.

And this is neceſſarie, that all the ſervants of God ſhould bee kept humble by ſome meanes or other. The Apoſtle *Paul* (you ſee) he had attained a great meaſure of grace, yet he ſtandeth in need

need of ſomething to humble him, *therefore the meſſenger of Sathan was ſent to buffet him, that hee ſhould not bee exalted above meaſure,* that he might be kept humble. 2 Cor. 12.

God intendeth to raiſe up his children to a glorious eſtate, therefore as men lay a low foundation, when they intend to erect a high buildiug; ſo God layeth the foundation, of all grace and comfort in his ſervants, in humiliation: therefore he will not onely have them mortall, but he will have them apprehend their mortalitie, and dying condition with *feare,* that they may be humbled by this feare. That is the firſt thing.

Secondly, God aymeth at the ſtrengthning of faith in his ſervants. While a man lookes to ſenſe, and is upheld by ſenſible comforts, there is not that exerciſe of faith: now every grace is ſtrengthened by exerciſe, that God therefore may have faith exerciſed, and ſo ſtrengthned in his ſervants, he will expoſe them to the *feare of death.* To ſtrengthen their faith.

The Apoſtle *Paul* found this: *wee received* (ſaith he) the *ſentence of death, that wee might not truſt in our ſelves, but in him that raiſeth us up from the dead.* Hee doth not onely ſay thus, we acknowledge this to be a truth, that we muſt die, but *wee received the ſentence of death,* received it as a man receiveth a ſentence of death from a Judge, received it ſo, as it made ſome impreſſion upon our hearts, received it with ſome inward ſenſe, with ſome inward feare: which was a violent worke, ſuch a worke as knocks us off of all holds, and takes us off from all ſenſible, and viſible props, and humane ſupports, and makes us to ſee nothing in the creature to doe us that good we looke for, to make us eternally happy: therefore we were taught (ſaith he) *not to truſt in our ſelves*; if a man truſt any, he might truſt himſelfe firſt; yea, but wee are dying, and cannot enjoy our ſelves long, therefore *wee truſt in him that raiſeth us up from the dead.* 2 Cor. 1. 9. 10.

Thirdly, another end that God aymeth at, in holding his ſervants, many times *under the feare of death,* is, that hee may make them more watchfull, and holy in the courſe of their lives. To encreaſe their watchfulneſſe.

This our Saviour expreſſeth under two parables, the one of the *Virgins* that were to *watch* for the comming of the *Bridegroome,* they knew that he would come, but they knew not when, therefore they were alwayes to keepe their *watch, with oyle in their lampes.* And the other of a Maſter, that left Talents with his ſervants, he told them that hee would come, but hee told them not when, that they might be ſure to employ them to the beſt advantage. Mat. 25.

And the Apoſtle *Peter* raiſeth an exhortation to this purpoſe, on this very ground: *Since* (ſaith he) *that all theſe things muſt bee diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſſe,* 2 Pet. 3. 11.

godlineſſe, looking for, and haſtning to the appearance of our Lord Ieſus Chriſt. We know that the Lord Jeſus Chriſt will come, but hee hath concealed the particular time of his comming, that wee might alwayes keepe our watch, and be prepared for him, whenſoever he commeth.

Now, this is neceſſary for all the ſervants of God, for they are apt to be ſecure, and to be carried away with worldly buſineſſe, and delights, and to neglect that which concernes their eternall good, and therefore God will affect them with the *feare of death*, that they may be ſtirred up to more watchfulneſſe and holineſſe, in a godly courſe of life.

To prepare them for death.

Fourthly, God doth it, that by the feare of Death they may be better prepared for death, that it may not come upon them as a ſtranger, that they never thought on before, that it may not *come as an armed man* upon them: therefore is it that God will have them, not onely to have thoughts of it, but *feare* of it; *feare* (you know) is an affection, that quickneth a man to action, keepes him to a conſtant obſerving of God. *Iehoſaphat*, when God did not onely bring a multitude of enemies upon him, but alſo ſent the report of them to him, and that in ſuch a manner, as he might be affected with *feare*; What did all this worke in him? The text ſaith; *Iehoſaphat did ſeeke the Lord with all his heart, and proclaimed a faſt in Iudah*, and *provided ſuch other defence*, as was neceſſarie; he ſaw nothing but feare and danger in the creature, *Wee know not what to doe with this great company, that commeth againſt us*, this ſet him aworke to *ſeeke the Lord with all his heart*, and to make other proviſion againſt them. So the Lord will have his ſervants apprehend death as an *Armed* enemie comming upon them, that they may be better prepared to receive it, that they may get evidences of comfort, and aſſurance of heaven, and ſo may be fitted upon good grounds to entertaine death with joy when it commeth.

2 Chro. 20. 3.

And this the ſervants of God have need of, becauſe if there be not ſomewhat to quicken to this, there are other things enough to pervert them from it: and then when men are moſt weake, and full of paine and wearineſſe, the divell takes advantage to caſt them off from all comfort, ſo that at the leaſt they ſhall die uncomfortably; if not miſerably, if they be not prepared beforehand to receive Death, and have gotten aſſurance, and evidence of a better condition afterward.

Thus you have the firſt thing, that is, Gods act, and for what reaſons hee keepeth his ſervants in this *bondage of the feare of death*.

2. Sathan.

Againe ſecondly, another cauſe from without, is from the malice of Sathan. His maine aime is, to keepe men from a Chriſtian

ſtian courſe altogether: if that cannot be done, his next worke is to make men goe on as uncomfortably in it, as he can poſſibly: therefore he will preſent them with as many feares, as may be: and becauſe that this is that that nature moſt abhorreth (for it is the moſt naturall deſire of man to preſerve his beeing) I ſay, becauſe nature moſt abhorreth this, this diſſolution and deſtruction of it ſelfe, therefore he ſtriveth to affect them with the *feare of death*, eſpecially and above all other. I ſay, this is Sathans malice. Saint *Paul* when he came to *Macedonia*, that he might doe the worke of the Lord, with leſſe diligence and comfort, ſaith he, *Wee had feares on every ſide, horrors within, and terrors without*: It was Sathans deviſe, that the Apoſtle might doe the worke of the Lord with leſſe ſtrength and comfort, to afflict them with as many feares and horrors as he could. And he hath the ſame malice ſtill, and ſtill getteth much advantage of men, making men to goe on with leſſe comfort in a godly life, adorning their profeſſion of religion leſſe, with unchearfull walking, becauſe they have beene *held under the feare of death*. 2 Cor. 7. 5.

Theſe are the cauſes that are from without.

Secondly, there are ſome cauſes from within, from the ſeruants of God themſelves. And theſe cauſes whence *the feare of death ariſeth*, are either naturall or ſinfull. The inward cauſes of the feare of death.

Firſt, the naturall cauſes of it are; The apprehenſion of Death, as a thing contrary to nature: and according to the ſtrength of mens apprehenſion, ſo is there feare. 1. Naturall.

Now Death in this naturall reſpect, is fearefull to every man, whether we conſider the object, or the ſubject, the thing or the perſon in whom it is, we ſhall find a naturall cauſe of this, even in the ſervants of God.

Firſt for the object, looke upon Death it ſelfe, it hath all that in it, which makes it a fit object of feare. There bee three things which makes a thing the object of feare, which makes a thing affect the heart with feare. In reſpect of the object it ſelfe: death.

Firſt, when it is conſidered as an ill.

Secondly, when it is conſidered as an ill, difficult, and hard to be avoided.

Thirdly, when it is conſidered as an ill to come.

For if it be not conceived a thing that is ill, but good; it is not feared, but rather deſired.

And then againe, if it be but a ſlight ill, ſuch as hath but a weake ſtrength in it, which a man may eaſily maſter, it is not feared, but diſdained.

And then thirdly, if it be an ill that hath ſtrength it, and can hardly be reſiſted and overcome, if it be preſent, it is not feared, but grieved for.

It

It muſt be evill apprehended as future, apprehended as difficult, and apprehended as ill, if it be a thing that is to be feared.

Now all theſe things are in Death, in the apprehenſion of Gods ſervants while they live. Firſt, I ſay, they apprehend it as Ill.

The apprehenſion of death as an Ill.

Ill is twofold, either that which is contrary to mans will, and ſo it is called *Malum triſtitivum*; or elſe contrary to mans nature, and ſo it is *Malum corruptivum*.

Now Death is contrary to man in both theſe ſenſes, both to his nature, and to his will. It is a thing he would not have, becauſe it is contrary to his nature: and that is contrary to his nature, that ſeekes the deſtruction of nature. Now, when a man apprehendeth Death, as a thing that would deſtroy nature, that would overthrow, and diſſolve, & break in pieces, that goodly Fabrique, (as he conceiveth it) and make that ſomething to become nothing, it is a thing that nature cannot beare, it abhorreth. So the ſervants of God, as they have nature in them, they have this naturall affection to preſerve their beeing: and this in it ſelfe is not ſimply ſinfull, but ſo farre as it exceedeth the rule.

Therefore you ſee that becauſe men apprehend Death, as an Ill contrary to nature, they preferre other things that are Ill, in a leſſe regard, in a leſſe degree before that: A man would rather part with his wealth, then part with his life, as wee ſee in *Pſal.49.* A man would give God a ranſome for his ſoule if hee could, hee would give all his goods to ranſome his life. Hee would rather be poore then not at all: Nay, a man will part with his eaſe, with his health, rather then with his life: hee will be in paine, rather then he will not bee: *Skin for skin, and all that a man hath, will hee give for his life:* Nay, a man will part with his credit and eſtimation, rather then with his life, he will rather be diſgraced, then not be: *A living dogge, is better then a dead lyon*; this is the ſpeech of a man naturall: he preferreth a dogge that hath life in him, before a Lyon that is dead; he would rather be a meane living man, then a dead Prince. That is the firſt thing, men naturally conceive Death, as a thing contrary to nature. So it is a naturall Ill.

Eccleſ.9.4.

The apprehenſion of death as an ill unavoidable.

Secondly, as man conceiveth Death an Ill contrary to nature, ſo he apprehendeth it an Ill not eaſily overcome. When *Goliah* looked on *David*, on the meanneſſe of his ſtature, and the ſlenderneſſe of his preparation to fight, he conſidered him as an enemie, but as a weake one, and therefore in ſtead of fearing, he diſdained him; *Doſt thou come to mee as a dogge? I will give thy fleſh to the fowles of the heaven, and to the beaſts of the earth,* hee ſcorned him: But when the Hoſt of Iſrael looked on *Goliah*, as a mighty enemie, that they could not eaſily reſiſt, much leſſe overcome; the Text ſaith, they were full of feare, becauſe of *Goliah:* the ſtrength of the adverſarie

adverſarie was that that filled them with feare. So when a man lookes upon Death, and ſeeth it come as a mightie armed man, provided with all weapons of warre, ſeeth it come in to the moſt populous Cities (as in the peſtilence) and ſlayeth tenne thouſand before it, ſeeth it come on the moſt ſtrong and valiant men, and breakes their bones, and deſtroyeth them; Who can ſtand before this *Goliah, hee that defieth the Hoſt of God, the hoſt of Iſrael?* not onely the wicked, but the ſervants of God are overcome by this enemie: I ſay, thus nature diſcourſeth, and thus a naturall man apprehendeth Death, and therefore he conceiveth Death to bee a fearfull Ill, becauſe it is a thing that he cannot eaſily overcome; That is the ſecond.

Thirdly, he conceiveth it as a thing Future, as an Ill to come. I am yet living and in health, but how ſoone this health may turne to ſickneſſe, and this life to Death, I know not; this is that that holdeth downe the ſpirit *under feare*. As *David* ſaid, *I ſhall fall one day by the hand of Saul:* one day; ſo ſaith a man that liveth now in the multitude of his buſineſſe, in abundance of ſtrength, and abilitie every way, I ſhall one day fall into the Grave, I ſhall one day fall into the hands of Death. *Peter* wee know how he affected *Saphira*, with telling her of the death of her husband, and ſaith he, *the feet of thoſe that carried out thy husband, ſhall carry thee out*; this affected her with feare ſo that ſhe fell downe dead upon the apprehenſion of it. The apprehenſion of Death as an ill future.

Thus, I ſay, if we looke upon the object, Death, conſidered as an Ill, that is, a thing contrary to nature. Death conſidered againe as a ſtrong and mightie Gyant that none can overcome, but it overcommeth them. And then conſidered againe as a thing comming upon men now in the approach, and wee know not how ſoone he will graſpe a man in his hands, and ſeaze upon him: this is that, I ſay, that cauſeth that naturall feare, that is in the children of God.

Then againe conſider the Subject, the perſon in whom the apprehenſion of ſuch an object is, and ſo likewiſe we ſhall ſee ſomewhat in the diſpoſitions of men, or in their ſtate and condition here, that may affect them with a naturall feare of Death. In reſpect of the ſubject; men.

The firſt is, ſome men by conſtitution are more melancholy, and are naturally of a more fearefull temper, indeed diſtemper. The braine is diſtempered, the heart is diſtempered. The braine apprehends things, and lookes upon them through a falſe glaſſe, through a deluded fancie, and ſo makes a falſe report to the heart, preſenteth things more terrible then they are: ſo ſometimes the heart is ill affected, by the miſreport that is brought to it by the underſtanding: ſometimes both are diſtempered, as that humour prevaileth more ſtrongly in the body. So alſo there are ſome-

times raiſed up turbulent, and diſquieting, and violent paſſions that make ſome full of feare, as we ſee in *Belſhazzar*, whoſe knees did ſmite together, and all through the apprehenſion of death, and ſo *Felix* when he heard of death and judgement to come, hee trembled. Though the feare of theſe men did not riſe from melancholy, but from inward guilt of conſcience, yet the effect ſheweth, that when men are affected with the apprehenſion of Death in the worſt ſight and apprehenſion of it, it cauſeth feare and terrour.

Secondly, it commeth in others, and generally in all from weakneſſe of nature, which in ſome is more then others, according to their different conſtitutions and educations; ſo the rich many times are more fearefull of Death then the Poore, becauſe they have more to loſe, ſo likewiſe voluptuous perſons, are more fearefull of Death, then thoſe that are more temperate, becauſe by voluptuouſneſſe they have diſ-joynted, and weakned their ſpirits. So young men many times are more fearefull of Death, then thoſe that are old, as we ſee in the ſtorie, *Iudg.*8.20. *Iether the ſonne of Gideon*, when he ſhould have killed *Zeba*, and *Zalmunna*, the Text ſaith, *Hee was afraid becauſe hee was a young man*, but *Gideon* that was elder did it willingly, as a man better accuſtomed, and experienced with obſervations of changes, and varieties of accidents amongſt men.

Judg 8.20.

We ſhall ſee the ſervants of God themſelves have diſcovered this weakneſſe of ſpirit, ſpecially upon ſudden apprehenſions of things. *Abraham* upon the ſudden and violent apprehenſion of Death, was put to a ſinfull ſhift: *I thought* (ſaith he) *the feare of God is not in this place, and they will ſlay me for my wives ſake, therefore I ſaid, this is my ſiſter*. So *Samuel*, when God ſent him to anoint *David*, he diſcovered this weakneſſe, *If Saul ſhould know what I am a doing, he will ſlay me*; therefore hee deſired to have ſome other meſſage, under the colour whereof he might put *Saul* off. So *Peter* out of a ſudden apprehenſion of death, and feare of it, he denyed his Maſter: This weakneſſe of ſpirit is in man naturally.

Gen. 20.

1 Sam. 16.

Further, there is another thing that cauſeth this naturall feare, and that is, the unacquaintedneſſe men have with Death, there is ſomewhat in this matter, that is ſtrange to men; notwithſtanding they heare, and ſee many die before them daily, they heare things ſpoken of by the Miniſter, and they reade the Scripture, and many excellent comforts, but who hath ſeene theſe? what becommeth of theſe men? they ſee Death the ſtrict Porter of the world, let men out of the earth, but he locks the dore of the Grave upon them, and none commeth backe againe to tell what is done *in that place of ſilence*, to tell what is become of men, when they are in the Grave, how they ſpeed in that world of ſoules; there is no man

man returneth from the dead to report theſe things to them. Now this affecteth the naturall man, nay all men naturally are affected with the fearefull apprehenſion of death, becauſe they *know not what will come after*, as the naturall man ſpeakes in Eccleſiaſtes. When *Ioram* ſet out a watch-man to ſee what was abroad, and ſpied an Armie comming, he ſent a ſervant, but *Iehu* biddeth *him goe behind him*, he ſendeth another, and *hee goeth behind him* ſtill: ſaith he, *I ſee the men goe, but they come not backe:* the Text ſaith, *hee was afraid. Make ready the Chariot*, ſaith *Ioram*; If this be the iſſue that men goe, but never come backe againe, it is high time to looke about us. Certainly (beloved) ſuch are the apprehenſions of death: Wee ſee men (ſaith the naturall man) goe downe to the Grave, and not come backe againe, wee ſee that a man ceaſeth to bee, and to doe thoſe actions that we doe, when we are upon the earth, therefore let us conſider the matter more ſeriouſly. When the *Captaine of the fifty*, that came to the *Mount* to *Elijah*, ſaw the two former *Captaines*, and their *companies* conſumed, ſaw that they were all dead, that they ceaſed to bee, but he ſaw not what became of them afterward, therefore he commeth with feare to the Prophet, and intreateth him that *his life might be precious in his ſight*.

All ſtrange things we know affect men, and every thing, as it is more ſtrange, ſo it more affecteth man naturally: Let there but come a beaſt out of the Wilderneſſe, aſſoone as ever he commeth unto a man and ſeeth him, he flieth from him, becauſe he is not uſed to the ſight of man, it is ſtrange to him; but now take a beaſt that is brought up in the paſture, in the field, he will come to a man without feare, becauſe he is uſed to the ſight of him. So it is here, Death is apprehended as a ſtrange thing, as a thing that a man never knew by experience; Men have ſeene thus much, that people have died, but they never heard of any that came backe againe to tell them how it fared with them after death. This (I ſay) that men ſhould goe to the *place of ſilence*, and have all matters huſhed, all things kept ſecret downe there, there commeth no report thence, this affecteth men with feare.

Theſe are the naturall cauſes.

Secondly, there are other cauſes within, that affect men with the feare of death, and thoſe are ſinfull cauſes. 2. Inward cauſes ſinfull.

Firſt, the want of the feare of God; and as this is leſſe, ſo the *feare of Death* is more: therefore we ſhall find that wicked men that caſt off the feare of God in their lives, they are ſlaviſhly *held under the feare of death*, this you ſhall ſee in thoſe examples of *Belſhazzar*, a man that ſet himſelfe with a high hand againſt God, went on in a contemptuous courſe againſt God, and prophaned the *holy veſſels*, when there was *a hand writing upon the wall*, ſome terrible thing 1. The want of the feare of God.

presented to him, his *knees ſmote together*, hee could not hold his joynts ſtill: And ſo *Felix*, a man that lived without the feare of God, when he *heard of judgement*, and other things; the text ſaith *he trembled*; and ſo likewiſe *Cain*, and divers others, I need not ſtand on it.

Deut. 28. 65. 66. &c. It was one of the Judgements threatned in part, 28. *Deut. Becauſe thou doſt not feare the Lord thy God, therefore whereſoever thou goeſt, thou ſhalt find no eaſe, neither ſhall the ſole of thy foot have any reſt, but the Lord ſhall give thee a trembling heart, and thy life ſhall hang in doubt before thee* (that is, thou ſhalt be in continuall feare of death) *and thou ſhalt feare day and night, and ſhall have none aſſurance of thy life; in the Morning thou ſhalt ſay, would God it were Even, and at even thou ſhalt ſay, would God it were morning, becauſe of the feare of thine heart wherewith thou ſhalt feare; and for the ſight of thine eyes which thou ſhalt ſee.* This is this is the firſt thing.

2. Inordinate love of the world. Secondly, another thing is this, when mens hearts are too much glued to the world, and marke it, according as there is worldly affections, and worldly-mindedneſſe in the hearts of Gods ſervants, ſo the feare of Death is more in them: according to the ſtrength of the one, is the feare of the other. What is it that diſquieteth men ordinarily, and makes them that they cannot think of Death with comfort, but this? now they muſt loſe their company, part with all their friends when they die once. *Hezekiah* complained of that, Iſa. 38. 11. *I ſhall ſee man no more* (ſaith he) *with the Inhabitants of the world.* This I ſay, is that that affecteth the heart exceedingly, that they muſt loſe all their friends, ſpecially when husband and wife muſt part, parents and children muſt part, and familiar and deare acquaintance muſt part, this cauſeth the *feare of death*, becauſe the heart is too much ſet upon the creature. So likewiſe worldly buſineſſe, when a man loveth much employment, much buſineſſe, he cannot abide to thinke of death, Why ſo? becauſe *all worke, all enterpriſes ceaſe in the grave* (as *Iob* ſaith) A man hath neither the workes of his hands, nor the enterpriſes of his head in the grave, all actions ceaſe, both of the mind and bodie there. So when a mans heart is ſet upon pleaſures below, Eccleſ. 9. *there is neither love nor hatred in the grave* (ſaith *Solomon.*) That is, thoſe things that affected the heart, that men love, they ceaſe there, all his pleaſures and comforts are gone. So if a man love honour, and applauſe amongſt men, it ceaſeth in the grave, all honour there is laid in the duſt, *contempt is caſt upon Princes*: this is that that affecteth men exceedingly, that they ſhall loſe their honours and pleaſures, and acquaintance, and buſineſſe, and all when they come to the grave, and that becauſe mens hearts are ſet too much upon theſe things. That is the ſecond reaſon.

3. Want of the aſſurance of Gods favour. There is a third thing, which is a ſinfull cauſe of this feare of Death,

Death, and that is the want of Aſſurance. There be two things that a man not being aſſured of, makes him feare Death, and theſe may be in the children of God, and as they are more in any one, ſo the *feare of death* is more in them.

The firſt is, when they are not aſſured of reconciliation with God, that God is at peace with them, pleaſed with them in Chriſt. The want of this aſſurance makes death fearefull, for now they looke upon Death, as a Sergeant, as a Jaylour, either it is a Sergeant to take them off their preſent comforts, or as a Jaylour to hold them under thoſe bonds and fetters, that they would faine eſcape: Now when a man looks upon Death either way, it is terrible. As a Sergeant, ſo the rich man in the Goſpell, *This night they ſhall fetch thy ſoule from thee*: they ſhall come to thee as a Sergeant to a Debtour, to require a debt; they ſhall require thy ſoule of thee; Now, we all know, that a man that is in debt, and either hath it not to pay, or is unwilling to part with that he hath, ſuch a man cannot indure the ſight of a Sergeant above all men, becauſe he commeth to fetch that from him, that he would not part with. Or if he looke upon Death as a Jaylour, ſo Chriſt ſaith; *Agree with thy adverſarie quickly, leſt hee deliver thee to the Iudge, and hee give thee to the Iaylour*, and then he holdeth thee *in priſon, from whence thou ſhalt not goe out, till thou have paid the uttermoſt farthing.* Now when a man looks on Death as a Jaylour, that holdeth all in the grave, till the great Judge of heaven and earth calleth for them, at the generall day of Aſſizes, that great day of appearance, when all the world ſhall be gathered together, and every priſon ſhall giue up their priſoners, *The ſea and the grave ſhall give up their dead.* I ſay, when a man ſtandeth thus as unreconciled to God, or at leaſt, as one that doth not apprehend this reconciliation, is not perſwaded of this, that God is reconciled to him, it is no marvell if Death be terrible to him. Therefore in the ſixth of the Revelation; *The Kings and Captaines, and the great and mighty men, they cryed to the mountaines to fall upon them, and to hide them, from the preſence of the Lambe, becauſe the great day of wrath was come, and who could ſtand.* So we ſee in 33. *Iſa.* 14. there is crying out concerning the comming of God, *the ſinners in Sion, the hypocrites are afraid*, what is their feare? *who ſhall dwell with everlaſting burnings? and who ſhall remaine with conſuming fire?* when they ſhall ſee nothing but terrour and wrath in God, fire and conſumption, when they ſee nothing but ſuch terrible things, then feare cōmeth upon them. Now marke, hypocrites ſtand altogether unreconciled, and therefore it is no marvell if they be afraid: and the Saints of God, ſo farre as they are defective in the aſſurance of Gods love, ſo farre they conceive themſelves in the ſtate of Hypocrites, and therefore they are ſo full of feares.

Luk. 16.

Mat. 6.

Rev. 6.

Iſa. 33. 14.

Againe, a ſecond thing that they ſtand unreſolved of, is concerning the future eſtates of their ſoules and bodies after death, they are not ſure of this, that there is a better condition afterwards: this is that great queſtion, *Whether goe wee?* I goe now out of the bodie, and whither then? I goe out of the world, and whither then? I am going out of the company of men, and whither then? ſhall I goe to Angels and Saints, or to divels? ſhall I goe to Heaven or to Hell? ſhall I have a beeing or not, in miſerie or in happineſſe? They know not what ſhall become of them, they are unreſolved of this point, of their owne ſtate to come, whether they ſhall be in happineſſe or horrour after death, and therefore Death is terrible, You have the point opened. I will anſwer an objection or two, and then come to the uſe.

Obiect. 1. It may be objected: It ſeemeth the ſervants of God are not *kept under the feare of death*: all thoſe that are in the ſtate of grace, have faith; faith, that ſpendeth theſe feares, and therefore ſince they are in the ſtate of beleevers, how can they be *held under the feare of death?*

Anſw. To this I anſwer briefly; there is faith in all the children of God that are effectually called, but wee muſt know that Faith is conſiderable two wayes, firſt as it is in conflict, and ſecondly as it is out of conflict. Now the Faith of Gods ſervants in conflict,

Pſal. 42. ſo ſometime it is in conflict with feare, and ſadneſſe of ſpirit, *Why art thou caſt downe, oh my ſoule? why art thou diſquieted within me?* &c.

Exod. 14. 11. Sometime it is in conflict with reaſon and ſenſe; thus the people of Iſrael, when they came into the Wilderneſſe, they looked for nothing but dying, and deſtruction of nature (for ſenſe preſented it to them,) therefore ſaith *Moſes* (which is the voyce of Faith) *Stand ſtill, and ſee the ſalvation of God,* &c. Now in this conflict the ſucceſſe is doubtfull, ſometime (as it was betweene *Amalek* and Iſrael fighting together) *Amalek* prevailed, & Iſrael had the worſt: ſometime Iſrael preuailed, and *Amalek* had the worſt, ſo ſometime Faith prevaileth againſt ſenſe, and thoſe fears that ariſe from ſenſe, and ſomtime again carnal fears, and Senſe prevaileth againſt Faith, now accordingly are thoſe effects in the hearts of Gods children.

But ſecondly, ſometime Faith is out of conflict, it now triumpheth in aſſurance, it is come now to full aſſurance of Faith, as it is called in the Scripture, and then there is nothing ſo comfortable, and deſirable as death it ſelfe to the ſervants of God. So wee

Pſal. 23. ſee *David* in the 23. Pſal. *Though I walke through the valley of the ſhadow of death, I will feare none ill, for thou Lord art with mee:* And ſo the Apoſtle Saint *Paul*, triumpheth over all things, *Nothing ſhall ſeparate us from the love of God in Chriſt, neither principalities nor powers, nor life, nor death, nor things to come*, nothing ſhall doe it, the Apoſtles faith now was out of conflict, it had got the field,

field, the day of Senſe, and now he lookes on Death with comfort. So that I ſay in that meaſure that Faith workes in that meaſure, *feare of death* ceaſeth.

Secondly, it may be objected. But we ſee the ſervants of God are ſaid *to love the appearance of our Lord Ieſus Chriſt*, and the Apoſtle *Paul* is ſaid *to deſire to bee diſſolved, and to bee with Chriſt*, How can theſe ſtand with the *feare of death*, under which Gods ſervants *are held*. *Object. 2.*

To this I anſwer briefly. Gods ſervants muſt be conſidered in their deſires two wayes. Firſt, in their generall deſires; Secondly, in a particular ſtate wherein they are. In their generall courſe, their deſire is moſt for the *appearing of Chriſt*, they moſt deſire to be with him as *beſt for them*: but take them in ſome particular ſtate wherein they are leſſe provided, and leſſe fitted and prepared, then, they may be at a ſtand in their deſires, they may have the feare of death in them. As a wife, her generall deſire is for nothing ſo much as for the preſence of her husband, yet ſhe may be under ſome particular unfitneſſe, there may be ſomething or other in the way, that ſhe would not have him come in at that inſtant, though her deſire be for nothing ſo much as for his company. So it may be the caſe of the ſervants of God, they may ſay ſometimes, *Lord ſpare mee a little before I goe hence* to ſtrengthen my faith, to perfect my repentance and holineſſe, to doe ſome particular worke, and the like. *David* conſidered this, that there was ſomething that he might doe that he had not done, and that he would faine doe before he went: and ſo *Hezekiah*, and the reſt of the ſervants of God. The point is cleare. I come to the Application. *Anſw.*

It ſhall be a word of exhortation (to cut of other uſes) and that is this. *Vſe.* For exhortation.

To ſtirre up the ſervants of God, that if they be diſpoſed to diſtempers *under which they are held*, that they are afraid to die, that therefore they labour by all good meanes, to ſhake off *the feare of death*. Why? Conſider and note well thoſe two things that are in the Text.

The firſt is this, that it is an uncomfortable ſtate to be *held under the feare of Death*, you ſee it is called *a Bondage* here, and that is enough to ſhow the uncomfortableneſſe of it, he ſaith, by the *feare of death, they were held in Bondage all their life long*. To be under the feare of death an uncomfortable eſtate.

Now the feare of Death is a bondage principally in theſe two reſpects, firſt, becauſe it is with them, as it is with a Bond-ſlave. A Bond-ſlave is afraid to looke on him that hath the command of him, he apprehendeth him as no friend, therfore he doth not love to looke on him: ſo it is in this caſe, when a man lookes upon Death as a thing that is no friend to him, he cannot abide to looke on The feare of death a bondage in two reſpects.

on him, every thought of Death, is a preſenting of death to him, and it is a miſerable bondage, when a man cannot preſent Death to himſelfe without feare.

2. Secondly, there is this in it that makes it a bondage, it holdeth downe the ſpirit of a man. A bond-ſlave (you know) is bound with fetters and chaines in his captivitie, ſo that he hath neither freedome of ſpirit, nor freedome of action: So it is with a man that is *held under the feare of Death*, he cannot doe what he would, he cannot rejoyce in God; he cannot delight in the apprehenſion of glory to come; he cannot entertaine a thought of parting with things preſent, with that ſecuritie, and comfort of heart, that he ſhould doe, and all becauſe this feare, (as the fetters) bindeth his hands and his feet, and keepeth him in bondage. This is the firſt thing, the feare of death, to be held under it, it is an uncomfortable ſtate.

It is poſſible to be freed from the feare of death.

Secondly, as it is uncomfortable, ſo it is poſſible that the ſervants of God, may be free from theſe feares under which they are held. We ſee the text ſheweth it, *Chriſt came for this end, that having deſtroyed him that hath the power of death, that is the divell, hee might deliver thoſe, that for feare of death were held under bondage.* Did Chriſt come for this end? then it is poſſible to bee had, for certainly Chriſt would not loſe his end he came for: this was his end, not onely to deliver them from eternall death, but alſo from the feare of temporall death; It is poſſible therefore; The ſervants of God have found it, and therefore you ſhall ſee them brought in inſulting, and triumphing, and glorying over Death; *Oh death, where is thy ſting? oh Grave, where is thy victory? thankes be to God that hath given us victory, through Chriſt our Lord:* When they looked upon Death through Chriſt, they looked on it without this feare, the ſting and power is tooke out, the very nature of it is changed, and it is made now every way beneficiall. I ſay it is poſſible, for we are regenerate, and begotten againe to a lively hope, to an inheritance immortall and undefiled, and in what meaſure the hope of heaven is in the heart of man, in that meaſure the *feare of death* falleth in that heart, now it is poſſible that we may attaine this fulneſſe of hope, and therefore it is poſſible that we may be freed quite from the feare of Death.

This may ſuffice by way of motive. A word or two by way of direction. If this be poſſible to be had, how ſhall the ſervants of God get it? you ſee ſome of Gods ſervants *are held under the feare of death, and that all their life long*, how ſhall we be freed from this feare?

Meanes to be freed from the feare of death. 1. Humilitie.

I ſhould now orderly take up the particulars laid downe as cauſes, and ſhew that by theſe it is cured: as for inſtance. Doth God doe this for this end, that he may humble a man? then the more

more humble thou art, the leſſe thou ſhalt be in the feare of Death, for God layeth theſe feares upon men to humble them, therefore labour for perfect humiliation, and thou ſhalt perfectly ridde theſe feares out of thy heart: as we ſee plainly, the ſervants of God, the more humble they have growne, the leſſe carefull they have beene of life, and the leſſe fearefull of Death: And ſo thoſe ſervants of God that have beene brought to deny themſelves, and to renounce all their worldly expectation and advancements, they have alwayes beene ready to die. Saint *Paul*, was growne humble, and the Lord had prevailed upon him, kept downe his ſpirit from *being exalted above meaſure*, and now (ſaith he) *my life is not deare to mee*, he was content to lay downe his life and all when he was humbled. Beloved, pride in ſome outward excellencies or other, ſetteth a man above his place, therefore when a man is tooke off from all that puffes up the ſpirit of a man, he will be content, to lay downe any of thoſe things, even life it ſelfe if need be.

Againe ſecondly; Doth God doe it to ſtrengthen faith in a man? then the more thou ſtrengtheneſt faith, the more thou ſhalt be freed from theſe feares; you know faith lookes upon Chriſt as the proper obiect of it, and the more a man intereſteth himſelfe in Chriſt, the more by Chriſt, hee is freed from the feare of Death. Chriſt hath redeemed us from the Grave and from Death, and therefore when by faith hee lookes upon Chriſt, and through him upon Death; hee lookes upon that, as a thing made, in ſtead of poiſon a medicine; in ſtead of a deſtroyer, a Saviour and deliverer, as a meanes to free him from the bondage of ſinne and miſerie and afflictions, &c. 2. Faith.

Thirdly; Doth God doe this, that he may make men more holy and watchfull in their courſe? then certainly the more thou canſt purge out thy ſinne in the courſe of thy life, the leſſe thou ſhalt feare death. *The ſting of Death is ſinne*, then if thou wilt have Death comfortable, let thy life be conformable to Gods rule and word, or elſe every ſinne will preſent it ſelfe in death before thee, ſpecially thoſe ſinnes, thou alloweſt thy ſelfe in, will make Death as bitter as Hell. 3. Watchfulneſſe.

Fourthly; Doth God doe it for this end, that he may make thee better prepared for death? Then the more thou art prepared for Death before hand, the leſſe thou ſhalt feare it, when it commeth upon thee, it will not come as a ſtranger, but thou wilt be ready to receive it, as one with whom thou art acquainted already. 4. Preparation.

It is a great matter if men could learne this wiſedome *to die daily*; that is, be every day imployed, as dying daily: I meane for the manner of your carriage, not for the matter, for the ſubſtance of the dutie. If a man were ſure to die this day, he would lay aſide all

all buſineſſe, and ſet himſelfe to be prepared for judgement, and would lay aſide the uſe of any other comforts and delights. But that is not the meaning, but this, that we carry our ſelves in buſineſſe every day, as if Death ſhould ſeize npon us in that buſineſſe, that we *might be found well-doing*; that is, when a man followeth his earthly buſineſſe with a heavenly mind, when he keepeth to the rule of righteouſneſſe, and truth in his ordinary calling, when he is doing, or receiving good in his company, when he uſeth his pleaſures and recreations, as the whet-ſtone to the Sithe, to make him fitter for God; I ſay, when thus we doe things to a right end, and in a right maner; if Death now ſhould ſeize upon us in ſuch an action, it ſhould find us well-doing: And this is that we perſwade you to, if you would have death comfortable, and not terrible, be ſo imployed, as that your actions may be good, both for matter and forme, that you are now about, becauſe Death may ſtrike you in ſuch an action. But I cannot ſtand on theſe particulars.

5. Right apprehenſion of Death.

Againe, for the cauſes in our ſelves; If you would be freed from the terrours of Death, then rectifie your apprehenſions and opinions of Death, thinke of it as it is, as it is I ſay to beleevers, to thoſe that are in Chriſt.

It is not the deſtruction of nature, and ſo a naturall Ill, as you account it; It is rather a cure of nature, for aſſoone as ever we live, we are dying, and all our life, it is but a living death, a continuall decaying and dying. Now when death commeth, it putteth an end to all the decayes of nature, and ſetteth all right againe. It is but aſleepe, and ſleepe it is not a deſtruction, but a helpe of the bodie, and that which inableth to vigour and ſtrength, and fitneſſe to action,

Againe, it is not the deſtruction of any part of a man, the body it ſelfe is not deſtroyed: indeed it is in the Grave, but it is in the grave, as in a bed of peace, *They ſhall come and reſt in their beddes* (ſaith the Prophet;) The grave is but as a bed wherein the body lies aſleepe, and no man (you know) is troubled with feare that hee goeth to bed. The grave is but as Gods cheſt to keepe in all his Treaſure, whereof the bodies of his ſervants are apart, precious to him, even in the grave, in death, *Precious in the ſight of the Lord, is the death of his Saints*; and God will open this Cabinet, and the Cheſt of the Grave, in the great day of the Reſurrection, and bring the body out againe, and then it ſhall be as good as ever it was, nay, I ſay not onely as good, but much better too, for our *vile bodies ſhall bee made like the glorious bodie of Chriſt. Phil.* 3. No man when he goeth to bed, thinkes much to have his old cloathes taken off, that they may be mended, and made better againſt morning. When we ſleepe in the Grave, it is no more but this, the garment of the ſoule, the body, the old apparell,

Phil. 3.

parell, that is taken off, that it may be made better, and a more glorious body, this is all, we loſe nothing by it, but our eſtates, even our bodily eſtate is bettered by it.

And for the Soule, Death doth not deſtroy that neither, for know this, the ſoule liveth for ever, the *bodie* indeed *returneth to the Earth as it was*, but *the ſoule returneth to God that gave it*; The ſoule I ſay liveth, that is the thing that Chriſt himſelfe proveth in 22. *Mat.* *Abraham* is alive, why ſo? *For God is not the God of the dead, but of the living*; for God ſaid, *I am the God of Abraham*, &c. How can this be, that God is the God of *Abraham*, and yet he is dead? Indeed he is dead, if wee looke to the ſeparation of the ſoule and body, in the ceſſation of bodily actions; but if we looke to the better part of *Abraham*, his ſoule, that continueth, the ever-living God hath made an everlaſting Covenant with him, and therefore he dieth not.

Againe it is not onely, not the deſtruction of nature, but not of your actions neither, Death doth not deſtroy them neither; Indeed there is a ceſſation of bodily actions, but it is, that the body may have better ſtrength, and be the fitter inſtrument of holineſſe after: But for thoſe actions of the ſoule, that depend not upon the body, they are as perfectly done, when we are dead, as when we are alive, and better too. When a man liveth upon the earth (you ſee,) his ſoule is much hindered by the body; A diſtempered ſicke crazie body, or a full well-fed body, is a hindrance to the ſoule, becauſe of that tie that is betweene the body, and the ſoule, and the ſpirit: ſo there is a ſimpathy, the ſoule is affected ſome what in this ſenſe. But it is not ſo then, the ſoule ſhall bee looſed from the body, and ſo freer for ſpirituall actions then now it is. *The ſoules under the Altar*, they crie, *How long Lord, holy and juſt, wilt thou not revenge our bloud upon them that are upon the earth?* The ſoules of Gods ſervants you ſee then are glorified, when they are out of the body, and therefore ſhall glorifie God more perfectly, and enjoy God more freely and fully, then now while their ſoules are in theſe mortall bodies. And at that very inſtant, when the ſoule of Gods ſervant is carried out of the body to heaven, it more perfectly injoyeth Chriſt, and is more ſenſible, and more fit to anſwer the love of Chriſt to him, then ever when it was in the body. So then here is a ceſſation of baſer actions and imployments, to give place to more noble, and heavenly, and excellent actions, wherein the ſoule ſhall bee employed in heaven. There is then no loſſe of actions neither.

Againe, there is no loſſe of company. This is a thing that troubleth men, husband and wife to part, friends to part. But we loſe no company by death, howſoever we loſe the company of men, that we cannot aſſure our ſelves are friends indeed: for of all the friends

friends we ſpeake of in the maine point, when they come to be tryed, there are few to be found to be friends: But then, we goe to them whoſe love is perfect, that you may be ſure of, and have the truth of their love. Againe, how little comfort, nay how little have you company with thoſe friends you deſire? Is not much part of our life ſpent without any ſight of our friends? is not halfe of it ſpent in ſleep in the night? and the other halfe in buſineſſe and pleaſure? Alas! how little time have we to enjoy our friends we reſt on? But then, we ſhall perfectly enjoy them, when there ſhall be no need of ſleepe, when there ſhall be perfection of love, and freedome from diſtraction and imployment, when the ſervants of God ſhall fully, and freely, and ſweetly, and comfortably enjoy one the other. *Abraham*, and *Iſaac*, and *Iacob*, and the meaneſt of the Saints, ſhall meet in the expreſſion of love, in ſuch a perfection as we cannot ſpeake of. And this is certaine, you ſhall goe to many. *Who can tell the duſt of Iacob?* Now you have ſome one, or two, or three, or a few men or women that you account friends, and dote much upon, but then you ſhall have ennumerable company, a world of friends of men and women, multitudes, they cannot be numbred, they are as the ſtarres of heaven for number. I ſay there is no loſſe of company by this meanes.

Againe, you ſhall loſe no pleaſures by death, it may be you ſhall loſe ſome few ſenſuall bruitiſh pleaſures, a few mixed, corrupt pleaſures, pleaſures that have the mixture of ſorrow and feare in them, that imbitters them to the ſoule of a man, but it ſhall not be ſo then: you ſhall be freed from imperfect pleaſures, and have perfect ones at Gods right hand for evermore, pure pleaſures.

Againe, you loſe no neceſſary convenience neither, the rich man loſeth no riches by death; he loſeth his money, doth he loſe his riches therefore? No; The Angels are rich, but they have no money; the Saints are rich, they want nothing, but they have no money. It may be thou loſeſt a child, thou ſhalt find a Father; it may be thou loſeſt a weake friend, that loveth not long, or it may be not ſo truly as thou thinkeſt he doth; and thou findeſt friends that are many and perfect, and pure in their love, that love with a perfect heart; And what then are all thoſe loſſes, when you enjoy that which ſhall make the ſoule happy for ever?

Thus I ſay you ſhould rectifie your opinions concerning Death, looke upon it aright, have true apprehenſions of it.

Aſſurance of Gods favour.

Get an intreſt in Chriſt, and looke on death through him, get faith, and then all theſe things that I haue ſpoken ſhall be your advantage, ſo the Apoſtle concludeth, *Chriſt is to us in life and in death advantage*; If we live he is gaine to us in life, and if we die, he is advantage to us in death. And death is reckoned amongſt the

the ſpeciall favours and priviledges Chriſt hath given to his Church; *All are yours*, what all? *life and death, things preſent, and things to come; all are yours, and you are Chriſts, and Chriſt is Gods.* 1 Cor. 3.23. So we ſee that Death is amongſt the priviledges that Chriſt hath given his Church, therefore rectifie your opinions concerning Death, make good that I ſpake before, and you ſhall find this good that I now ſpeake.

And for the laſt, the unacquaintance with Death: let not that trouble you, none come from the dead to tell you what is done there, but looke on the ſervants of God before, and when they die, and you ſhall find enough how they apprehended Death, when they have looked on it in the glaſſe of the Goſpell.

Looke upon them before death, *Iacob* being to cloſe up his dayes with bleſſing of his children; *Lord* (ſaith hee) *I have waited for thy ſalvation.* Hee looked upon Death through Chriſt, the Saviour of the world, that he ſhould bee ſaved by him: and though it be true that there is a further meaning for the Tribes in thoſe words of *Iacob*, yet this was proper to *Iacob* himſelfe, hee looked upon Death now approching, as that that he was delivered from, and ſet into that freedome purchaſed by Chriſt. So old *Simeon, Lord, now letteſt thou thy ſervant depart in peace according to thy word, for mine eyes have ſeene thy ſalvation*; *Iacob* accounted it his ſalvation, old *Simeon*, a departure from a worſe place to a better, from worſe company and comforts to a better; A change for the better ſtill, and a departing in peace.

Againe ſecondly, looke on the ſervants of God in death, ſee what they have ſaid too: *Ioſiah*, a man that was upright in heart, he *went to the grave in peace*, he was *gathered to his fathers in peace, that he ſhould not ſee the evill that ſhould come upon his people*: here is all: it was but a peaceable taking of him away from a more troubelous condition if he had lived longer. Beloved, he died in warre, yet it is ſaid he was *gathered in peace*; he had inward peace with God, though he failed in that particular action. And the Apoſtle in the 2 *Cor.* 5.4. *This is our deſire that wee may bee clothed upon, not that we would be unclothed, but clothed upon, that mortalitie may bee ſwallowed up of life.* 2 Cor. 5.4. A ſtrange ſpeech, he counteth death life to him, he counteth the death of this life, to be the death of mortalitie, by laying *aſide this earthly tabernacle* (as he ſaith in the firſt verſe) *mortalitie is ſwallowed up of life*: And therefore you give wrong names to things, for while you live, you die, becauſe your life it is a dying condition, and while you die, you live, becauſe then the ceſſation of life it is as the river *Iordan* to the people of *Iſrael*, no more but a paſſage to *Canaan*, not a floud to drowne them, ſo it is with the ſervants of God, death is but a paſſage to heaven, it is not deſtructive to them.

So that if men did but rectifie their opinions of Death (as I told you before) when their hearts are right ſet, when they are humbled, and not lifted up with worldly things, when their faith is ſtrengthned, and ſetled in them, when they are made watchfüll in a holy courſe, looking for Death, when they are eſtabliſhed with the aſſurance of Gods favour, then I ſay they may find that all theſe naturall feares of death were upon miſtake, they did not rightly apprehend the thing. Other things I ſhould have added, but I am loth to hold you too long.

A word for the occaſion; and ſo I will conclude; The departure of our Siſter here was the occaſion, as of this meeting here, ſo of this Text in particular. Shee gave good evidence to thoſe that knew her more inwardly, that ſhe was in Chriſt, that ſhe was *delivered not onely from eternall death, but from feare of temporall death too.* It pleaſed God to exerciſe her a great while under the *feare of death*, the apprehenſion of it was of ſome terrour to her, but nevertheleſſe when God called her to it indeed, then the *feare of Death* was hid from her, and Chriſt then applied the fruit of his death, in *freeing* her from thoſe feares. Shee was not freed from them out of a Stoycall Appethy, or want of naturall affection and paſſion, but out of a ſpirituall and faithfull application of Chriſt to her ſelfe upon good grounds. Shee looked upon God as her Father, and much delighted to expreſſe her apprehenſion of him under that notion, and ſhee very often manifeſted her rejoycing in that intereſt ſhe had in God, as his child: no marvell then if the *feare of death* were taken away: we ſee here in the text, that *they are children that are delivered from the feare of death.* When we are in the ſtate of Gods children by adoption and grace, then there is rather a deſire, then a feare of death: It is but as our Fathers *white Horſe*, ſo it is called in the Revelation. A child at ſchoole, when he ſeeth one riding poſt through the ſtreets, as if he would runne over him, or tread upon him, he cryeth out: But if he ſees that it is his fathers man ſent to bring him from ſchoole to his Fathers houſe, all his feare is paſt, and he laugheth and rejoyceth. So when we are the ſonnes and daughters of God by adoption, we apprehend Death as our Fathers pale Horſe, ſent by him to bring us, from a place of priſon on earth, home to our Fathers houſe, a place of liberty in heaven; So it was with her.

She looked upon Chriſt as her Husband, and though ſhe left a husband upon earth, yet (it was her owne expreſſion) *ſhee was to goe to her Husband in heaven, which was farre better for her.* And therefore (I ſay) having theſe apprehenſions of God as her Father, and that ſhe was adopted to the ſtate of a child by grace, and looking upon Chriſt as her husband, no marvell ſhee was freed from the feare of Death. And that theſe were upon good grounds,

thoſe that knew her courſe beſt, knew that ſhe expreſſed it by her abundant care to pleaſe God, by her deſire to ſerve God, by her endevour to mortifie and ſubdue ill in her ſelfe, by her growth in grace in her latter times, theſe good evidences did ſhew that it was not a raſh and groundleſſe perſwaſion, but a true and reall apprehenſion of God and Chriſt that freed her from this *Feare of death.*

Beloved, many times the life of Gods ſervants is uncomfortable to them, becauſe (for ſome of thoſe reaſons I have ſpoken of before) they are afraid of Death, and they apprehend it not with comfort, and this they doe, becauſe they ſee not the intereſt they have in better comforts then Death can take from them; I have the rather therefore ſpoke this of her, that you may take notice of it, and apply it to your ſelves.

And to conclude, make this uſe of all, to grow more humble, and watchfull, and holy, to ſtrengthen faith more, and by dying daily to prepare more for Death: For faith is the rectified apprehenſion of things: Death it is not ſo fearefull as you thinke it is, you loſe not ſo much as you thinke you loſe. Nay againe, becauſe this trouble, and this feare diſhonoureth God, therefore when God calleth us to Death, he hideth theſe feares from us, as he did from this ſervant of Chriſt at this time before us, though ſhe were fearfull before, yet ſhe was exceeding comfortable all the time, when the apprehenſion of Death approched upon her. So it ſhall be with thee, if thou bee carefull to uſe the meanss to prepare for Death: mind thou the dutie that God enjoyneth thee in thy life, and leave the event and iſſue to him; either hee will glorifie himſelfe by thy feares, or elſe he will glorifie himſelfe by delivering thee from thy feares.

* * *

FINIS.

THE PERFECTION OF PATIENCE; OR, THE COMPLEATE CHRISTIAN.

HEB. 12. 1, 2.

Let us runne with Patience unto the race that is ſet before us, looking unto Ieſus the Authour and finiſher of our faith, &c.

JAMES 5. 12.

Yee have heard of the Patience of Iob, and have ſeene the end of the Lord.

LONDON,
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THE PERFECTIONIST

THE PERFECTION OF PATIENCE; OR, THE COMPLEATE CHRISTIAN.

SERMON IIII.

JAMES 1.4.

But let patience have her perfect worke, that you may bee perfect and intire wanting nothing.

IN the second verse of this Chapter, the Apostle perswadeth the distrest servants of God to beare their afflictions chearfully, *My brethren* (saith hee) *count it all joy, when you fall into divers tentations:* This exhortation he presseth in the third Verse, by shewing the gracious effects of tentations, when God sanctifieth them; *Knowing this that the tryall of your faith worketh patience.* Yea, but if this be all the fruit of our afflictions and tentations, that we shall be made patient, what great matter is that? what great advantage commeth by patience? It is but a dull grace, it is meerely passive: He telleth them, that it is such a grace, as is necessarie to the beeing, and perfection of a Christian, in the words that I have now read to you, *Let patience have her perfect worke, that you may be perfect, and intire wanting nothing.* *Coherence.*

I shall speake something for the explication of the tearmes and phrases used here, and then come to elect such points as shall offer themselves to us from them.

First,

First I will ſhew, what is meant by *patience*.

Secondly, what is meant by *Patience having her perfect worke*.

Thirdly, what is meant by this, that doing of this, they ſhall be *perfect and intire wanting nothing*.

Definition of Patience. *Patience* (in a word) *it is a grace or fruit of Gods ſpirit, whereby the heart of a beleever willingly ſubmitteth it ſelfe to the will of God in all afflictions, and changes in this life.*

Rom.15.5. Gal.5.22. I ſay, *it is a worke or fruit of Gods ſpirit*. In reſpect of this worke, the efficient is called, *The God of Patience*. And *long ſuffering* (which is the ſame with *Patience*) is made a *fruit of the Spirit*, Gal.5.22.

The ſubject of this, is *the Heart*.

The act of this *Patience*, is *to ſubmit a mans ſelfe willingly to God in afflictions*: I ſay *willingly*, for there is a ſubmiſſion which is by force; when God ſubjects a man to himſelfe, not by a gracious and ſweet inclining of the will, but by a powerfull ſubduing of the perſon.

Now, when I ſay there is ſuch a *willing ſubmiſſion to God in afflictions*; the meaning is thus; That there may be in a beleever, in a child of God, a *Velietie*, an inclination of the will, a naturall deſire to be freed from Afflictions, yet nevertheleſſe there is in him that willingneſſe that is here the *Patience* of a Chriſtian. There may be a willingneſſe, and an unwillingneſſe in one and the ſame perſon ariſing from divers principles. In every renewed ſoule, there is a principle of nature, and a principle of grace (I ſpeake not now of corrupt nature, but of pure nature, for we may ſo ſpeake.) There is a deſire that ariſeth from nature, and that tendeth to the conſervation of a mans beeing, and to the conſervation of a man in all the comforts, and contentments of his beeing: This is, and may be in a child of God. But then it is overſwayed by grace, which makes a man now reſigne up this will of his to Gods hand, to be content (againſt his owne naturall deſires,) to bee diſpoſed of according to Gods will. This wee may ſee in our Lord and Saviour: *Father* (ſaith he) *if it be poſſible, let this cup paſſe from mee*. Here is a deſire to keepe, not onely in his naturall beeing, but to keepe in the comfort of nature and life: And this is lawfull and a good deſire; for theſe affections, are the workes of God upon the ſoule of man. The will of man moveth naturally by theſe affections, theſe deſires they are the fruits of nature, and ſo the workes of God in nature, and therefore not ſimply to be blamed. But now that which keepeth them within compaſſe, is an over-ruling worke of grace, whereby the creature is made to acknowledge his diſtance from the Creatour, and that ſubjection he oweth to God, as the ſoveraigne Lord of nature, and of all creatures. And in this ſenſe our Saviour Chriſt doth check his naturall deſires; *If it be poſſible let this cup paſſe from me, nevertheleſſe*

Mat.26.

leſſe, not as I will, but as thou wilt, ſaith he. So here is a worke of grace, ordering and over-ruling nature, that it might not exceed that proportion of the creature, and thoſe deſires that ſhould be in nature.

So then you ſee what kind of willingneſſe we meane, ſuch a kind of willingneſſe, as in the iſſue and cloſe reſteth in Gods will.

The object of this *Patience*, is *Afflictions, and the changes of this life*. Affliction is properly any thing that is grievous to a mans ſenſe, any thing that croſſeth a mans will. There are ſome things that indeed are Afflictions, but not to this or that perſon, becauſe he is not ſenſible of them, or becauſe he is not carried with any deſires againſt them: But when a man is croſt in his will, that is an affliction to him; but ſpecially when this is ſet on him with a change, when God brings, as *Iob* ſpeakes, *changes upon him*, when a man is in another turning and courſe of life, this is an affliction indeed. A man that hath taſted the ſweetneſſe of proſperitie, now to be left in affliction, this was *Iobs* caſe, and this is ſpecially the object of *Patience*. *You have heard of the patience of Iob.*

But how did *Iobs patience* appeare in the Afflictions, in the changes of his life? That notwithſtanding he had felt the ſweetneſſe of a proſperous eſtate, and the comfort of friends, yea, and the comfort of Gods favour ſhining upon his heart, and many other particular mercies, yet when God turned his hand, and tooke away the comforts of his life, the comfort and ſocietie of his friends, the comfortable expreſſions of his owne love to his ſoule, and threatned the taking away even of life it ſelfe; *Iob* could now in this caſe reſolve to reſt in the determination, and appointment and will of God. Here is *Patience* now.

Thus briefly you have heard what the duty is, to which the Apoſtle exhorteth; It is *patience*, that is, *a willing reſigning of our ſelves to Gods appointment in the changes of our life.*

But now that is not enough, the Apoſtle contents not himſelfe to ſay, *Have Patience*, but, *let Patience have her perfect worke*; Hee would have them grow in *Patience*, to grow from one degree to another, to *abound* in *Patience* (as the Apoſtle ſpeakes of *Hope* and *Ioy* in the 15. *Rom.* 13.) that they might not onely have *patience*, but have it brought to *perfection*, which in the 1. *Coll.* 11. is called *all long ſuffering*, that there might not be the leaſt defect, that they might have a meaſure of *patience* proportionable to the meaſure of Tryals: that look as God increaſed the meaſure of their tryals upon them, ſo they might have *patience* to anſwer thoſe tryals, ſomewhat to ſupport the heart, when the greateſt weight ſhould be laid upon the ſoule to preſſe it downe: ſo the word *Hipomene*, that is tranſlated *patience* ſignifieth, to beare up a man, to ſupport him under a burthen, that he be not preſt downe by it. So hee would

What it is to let patience have her perfect worke. Rom. 15. 13.

Colloſ. 1. 11.

would have them have ſuch a meaſure of *patience*, as might beare up the ſoule in the greateſt preſſures, that though they were afflicted, they might not be broken in their afflictions. Thus you have the duty opened; *Let Patience have her perfect worke.*

The reaſon is, *that you may be perfect and intire wanting nothing.*

What is meant by intire and wanting nothing.

That you may be intire. Some underſtand it thus, that you may be *intire* in reſpect of every grace, in reſpect of all gracious habits, that you may have one grace as well as another, that as you have *knowledge* and *faith*, ſo you may have *patience* too, that which is ſo neceſſary a grace for a Chriſtian, as well as any other.

Others, by *intireneſſe* here, and *wanting nothing*, thinke that the Apoſtle meanes this, that they might have that which might ſupply comfort to their ſoules in all their wants, A man is then ſaid to *want nothing*, when he is content and ſatisfied with that eſtate wherein he is, as if he had all things: So *David*, when *Ziglag* was burnt, his Wives carried away captive, his ſouldiers began to mutinie, and threaten him, yet neverthelesſe he ſeemed to want nothing, when he could *comfort himſelfe in the Lord his God. Godlineſſe is great gaine*; (but how?) *with contentment*, that is, there is ſuch a ſufficiency with contentment of heart, as if a man had the things he wants. So then here is the thing, *that you may be intire*, in reſpect of all gracious habits, neceſſary to the beeing of a Chriſtian, that you may have that inward ſtore and ſupply of comfort, that may ſupport your hearts in all outward wants. Thus you have the meaning of the words.

1 Sam. 30. 6.

The parts of the text.

The parts are two.

An exhortation to duty.

An argument to enforce that exhortation.

1. A duty exhorted to.

The duty whereto they are exhorted is, that they ſhould bee *perfect in Patience, let Patience have her perfect worke.*

2. An Argument to inforce it.

The Argument whereby they are perſwaded to this duty, *is that they may be intire. and wanting nothing*, that they may have all that is neceſſary to a Chaiſtian.

We will obſerve two Concluſions hence, which we ſhall follow at this time. The firſt is this;

Concluſ. 1. *That Patience is neceſſarie to the perfection of a Chriſtian. Or, A Chriſtian is not perfect without patience.*

The ſecond is this;

Concluſ. 2. *That every Chriſtian ſhould ſtrive for a perfection of degrees of Patience. Or, that a Chriſtian muſt labour to attaine the higheſt degree and perfection in Patience.*

Theſe two Concluſions we will handle apart in the Explicati-

on

on and proofe, and joyne them together in the application and use.

For the first then, that *A Christian is not perfect without patience.* Our Saviour exhorting his Disciples to patience (in the fifth of *Matth.*) because they should meet with many enemies, and injuries in the world, he concludeth, *bee perfect* (saith he) *as your heavenly father is perfect.* What *perfection* speakes he of here? Such a *perfection,* such a worke of Grace, as might inable them to carry themselves, as became them in the middest of those many enemies and opposites they should meet withall.

Concln. 1. A Christian not perfect without patience. Mat. 5. 48.

I will not stand upon this, I will endevour to make it appeare to you. First it may appeare thus.

Reas. 1.

There is a twofold *perfection* of a Christian; There is a *perfection* of parts, and a *perfection* of degrees. A child is a perfect man in respect of parts, but not in respect of degrees, because it is not come to that measure of strength (for that age is not capable of it) which a man hath.

A twofold perfection of a Christian.

Now there is a necessitie that there should bee a *perfection* of parts.

First, the *perfection* of parts in a Christian, is but the making up of all those graces which are necessarie to a Christian, and without which he cannot obey God, nor walke accordiug to the rule: All these are necessarie: Now *Patience* is one of those parts, one of those habits of grace with which every renewed soule is indowed, and without which a man is not truly sanctified, without which a man expresseth himselfe not to be regenerate. And for this observe what the Apostle *Peter* saith, *Adde moreover to your faith, vertue, to vertue knowledge, to knowledge temperance, to temperance patience, to patience godlinesse, to godlinesse brotherly kindnesse, to brotherly kindnesse love*; What is the reason of it? *If these things bee in you and abound, you shall neither be idle, nor unfruitfull in the worke of the Lord.* As if hee should say, you will bee idle and unfruitfull professors, unlesse that these graces bee in you, and abound in you. Now what are the Graces? you shall see the necessitie of every one of them; The Apostle exhorteth beleevers there, to the *giving all diligence to the making their calling and election sure,* to make it certaine to themselves that they are effectually called. But might some say, there are many graces necessary to a Christian, but there is one principall, which we call the radicall and maine grace of all, Faith? I but saith the Apostle, there are many others necessary besides that, as you must have faith towards God, so you must also carry your selves so, as may adorne your profession amongst men, therefore *adde vertue to faith.* But they might say, *vertue,* that is that that guideth a man in all Morralls, in all the course of his life and conversation?

Perfection of parts what it is.

2 Pet. 1. 5, 6.

You

You ſhall have many provocations to ſinne, therefore *adde to vertue temperance*. But we have many diſcouragements to good? therefore *adde to temperance Patience*. But what though you ſhould have both *temperance and Patience*, theſe are but morall vertues? Therefore *adde to Patience godlineſſe*, that you may in all things you doe, ayme at God, and approve your ſelves to him. But when we have carried our ſelves in a holy manner, according to the rule and word of God, yet nevertheleſſe there are many Chriſtians that require offices of love from us, and what ſhall wee doe to theſe? Therefore *adde to godlineſſe brotherly kindneſſe*. But then againe beſide that converſation we have with beleevers, there are many men in the world that expect certaine duties from us? Therefore *adde* to that, *Love*, that extendeth to all men according to their neceſſities. So you ſee how the Apoſtle takes all graces, as it were into ſeverall parcels, and ſheweth how they cannot bee without one parcell of grace, they cannot goe through the courſe of Chriſtianitie, except they have every thing: they cannot carry themſelves toward God without *faith*: they cannot adorne their profeſſion without *vertue*; they cannot eſcape temptations without *temperance*; neither can they be encouraged againſt diſcouragements without *patience*, Therefore he bringeth *patience* in amongſt the reſt, as a neceſſary part and dutie of a Chriſtian without which hee cannot goe through the worke of Chriſtianitie and religion.

Reaſ. 2. Againe in the ſecond place, as it appeareth by the parts of a Chriſtian and Chriſtianity, that a man cannot be perfect without *Patience*, ſo it appeareth by another argument, and that is this; A Chriſtian cannot be perfect without that, without which hee cannot keepe that grace he hath. Looke what ever grace is in the ſoule, a man cannot keepe it without *Patience*. *By Patience poſſeſſe your ſoules*. The ſoule which is the ſeate and ſubject of Grace, cannot it ſelfe be kept without *Patience*, therefore neither can any grace be kept in the ſoule without *Patience*: becauſe as the riches and treaſures in a Caſtle cannot be kept, when the walls are beaten downe, ſo thoſe treaſures of grace in the heart of man cannot be kept, when once *patience*, which is as the wall of the ſoule, that keepes it from the batterie of tentations, from the enemie that would ſteale them away while men ſleepe; I ſay, unleſſe theſe walls, theſe ſupporting graces, ſpecially this of *Patience* be in the ſoule, it cannot ſtand intire.

Luk. 21. 19.

For indeed let impatience once into the ſoule, and you let in all ſinne with it; impatience is a deſtroying of all grace, a pulling downe of the wall. Nay, what is ſinne indeed, but impatience in a ſenſe? What is pride, but the impatience of humilitie? What is uncleanneſſe, but the impatience of chaſtitie? What is drunkenneſſe,

neſſe; but the impatience of ſobrietie? Every ſinne beginneth in impatience, when a man cannot beare with that abſtinence, and forbearance as formerly, cannot keepe that ſtrict courſe in his wayes, but groweth impatient againſt the rule of God, he runneth into a courſe of ſinne preſently. So you ſee that for the very preſerving the ſoule, the ſubject of grace, and grace the treaſure of the ſoule, it is neceſſary that wee ſhould have *patience*.

Reaſ. 3.

And then againe thirdly; It will appeare thus to you, that a Chriſtian cannot be perfect without *patience*, becauſe hee cannot doe his worke without *Patience*, he cannot doe the workes of Religion, the taske that God layes upon him without *Patience*. Looke in what meaſure *Patience* is defective, in that meaſure hee halteth in his dutie, in the very actions of Religion hee goeth about.

No dutie can be rightly performed without patience.

Take any one duty of Religion that you can name, ſee whether a man can doe that without *Patience*. Suppoſe it be Prayer; How can a man goe on in the duty of prayer without *Patience?* Sometime God delayeth the grant of a mans petition: A man will now ſinke, and give over in diſcouragement, if hee have not *Patience* to ſupport the ſoule. The *Canaanitiſh woman*, when ſhee came to Chriſt, and ſpake once to him, and hee did not anſwer a word; ſhe had ſo much *Patience* as to make her ſpeake the ſecond time to him, then he anſwered her, but churliſhly; but yet her *Patience* held her to the third tryall, at laſt ſhe received her deſire: had ſhe not beene *patient* to goe on with her requeſt, ſhee had loſt her petition. The Apoſtle *Paul* in 2 *Cor.* 12. *for this thing* (ſaith he) *I beſought the Lord thrice*. Hee would have given over at the firſt ſeeking of the Lord, if he had not had *Patience* to uphold him to the ſecond, and third petition, to the renewing of his ſuit twice, nay thrice.

Not Prayer.

Matth. 15.

2 Cor. 12.

Not hearing.

Come from praying to hearing the Word preached, how can a man heare the word profitably without *patience?* therefore the good ground is ſaid to heare the Word, and *to bring forth fruit with Patience*: and it is the commendation of the Church of *Philadelphia, Thou haſt kept the word of my Patience*. There is a neceſſitie of *Patience*, if a man will profit by the Word.

Luk. 8. 15. *Rev. 3. 10.*

For firſt if a man will obey the Word, he ſhall be ſure to have many ſet againſt him in the world, he had need of *patience* then, or elſe he will leave the rule of the Word, becauſe of the reproaches of the world.

Againe, there are many ſecret corruptions in his owne heart that will be met with in the preaching of the Word, which a man cannot abide to heare of, but hee will be vexing and fretting, and diſcontented at it (as we ſee in *Ahab* and divers others) unleſſe hee have *Patience* to keepe him from raging againſt the Preacher, and

Heb. 10.36. preaching of the Word. You *have need of Patience* then (as the Apoſtle ſaith) that you may beare the reproofes, and exhortati-

Iam. 1.21. ons of the Word. Therefore ſaith the Apoſtle *Iames*, *Receive with Patience the ingraffed Word, or receive with meekneſſe, the ingraffed Word, that is able to ſave your ſoules.* There is no ingrafting the Word in the heart, except thoſe formes of impatience, thoſe hinderances of the growth of the Word be taken away.

Reaſ.4. But further, there is yet a further end: the whole life of a Chriſtian is a continuall exerciſe of *Patience*, there is a neceſſitie of it, for he cannot perſevere without *Patience*, it is impoſſible for a man to begin in the ſpirit, but he ſhall end in the fleſh, if he have

Heb. 10.36. not *Patience* to perſevere in well doing. Therefore ſaith the Apoſtle, *You have need of Patience, that after you have obeyed, you might receive the promiſe.* You have need of *Patience*, for betweene the time of the making of the Promiſe, and the time of the accompliſhment of the Promiſe to the ſoule, there is a great diſtance many times, therefore *yee have need of Patience*, to waite, that *after you have obeyed the Word, you might receive the promiſe. Let us runne*

Heb. 12.1. *with Patience the race that is ſet before us, looking to Ieſus the Authour, and finiſher of our faith.* Our Lord Jeſus himſelfe had not perfected the worke of our redemption, if he had wanted *Patience*: neither can we finiſh our courſe of Chriſtianity (wherein we muſt follow Chriſt) and *runne the race that is ſet before us*, except we have *Patience* added to other graces.

You ſee then a Chriſtian cannot be perfect without *Patience*; Firſt, becauſe he cannot have all the parts of Chriſtianitie, that is one thing. Secondly, becauſe he cannot keepe and preſerve the graces he hath, that is another thing. Thirdly, becauſe he cannot act and worke according to the rule, that is the third. Laſtly, becauſe he cannot perſevere in the courſe he is in, except hee have *Patience*. There is a neceſſitie of *Patience* to the perfection of a Chriſtian.

Concluſ. 2. A Chriſtian muſt labour for perfection in Patience. Coll. 1.11. Secondly, the ſecond point was, that it is the duty of a Chriſtian to ſtrive to bring *patience* to the uttermoſt perfection, to be as perfect in the degrees of *patience* as he can attaine to, to make this the ſtrife of his life, that *patience* may have her perfect worke, that there may be no defect in it. The Apoſtle prayeth for the *Colloſſians*, that *they may be ſtrengthned in the inward man to all long ſuffering*. And when our Saviour ſetteth God as a patterne before

Mat 5.48. men, *Bee you perfect, as your heavenly Father is perfect*; What aymeth he at in that place but this? that we ſhould ſtrive to the uttermoſt extent, and higheſt degrees of *Patience*, for our Saviour intendeth of *patience* in that place. This then is the dutie of a Chriſtian.

Why ſo?

Firſt,

First, because a Christian is to follow the best patterne: the best patternes are propounded in the Scripture. And God doth not propound examples and Patternes to men in vaine: but as he giveth them rules to tell them what they should doe, so he giveth them examples and patternes to lead them to that degree, and direct them in the manner of doing. Therefore yee have God himselfe set as a patterne of *Patience: Follow God as deare children*; wherein? In all those examples wherein you have a rule. For all the examples of God, and Christ, and the Saints, binde no further, then there is a rule in the Word. There are many things wherein we cannot follow God and Christ, and we need not follow every one of the Saints; but those things that are injoyned by the rule, these examples are set to direct us in obedience to that rule. Among other things, the *Patience* of God is set forth as a patterne for us to follow. In that glorious proclamation made of him, in *Exod.*34.7.8. Among other of his attributes, hee is set out to bee *a God long suffering and Patient. You see how patient God is* (saith the Apostle.) *And God that hee might shew his long-suffering and Patience, bore with the world,* saith Saint *Peter*; With what world? *with the world of ungodly men.* God hath borne with the world many Ages of yeares, many thousand yeares already, and yet beareth still with the world. The most holy God that perfectly hateth wickednesse, yet to shew his *Patience,* he beareth with *ungodly ones:* Yea, and he beareth with men too: the mighty God, that is able to destroy all the world, with the very breath of his mouth, that as with a word hee made the world, so with a blast he is able to bring it to nothing, yet this mighty God beareth with men, this holy God with ungodly men; yea, and this God that might suddenly destroy the earth, as hee did the old World with water, he beareth so many thousand yeares with the world of ungodly men, that his *Patience* and *long-suffering* may appeare. You have God for an example then.

*Reas.*1.

Eph. 5:

Exod.34.7. Rom.11. 1 Pet.3. 2 Pt.2:

And Christ for an example too: and *you are predestinated for this very end, to be like the Image of the Sonne,* to be made conformable unto Christ; Wherein? In all imitable and necessary graces. I say, in all those graces that are necessary, by vertue of a rule, and that are imitable, wherein we may or can follow him. Amongst the rest this is one, his *Patience.* See the *Patience* of Christ. In his carriage toward his Father, how he bore the displeasure of his Father: In his carriage toward men, when hee might have commanded *fire from heaven,* yet you see how hee bore with them, and rebuked his Disciples, *You know not of what spirit you are. Hee was lead as a Lambe, dumbe before the shearers, and hee opened not his mouth.*

Rom.8.29.

Luk.9.

Againe, you have the examples of the servants of God. *Take*

James 5. 10. *my brethren* (saith Saint *James*) *the Prophets who have spoken in the name of the Lord, for an ensample of suffering affliction, and of Patience.* The Prophets suffered long, and endured the frownes of the world, and the rage of Princes, they endured a thousand miseries, and all to discharge their duty. But amongst all the servants of God, verse 11. *You have heard of the Patience of Iob, and what end the Lord made with him.* Every man can speake of the *patience* of *Iob*, but this was written for our ensample, to teach us to be patient as hee was: Rom. 15. 4. *Whatsoever things were written afore-time, were written for our learnings, that wee through Patience, and comfort of the Scriptures, might have hope.*

Reas. 2. Againe secondly, as it is necessary for a Christian to strive for the perfection of *Patience* in the degrees of it, because of the conformitie that should be betweene him, and those examples of God, of Christ, and of the Saints, betweene God the Father, and beleevers his children; betweene Christ the head, and beleevers his members; betweene the Saints of God, children of the same Father, and servants of the same Master, that should honour him in the same grace of *Patience*. So there is a necessitie likewise of it, in respect of the tryals whereunto a Christian may be put: you had need to strive that you may be *perfect in Patience*, because you know not what tryals yee shall be put to, what times yee are reserved to. Every man must expect troubles and afflictions, they are called *Tribulations*, and you know what *Tribulum* was, the Iron ball that was full of pikes round about, so that whersoever it was cast it did sticke; an Engine used in warre: Tribulations are unavoydable, they will fall and sticke, yee cannot escape them on any side, by any turning to the right hand, or to the left. Acts 14. 22. 2 Tim. 3. 12. *It is the will of God, that through many tribulations wee should enter into the kingdome of heaven: and whosoever will live Godly in Christ Iesus must suffer persecution.*

Now (beloved) is this so, that this is a Statute in heaven, decreed, and ordained by God, and will not be reversed, like the lawes of the *Medes* and *Persians*, that every man must passe to heaven through tribulation, and affliction upon earth; then it concernes every one to be armed, to get such a measure of *patience*, as may support him in such afflictions. Yee know not what afflictions yee may have, what particular tryals God may put yee to: In what a miserable case then is a man, if he be to seeke of his armour, when he is in the middest of the pikes; if he be then to get *patience*, when he is in the middest of tryals, when he is disturbed and distracted with vexation of spirit? What foolish disorderly speeches proceed from men in the time of affliction? We may see it in *David*, Psal. 73. 22. *so foolish was I and ignorant, and in this point a beast before thee.* What foolish, sensuall, beastly speeches, unreasonable absurd

ſurd paſſages proceed from men in thoſe times of trouble, if they have not got to themſelves before hand this grace, and are not fitted to a Chriſtian caraiage in time by *patience*.

Thus yee ſee the neceſſitie of *patience* to the perfection of a Chriſtian, and the neceſſitie of the perfection of *patience*, to the ornament of a Chriſtian.

Vſe. 1. For reproofe.

Now we come to make uſe of both theſe together. Firſt, it ſerveth for the juſt reproofe of Chriſtians that are carefull for other parts, and acts of religion, and are not ſo ſeriouſly mindfull of this duty of *Patience* as they ſhould be, but are ſo farre from ſtriving for *patience*, that they ſeeme rather to ſtrive for impatience, that make their croſſes more heavy, and their afflictions more bitter then they would be. Indeed we make Gods Cuppe (that of it ſelfe is grievous enough to nature and to ſenſe) by putting into it our owne ingredients, that are inbred in our owne paſſions, and pride and ſelfe-will, and our owne earthly mindes, farre more bitter then elſe it would be.

But how doth a man make afflictions worſe?

Wayes how men increaſe impatience in themſelues.

There are divers wayes that men take, wherein they are ſo farre from perfecting *patience* in themſelves, that they wholly deſtroy *patience*.

1. By aggravating their afflictions.

The firſt is, by their agravating of their afflictions, by all the ſeverall circumſtances that poſſibly they can invent. All their eloquence is uſed in expreſſing the grievouſneſſe of that croſſe and affliction that is upon them. They that in the times of mercy could ſcarſe ever drop a word in thankfulneſſe, and acknowledgement of Gods goodneſſe to them, now they can poure out flouds of ſentences in expreſſion of Gods bitter, and heavie dealing with them in ſuch afflictions, and croſſes, and diſtreſſes that befall them. As the Church ſpeakes in the *Lamentations*; *Conſider all that paſſe by, is there any Affliction like my affliction, wherewith the Lord hath afflicted me?* The like ſpeech you have ordinarily in the mouthes of perſons; Is there any affliction like mine? there is no body ſo wronged in their name as I; nor hath ſuch paine in their body, nor never went with ſuch a heavy heart as I; never any man ſuffered ſo many injuries by friends and enemies, and all ſorts of people, as I have done: as if all the afflictions in the world, the flouds and waves of tryals, were all met upon one perſon. This is the language of men, whereby they aggravate their afflictions, and increaſe impatience in themſelves.

Lam. 1. 12.

2. By giving libertyto their paſſions.

Againe, another way whereby they doe it, is this; By giving vent and free courſe to their paſſions. Paſſions are like a wilde horſe, if they have not reines put upon them, if they be not pulled in, they will flie out to all exceſſe. If once we give our Paſſions vent, there is no ſtopping of them. *David*, wee ſee, checks

himselfe, he had a curbe to bridle his passions; *Why art thou cast downe, oh my soule?* But otherwise when men give the reines to their passion, and doe not stop their course, but thinke they have reason for it, they breake out into all exorbitancie. *Ionah*, when the Lord chalenged him for his anger, *Dost thou well to bee angrie? I* (saith he) *I doe well to be angrie even to the death.* So *David*, *Oh Absalom, my sonne, would God I had died for thee; oh Absalom, my sonne, my sonne.* What hurt was done to *David?* what wrong had the man to take on thus? his sonne was tooke from him, but it was *Absalom*: *Absalom* died, but it was *Absolom* that would have killed his father: and yet he takes on, as if the father could not live, because the sonne that sought his death, was tooke from him. Such unreasonable Passions, such causeleſse distempers oft-times are in the soules of men, that they mistake Gods wayes, and that very way that he intendeth them good in, they complaine of, as if it were their utter undoing.

3. By refusing comfort.

Againe thirdly, another way whereby men increase their impatience and distemper, is, when they will not give way to comfort: they will not onely bee exceeding vehement, and intent upon their Passions, but besides, stop all passages and in-lets, against comfort; It was *Iacobs* fault concerning the death of *Ioseph*: When he heard that *Ioseph* was dead, not onely his heart sunke within him, but hee rends his garments, and covereth himselfe with sack-cloth, he takes on so, that when his sonnes and children rose up to comfort him, he would not be comforted: Why? Because *Ioseph* was not, and *I will goe to the grave to Ioseph*: nothing would comfort *Iacob*, but he would goe *downe to the grave to Ioseph* by all meanes. What a great matter was this? He only heard that *Ioseph* was dead, he was alive, he knew not so much, but hee heard a present sound of feare, and he was carried away with that. So it is with us, the very apprehension of our feares are as bad to us, as the things themselves could possibly be. Nay, we multiply upon our selves, our feares, and we will not heare counsell and comfort, as *Rachel, that mourned for her children, and would not bee comforted, because they were not.*

Gen. 37. 34.

4. By looking only on afflictions present, not on mercies.

Againe, a fourth thing whereby men increase impatience in themselves, and aggravate their sorrowes, is this, when men looke onely upon the present afflictions, and not upon the mercies they have: as if they had but one eye to behold all objects with, as if they could looke but upon one thing at once: there should bee a looking upon the affliction, and there should bee a looking upon the mercy too. This was *Hamans* case: when he was vexed that *Mordecay* did not doe him reverence, all his wealth and his honours could doe him no good: he had much wealth, and the *glory of his house was increased*, he had the favour of

of the King, and was inclining to have the honour of the Queene put upon him; *yet all this availeth me nothing* (saith he) *so long as I see Mordecay the Iew sitting in the Kings gate.* Hee lookes onely on this particular that vexed and grieved him, and not upon the rest. So it is with us, if there be but one particular affliction upon us, we fix our eyes upon that: Like a Flie, that flieth about the glasse, and can sticke no where till she come to some cracke: or as a Gnat that commeth about the body of a beast, that will be sure to sticke on the galled part, or some sore or other. So it is with these disquieted thoughts of men, that are of no other use, but to further Sathans ends, to weaken their faith, and discourage their owne hearts; men sticke on the gall, on the sore of any affliction, there they will rest. It is true, God hath given us such and such favours and mercies, hath offered us such and such opportunities, but what is this? this and that particular affliction is upon me. This is that, that increaseth impatience, when a man will not looke on the mercies he receiveth, but onely lookes on that that he wanteth. Est. 5. 13.

Againe, a fifth course that men take to aggravate their sorrows, and increase impatience in themselves is this. They looke upon the instrument of their sorrows and afflictions, but never looke up to God that ruleth, and over-ruleth these things; Men looke upon such a person, such a man and no more. Yee see how *David* was disquieted at this: *If it had beene an enemie that reproached him, then he could have borne it*; but it was *thou my friend, my equall, my guide, my acquaintance that sate at my table, wee tooke sweet counsell together, and walked unto the house of God in company*; This troubled him; and see how he multiplied his sorrowes, when hee looked upon the instrument, till he looked upon God, and then *I was dumbe, I opened not my mouth, because thou didst it.* There is no quiet in the heart, when a man lookes upon man, till hee lookes upon God that ordereth all things by his wisdome and counsell.

5. By looking on the instrument, and not on God.

Psal. 55. 12. 13.

Psal. 39. 9.

Lastly, men aggravate their sorrowes, and increase their impatience, by another course they take, that is, when they looke on their sorrows and afflictions onely, and not upon the benefit of affliction: they looke only upon that that flesh would avoyde, but not that which if they were spirituall and wise they would desire. *No affliction* (saith the Apostle) *is joyous for the time*, that is, to flesh and nature, *but grievous, nevertheless, afterward it yeldeth the peaceable fruit of righteousnesse to them which are exercised thereby.* Now men looke upon that only which is grievous in affliction, upon the smart of it, but not upon the profit of Affliction, the quiet fruit of righteousnesse that commeth by it. As a man when he hath a Corroding plaister put to a sore, he cryeth and complaineth of the smart it putteth him to, but takes no notice of the healing

6. By looking on the smart and not on the benefit of affliction.

Heb. 12. 11.

healing that commeth by it, and the cure that followeth. Thus it is with men, they complaine of God, as if he envied them the comfort of their lives, as if he intended to robbe them of all conveniencies, and to make them utterly miserable, to begin a Hell with them on earth, when they never looke how God by this meanes fitteth them for heaven, by this meanes purging out corruption, and strengthening grace in them: *Wee are afflicted of the Lord, that we may not be condemned of the world*; Men looke upon the affliction, not upon their freedome from condemnation.

1 Cor. 11. 32.

So much for that. I come now to a second use.

You see here the way whereby men aggravate afflictions, and get causes of impatience in themselves, and if we seriously consider it, wee shall find one of these, the ordinary causes of all distempers, and impatience in losses, in sicknesses, in distresse of mind, in crosses upon a mans name, or whatsoever befalleth him amisse in the world, that which makes him flie out, that which makes him, that he cannot submit unto God, it is some of these particulars here spoken of.

Use 2. For exhortation.

Let it therefore in the second place, stirre us up every one in the presence of God to set our selves upon this taske of Christianitie, to labour for *Patience*, that we may be perfect Christians, and to be perfect in Patience, *Let Patience have her perfect worke.*

But all the question is, how a man may get it.

As there are two sorts of afflictions in a mans life, so *Patience* hath two offices. One affliction is, those present evils that a man undergoeth and suffereth, here *Patience* is to support him in those present miseries and calamities.

Another sort of tryall is, when the good that a man expects is delayed, and is not presently granted, and here *patience* is necessarie in this case also. I will shew yee how a man may set *patience* a worke in both these, and so conclude.

How to exercise patience in present crosses.

First, for the present calamities of a mans life, (For crosses of any kind, in name, state, friends, or familie, or in whatsoever a man hath, or goeth about they may all be reduced to this one head) when a man commeth from a state of health to a state of sicknesse; from a state of comfort to a state of sorrow; from acquaintance, and societie, to be as a *Pelican in the wildernesse* (as *David* speakes) destitute of all friends and helpes; from inward rejoycing in his heart, in the assurance of Gods love, to spirituall disertions, wherein he seemeth to be as in a cloude, under the frownes of God. When a man is in this case, how shall he exercise *patience?* how shall he come to it?

1. Consider God the orderer of all conditions. Therefore

Briefly, the way for a man to get *patience* in such cases as these is this.

First to consider, that there is no change in my life, there is no condition

condition whatsoever that I am cast into, but it is ordered by God. Set thy soule a worke now, to give God his glory in that change of thy life. First give God the glory of his absolute Soveraignty and Dominion. Secondly, give him the glory of his wisdome. Thirdly, give him the glory of his mercy in those changes of thy life that seeme most grievous to thee.

give him the glory of his soveraignty.

First, I say, give him the glory of his absolute soveraignty. Acknowledge him an absolute in-dependant Lord, that doth what he will among the creatures. His will is the rule of all his actions upon the creatures here below, and uncontrould, unquestionable. It is high arrogancy, and presumption, and pride of spirit, for the creature to contest with his Creator, concerning his actions on earth. Let every man reason thus; I must give God the glory of his Soveraignty, and acknowledge that he hath power and right, to rule all the *families of the earth*; and why not mine as well as another? Why not my person as well as anothers? Why not to order all the changes of my life, as well as another mans? That which *Benhadad* spake proudly to *Ahab, thy silver, and thy gold, thy wives and thy children, and thy house, and thy Citie are mine*; That may God speake truely, and by right; All that thou hast, and all that thou art, is mine, therefore give him that glory that *Iob* did in the change of his life; *The Lord hath given, the Lord hath taken away, blessed bee the name of the Lord.* The Lord that gave hath right to take what he will. There is nothing that will keepe the creature in his due place, but the consideration of Gods absolute soveraignty. This consideration was that that meekned the spirit of *Eli*, when that heavy message was brought to him, that there should come such miserie upon his house that *whosoever heard it, both his eares should tingle*, well, saith he, *It is the Lord, let him doe what seemeth him good:* It is the Lord, and it becommeth not servants to stand and contend with their Lord. So *David*, when the Priests offered him their service to goe along with him to the field from *Absolom*; *If* (saith he) *I shall find favour in the eyes of the Lord, he will bring me back to Ierusalem, and his tabernacle, but if he thus say, I have no delight in thee, behold here am I, let him doe to mee as seemeth good unto him.* Here was that that humbled the spirit of *David*, when he considered that he was under the hands of an absolute Lord, let the Lord do with me what seemeth him good.

1 King. 20.3.

Iob 1.21.

1 Sam. 3.18.

2 Sam. 15.25

Of his wisedome.

Secondly, as thou must give him the glory of his soveraignty, so of his wisedome. Know that God *ordereth all his wayes with wisedome* and counsell; he knoweth what is good for his children. Yee are content when yee are sicke, that the Phisitian should diet yee, because yee account him wise, and one that hath skill in that course. If God diet thee for the purging out of some corruption, and for the curing of some spirituall disease in thy soule, submit

to

to God in this caſe, be willing to reſigne thy ſelfe up to be ordered by him. A man that hath a Gangreene, or ſuch a dangerous diſeaſe in his body, ſubmitteth to the Surgeon in his courſe, though it be to the cutting and ſawing off of a limbe, though it bee never ſo painfull, and the loſſe be never ſo great, yet hee is (for the ſaving of his life) willing to have that taken away. God is a wiſe God, that knoweth what eſtate is beſt for thee; not onely when tryals are better then comforts, but what one kind of tryall is better then another: it may be it is better to exerciſe one with povertie, another with diſgrace, another with ſpirituall trouble, another with reſtraint of libertie, which particular tryall is neceſſary to cure that diſeaſe, and which this, that is in my ſoule: the heavenly Phiſitian will bring that upon thee as a ſpirituall preſcription, and a heavenly courſe that he takes in infinite wiſdome to cure thee.

Of his mercy.

Laſtly, give him in all this the glory of his mercie. What haſt thou loſt, but thou maieſt have loſt a great deale more? What doſt thou ſuffer, but thou maieſt have ſuffered a great deale more? As *Alcibiades* when he was told that one had ſtolne halfe his plate, *I have cauſe* (ſaith he) *rather to bee thankefull that hee tooke no more, then to be troubled that he tooke ſo much*; I am ſure it is true of God in this caſe: what hath God tooke from thee? ſome part of thy eſtate, ſome friend, ſome comfort of thy life, ſome one or other particular comfort: could he not have done more? Hee afflicteth thee in thy body, hee might have afflicted thee in thy ſoule, and *a wounded ſpirit who can beare?* Hee hath afflicted thee in ſome one member of thy body, he could have *caſt body and ſoule into Hell.* There is not a tryall upon thee, but God could have made it heavier: let that make thee therefore to ſubmit with a more meeke heart, and willing ſpirit to God, as a mercifull God: as the

Lam. 3.

Church in the Lamentations; *It is the Lords mercy that wee are not conſumed:* the Church was in great affliction, when the Babilonians came upon them, and they were driven from the houſe of God, and their owne houſes, but yet *it was Gods mercy that they*

Ier. 45. 5.

were not conſumed. So the Prophet *Ieremy* telleth *Baruch* in the captivity, *Seekeſt thou great things for thy ſelfe? thou ſhalt have thy life for a prey: Baruch* was wondrouſly diſquieted, he complained that the *Lord had added griefe to his ſorrow*; What griefe was that? that *Hee muſt goe to Egypt*, and after *to Babylon*; Well ſaith the Prophet, thy caſe is not ſo heavy, as thou ſeemeſt to make it, *thou ſhalt have thy life for a prey, in all places whereſoever thou goeſt.* God might have taken away life and all, but *thy life thou ſhalt have for a prey*; Therefore be content with ſo much. So I ſay to thee, when great afflictions come upon thee, they might have beene greater, therefore conſider that, that thou maieſt give God the glory of his mercy.

mercy. And ſo much for the firſt direction; that is, to acknowledge God in all the changes of life that befalleth thee.

Secondly, looke to ſinne, as that deſerving cauſe that draweth on all the afflictions of this life. Conſider, thou haſt fallen by thy ſinne into Gods diſpleaſure, therefore whatſoever affliction befalleth thee, thy ſinne hath deſerved that at the hands of God. The Lord now dealeth with thee as a juſt God; though not in the extremity of rigour, yet nevertheleſſe there is a righteous proceeding in it, as the Church confeſſeth; *Righteouſneſſe belongeth to thee, O Lord,* though they were in great affliction, yet God was righteous in it. It is profitable to conſider this, nay, and not only that thou ſuffereſt righteouſly, (as the Theefe on the Croſſe ſaid, *Wee ſuffer according to our deſerts*) but thou ſuffereſt not ſo much as thy ſinnes deſerve; thy ſinnes deſerve greater things at the hands of God, then yet he hath inflicted on thee. Wee ſee, that a commutation, and change of puniſhment, a leſſe for a greater, hath the place of a mercy upon a malefactor that deſerveth greater, when he deſerveth to be executed and to die, he is not only content to be burnt in the hand, but he confeſſeth it to be a mercy of the Prince. So it is with us, whatſoever affliction God hath layed on thee, thou maiſt conclude, I have deſerved greater. Therefore, ſaith the Church, *Why is the living man ſorrowfull? Man ſuffereth for his ſinne, let us ſearch and trie our wayes, and turne againe to the Lord.* So let this be the maine buſineſſe of thy life in this caſe, rather bethinke thy ſelfe how to get the favour of God, then to be eaſed of ſuch a trouble. Let a man looke to ſin in all this.

2. Conſider the deſert of ſinne.

Dan. 9. Ezra. 9.

Lam. 3.

Laſtly, conſider the gracious and comfortable fruit of Affliction that is born with *patience*: For firſt *patience* leſſeneth the judgement, impatience increaſeth it on a man. The ſtrugling child hath more ſtripes; A man in a Fever, the more he ſtrugleth and ſtriveth, the more he increaſeth his paine. The more *patiently* a man yeeldeth himſelfe to the hands of God, the more (by the mercy of God) he findeth eaſe, and mittigation of the affliction. And this God promiſeth, *Becauſe thou haſt kept the word of my patience, I will deliver thee in the time of trouble.* God will take off the affliction, when once he hath perfected *Patience* by affliction: for you muſt know this, that all that God aymeth at in all afflictions that hee layeth on men, is to perfect *patience* in them: therefore the iſſue will be good. There will for the preſent be more eaſe to the heart, and afterward a gracious iſſue and deliverance from trouble, when thou art *exerciſed by patience.*

3. Conſider the comfortable fruit of affliction borne with *patience.*

Rev. 3. 10.

Secondly, there are other afflictions of our life, and that is not onely in thoſe caſes wherein ſome poſitive evell, as wee account it naturally, ſome affliction grievous to nature and ſenſe are upon a man: but mercies are delayed, *and hope deferred makes the heart faint.*

How to exerciſe patience in Gods delaying of mercies.

faint. It is an affliction to a man, to be kept and delayed in the expectation of that good he hath not: if he ſeeme to catch at it, it is drawne from him further and further. There are many men that have ſent many a prayer to God, yet the thing they aske is not granted to this day: Many a man hath waited long, and ſought the Lord, yet he hath not that his ſoule deſireth. How ſhall a man come to exerciſe *Patience* in ſuch a caſe as this?

1. Conſider that delayes are not denials.

In ſuch a caſe when God delayeth, know firſt that Gods delayes are not denyals: though God delay the thing, hee may and wil in time certainly grant it, yea though he delay it a great while: As we ſee in other ſervants of God, we may ſee it in *David*, in *Iob*, in *Paul*, in the Canaanitiſh woman, and in others; *The Viſion is for an appointed time* (ſaith *Habakkuk*) *waite for it, it will come, and it will not tarrie, it will not lie.* God will bee knowne a God of truth, what he hath promiſed he will performe in due time: only what doth he expect of thee? to waite for the preſent. Now this is an act of faith; *Hee that beleeveth will not make haſt.* Glorifie God by beleeving, *put to thy ſeale that hee is true:* Whatſoever God hath promiſed in the Word, and thou haſt a warrant to beleeve, waite for it.

2. That delaies increaſe mercies.

Secondly, Gods delayes are not onely not denyals, but improvements of Gods favour; God increaſeth and commendeth the excellencies of his mercies by delayes, hee recompenceth our expectation, and waiting for them with putting in greater ſweetneſſe into thoſe favours when they come: I ſay, God increaſeth the comfort anſwerable to the delay, as in the 61. *Iſa.* 7. God to comfort the diſtreſſed Church in the time of calamitie, *for their affliction* (ſaith he) *they ſhall have double*; Double what? Double comforts for their tryals; *Our light afflictions* (ſaith the Apoſtle) *that are but for a moment, cauſe us a farre more excellent and ſurpaſſing weight of glory.* A weight of glory for light Afflictions, an eternall weight of glory for momentany afflictions. Here is the iſſue; *As our afflictions have abounded, ſo our conſolations abound much more.* This is the courſe of God.

Iſa. 61. 7.

2 Cor. 4.

2 Cor. 1.

3. That delaies are but ſhort, compared to eternitie.

Thirdly, know that Gods delayes are never long: at the longeſt they are but for a ſhort time: what if he delay a yeare? what if twenty, thirty, fourty yeares? what if the life of a man? this is no great delay. Compare this time of thy waiting for mercie, with the time to come of thy enjoying of mercie. A ſmall time of waiting on earth, to an eternitie of recompence in heaven. Compare eternitie with the time of thy ſuffering. Alas how little, what a ſmall or no agreement is betweene them? A moment to eternitie. If the life of a man ſhould extend to a hundred yeares, to a thouſand yeares (to which age never man yet lived) yet that is but a point, a moment, to eternitie. A *thouſand yeares* paſt and

to

to come, *they are but as yester-day to God,* Take the eternity past, in God himselfe that is without all beginning, and the eternitie to come, that shall be without all end, and put the life of man in the middest of these two, and we will conclude, it is as a point in the middest of a circumference, it is but a moment; nay, not so much as a moment of time. Stretch out the dutie of *Patience* then; hast thou waited a weeke? waite a moneth, a yeare, seven yeares, seventie yeares, nay seventie Ages, all the ages of the world if it were possible; All these are but a moment to eternitie.

And where is there a man that hath waited so long, but God, that his servants may not faint in their expectation, either supports them with other comforts, lest they should faint in their desire, or else giveth them that which they desire before their hearts faint. Know therefore, that it is no such great matter for a man to waite upon God, it is but a short time: and resolve in the time of thy waiting upon this, that when thou art fittest for mercie, it shall come, and when it commeth, it shall come with an abundant waight and sweetnesse, such as shall countervaile all thy expectation and waiting.

Thus I have told you how men should exercise patience by exercising their faith: and how they should strengthen patience by hope: and how they should perfect *patience* by selfe-denyall.

The reason why I tooke this Text for the present occasion is, that there might be a concurrence betweene the rule and the example. Here is the rule, *Let patience have her perfect worke, that you may be perfect, and intire wanting nothing.* One reason among others was this, because wee know not what changes and tryalls, God hath reserved any of us to, therefore we *had need of Patience.* Our Sister here is the example; a patterne to others of those tryals of life, wherto a Christian may be exposed even to extremitie. Howsoever it pleased God to give many other mercies to her, yet nevertheless she had a continual exercise of *patience,* in extream anguish of body, in a vexing tormenting paine, that a long time, for many yeares together held her under such extremitie of torture, that a man on the racke, or in any other extremity, could hardly have greater torments then she sometime felt, in the time of that extremity upon her. God laid this affliction upon her to *perfect* her *Patience,* and that she might be a patterne of *Patience* to you, that you might studie and pray for *Patience,* and endevour after it, that when afflictions fall upon any of you, you may not be found wanting, and destitute of *Patience.* So much for this time.

FINIS.

A RESTRAINT OF EXORBITANT PASSION; OR, GROVNDS AGAINST UNSEASONABLE MOVRNING.

IEREM. 31. 15.

Rachel weeping for her children, and would not be comforted, because they were not.

THESSAL. 3. 13.

But I would not have you ignorant Brethren, concerning them which are asleepe, that yee sorrow not, even as others which have no hope.

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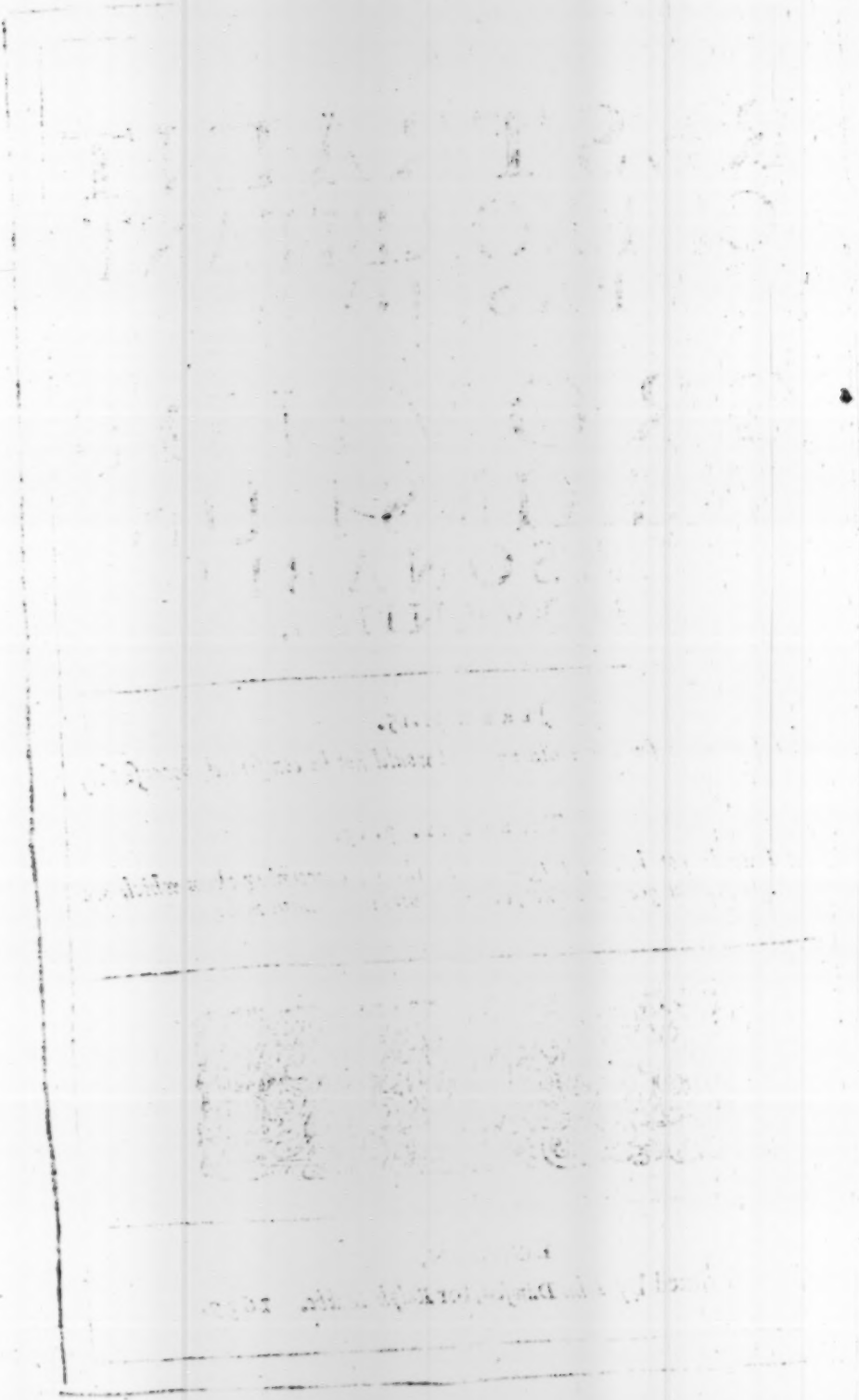

A RESTRAINT OF EXORBITANT PASSION; OR, GROVNDS AGAINST VNSEASONABLE MOVRNING.

SERMON V.

2 SAM. 12. 22,23.

And hee ſaid, while the child was yet alive, I faſted and wept: for I ſaid, who can tell, whether God will bee gracious to me, that the child may live? But now hee is dead, wherefore ſhould I faſt? can I bring him backe againe? I ſhall goe to him, but hee ſhall not returne to me.

THeſe words containe *Davids* anſwer to a queſtion that was put to him (in the verſe going before the Text) by ſome of his ſervants. The queſtion was grounded upon their obſervation of his divers carriage, when the child was ſicke, and when the child was dead. When the child was ſicke *hee faſted, and wept, and lay upon the ground, and prayed*; When the child was dead, he forbeareth, *weeping, waſheth himſelfe, calleth for bread*, &c. And now they aske him the reaſon, for they thought rather that hee would have expreſt a greater ſorrow, then he had done before, as it may bee diſcerned in the conſultation among themſelves: every man was loth to tell *David* of the great loſſe that was befallen him, that his child was dead. When he heard of it, and altereth his carriage, and ſheweth himſelfe more chearefull, contrary to their expectation; they plainly put the queſtion to him, What ſhould be the reaſon of this? *Coherence.*

The words I have read to yee, are an Anſwer to that queſtion. Hee telleth them the reaſon, both of his faſting, and weeping in the time of the ſickneſſe of the child, and of his calling for meat, and forbearing to weepe now at the death of the childe.

The reaſon of his former carriage, he giveth in the 22. verſe; *While the childe was yet alive, I faſted and wept, for I ſaid, who knoweth, whether the Lord may bee gracious to mee, that the child may live?*

The reaſon of the alteration of his carriage, why he expreſt himſelfe in another manner, upon the death of the childe, hee giveth in the 23. verſe. *But now, hee is dead, wherefore ſhould I faſt? I ſhall returne to him, hee ſhall not returne to me.*

Diviſion. In the former part (the reaſon of his ſad and mournfull carriage, during the time of the ſickneſſe of the child, *then* (ſaith he) *I did faſt.*)

Yee have firſt the declaration of his action, and behaviour, and carriage at that time; *While the childe was yet alive, I faſted and wept.* And the reaſon of this action and carriage, *for I ſaid, Who can tell whether the Lord will be gracious to mee that the child may live?*

I ſhall be briefe in ſpeaking of this part only.

1. *Davids* carriage during his childes ſickneſſe. Meaning of the Words. 1 Cor. 8. 8. Rom. 14. 17. Firſt for his carriage, *I faſted and wept.* Theſe are but externall actions: faſting, of it ſelfe, is not a worſhip of God, but as it helpeth and furthereth another end, as it helpeth a man in prayer, as it furthereth, the worke of humiliation, and declareth that; *For neither if wee eate are wee the better, nor if wee eate not, are wee the worſe,* as the Apoſtle ſpeakes; *And the kingdome of God conſiſteth not in meat and drinke.*

There is a faſt inforced by neceſſitie, that which either is by ſickneſſe or want, and is meerely civill and outward, without any reſpect to God. And there is a faſt too, which hath a pretence of reſpect to God, which is not acceptable, as that of the Phariſees, that reſted only in the externall action. There is a faſt that is religious, and accepted of God, and that is that which is both a teſtimony of the inward humiliation of the ſoule, as alſo a helpe and furtherance of it. Such a faſt was this that *David* ſpeakes of here. A Faſt that did ariſe from a ſenſe of his unworthineſſe of the creature, and did expreſſe the ſorrow of his heart for ſinne; A Faſt which he did ſet upon only for this end, that he might be more free, and more fit for prayer.

Davids Faſt a religious faſt.

Davids teares proceeded not from a naturall, And ſo likewiſe for the mourning, and weeping, he ſpeakes of. It was not ſuch a weeping as ariſeth meerely from the temper of the body, as in ſome that are more apt for teares: Nor a weeping that did ariſe from the diſtemper of the mind, ſuch as thoſe curſt, froward, paſſionate, vexing, fretting teares are; ſuch as the teares of *Eſau* to his father, *hee lift up his voyce and wept, haſt thou not one*

bleſſing

bleſſing more? bleſſe mee, even me alſo, oh my father. But they were teares that did ariſe from a holy affection, from a gracious diſpoſition of heart, from inward contrition and ſorrow; like the teares that *Peter ſhed, when hee went out and wept bitterly.* They were teares that diſcovered the inward vehemency of his ſpirit in prayer: like thoſe teares of *Iacob*, when he wreſtled with the Angell; the Prophet *Hoſea* telleth how he wreſtled, *hee prayed and wept.* Such teares were theſe; as did expreſſe the fervencie of his ſpirit in prayer, the earneſtneſſe of his deſire, in putting up this requeſt he had now to God: like thoſe of *Hezekiah*; *I have heard thy prayer, and ſeene thy teares,* ſaith God: ſuch teares as God *putteth into his bottle:* ſuch teares as hee takes ſpeciall notice of. There are no teares that are ſhed for ſinne, out of an inward ſorrow of heart, that are ſhed in prayer, to expreſſe a holy deſire, that proceed from an inward inflamed affection and fervency of ſpirit, but they are very precious with God: as farre (I ſay) as they declare the inward truth of the heart, and the inward ſenſe of our wants, and the weight of the petitions we put up to God. Such were theſe teares here: *I faſted and wept.* I will not ſtand upon this.

but from a ſpirituall principle.

Gen. 32. Hoſe. 12.

Iſa. 38.

The reaſon of this action, why he faſted and wept. I did it for this end, *for* (ſaith he) *I ſaid, who knoweth whether the Lord will bee gracious to mee, that the childe may live?* A man may wonder if he read the former part of the chapter, whence this perſwaſion and hope ſhould come into the heart of *David*, that there ſhould be a poſſibility of having the life of this child by his prayer, whereas the Lord had ſaid before by *Nathan* to him, *that the child ſhould die.* *Nathan* had told him in expreſſe tearmes that the child ſhould die, yet he putteth up his prayer for it, and ſaid, *Who knoweth whether the Lord will bee gracious to me, that the child may live.*

2. The reaſon of *Davids* carriage.

We muſt know therefore that God ſometime, even in thoſe ſentences that ſeeme abſolute, implies, and intends a condition. *David* had reſpect to ſuch a courſe as God ordinarily tooke: hee knew well that God at other times had threatned things, yet nevertheleſſe upon the repentance, and prayers, and teares, upon the humiliation, and contrition of the hearts of his ſervants, he hath beene pleaſed to alter the ſentence, to ſuſpend, nay (it may be) wholly to take away and change the Execution. Thus it hath beene; It was ſo in the caſe of *Hezekiah:* The Lord ſent as expreſſe a meſſage by *Iſaiah* the Prophet to *Hezekiah*, as he did by *Nathan* to *David: Set thy houſe in order, for thou ſhalt die and not live.* Yet nevertheleſſe *Hezekiah turneth his face to the wall,* hee wept, and laid open his requeſt before the Lord: *Remember now, oh Lord, I beſeech thee, how I have walked before thee, in truth, and with a perfect heart,* &c. Yee ſee, the Lord preſently ſendeth the Prophet to tell him, that he had *added fifteene yeares to his life:* and yet the meſſage was

Gods abſolute ſentence implies conditions.

Iſa. 38.

was carried in expreſſe words, and in as peremptory termes, as a man would have thought it had beene abſolute, and no condition intended.

Jonah 3.4. The like in the caſe of *Niniveh*. *Ionah* commeth to *Niniveh, and began to enter the City, a dayes journey, and hee cried,* and ſaid, *Yet fortie dayes, and Nineveh ſhall be deſtroyed.* Here was the time limited, the Judgement declared, and no condition expreſt: yet the King of *Nineveh humbleth himſelfe, and the people, they faſt and pray, and goe in ſackcloth,* &c. and the Lord was pleaſed to alter this ſentence.

But ſome will ſay, theſe Examples were after *Davids* time, What were theſe to him? upon what ground did hee take this courſe? had he any promiſe or example before time of any ſuch thing as this, that did give him incouragement to faſt and pray, in hope that though God had ſaid the child ſhould die, yet it ſhould live?

Certainly *David* had examples before time of the like nature, when God had threatned judgements, and they did not know, whether the iſſue would prove or no as they deſired, yet they ſought God. As in the caſe of *Saul*. When the Lord ſent an expreſſe meſſage by *Samuel*, that the kingdome ſhould be taken from him and given to another, becauſe he had not dealt faithfully in the execution of Gods command concerning *Amaleck*, yet ſaith the text, *Samuel mourned for Saul ſtill.* Inſomuch as the Lord queſtioneth him; *How long wilt thou mourne for Saul, ſeeing I have rejected him from raigning over Iſrael:* Yet *Samuel* continued in ſeeking God: as if hee ſhould ſay, Who knoweth what the Lord will doe?

1 Sam. 15. Verſe 35. Chapt. 16. 1.

But more expreſly *David* had examples before his time, not onely of ſeeking the Lord, but of a gracious ſucceſſe, and anſwer that thoſe had that ſought him. As in the caſe of the *Iſraelites*, when there was a diſcontent amongſt the people, becauſe of the ill report that the Spies put upon the good land, the people began now to murmur againſt God: *Well* (ſaith the Lord to *Moſes*,) *let me alone, and I will deſtroy this people at once. Moſes* ſetteth himſelfe to ſeeke the Lord, and prayeth, and preſſeth the Lord with many arguments, for his owne glory, for his peoples ſake, for his Covenants ſake, and many other wayes to ſpare them. What was the iſſue of it? He was heard, the Lord told him that hee had heard his prayer, and granted his requeſt, *though hee would fill the earth with his glory*, and all the world ſhould know what a jealous God he was, another way: yet in this particular hee had granted his requeſt, they ſhould not be cut off at this time.

Numb. 14.

So that *David* had good experience, that though judgement hath beene threatned before, yet neverthelesſe courſes have beene taken

taken that the ſentence hath beene altered, without a change of Gods purpoſe at all. For God ever intended it to be underſtood with a condition, if they returned not to him he would goe on, if they returned to him, he would not goe on. So the purpoſe of God remaineth unchangeable, yet the ſentence according to the externall expreſſion ſeemeth altered to us: ſo the change is in us, and not in God.

Vſe 1. For inſtruction.

Hence let us note ſomething (briefly) for our ſelves, and that is this; Firſt, how to underſtand all thoſe threatnings in Scripture, that ſeeme peremptory and abſolute, by this rule. A judgement is threatned, againſt a nation, againſt a perſon, or family, &c. Yea, and it is abſolutely threatned in divers places; becauſe thou haſt done ſuch and ſuch evils, therefore ſuch and ſuch things ſhall come upon thee. All ſuch as theſe, are to be underſtood conditionally, though they ſeem to be expreſſed abſolutely. And the rule, God himſelfe giveth. *At what inſtant I ſhall ſpeake concerning a nation, and concerning a kingdome, to plucke up, and to pull downe, and to deſtroy it. If that nation againſt whom I have pronounced, turne from their evill, I will repent of the evill that I thought to doe unto them.* Jer. 18.7. Whatſoever I threatned in my Word, if they turne to me by true repentance, I will turne all that evill from them, that I have threatned againſt them, and would certainly have brought upon them, if they have not returned.

Vſe 2. For incouragement.

I ſay, thus we are to underſtand all theſe: and upon this ground we may build ſome further uſes, that I will but touch. Firſt, to take off thoſe diſcouragements that lie upon the hearts of many; When they find themſelves guiltie of a ſin againſt God, when they ſee, that, ſinne threatned with ſevere puniſhment, and judgement in the word of God: now they conclude their caſe to be deſperate, it is in vaine to ſeeke further, to uſe the meanes, the Lord will proceed in judgement, and there is no ſtopping of him. This is an addition to a mans other ſinnes to conclude thus. Marke how the Lord expreſſeth himſelfe in the 33. *Ezekiel.* The people were much troubled about ſuch things there, ſay they; *Our tranſgreſſions, and our ſinnes bee upon us, and wee pine away in them, how ſhould wee then live?* Ezek. 33.10, 11. The Prophet had incouraged them notwithſtanding their great ſinnes to returne by true repentance, and they ſhould not periſh; nevertheleſſe they are muttering, diſcouraged with feare, breaking their ſpirits, withdrawing themſelves from God: the judgements of God are begun upon us, the hand of wrath is gone out againſt us, *wee are pining away in them*, though we are not waſted yet, yet we are like a man in a conſumption, that waſteth by degrees, how ſhall we live? certainly wee ſhall die. Saith the Lord, ſay not thus among your ſelves, but know if yee turne, yee ſhall live; *As I live, ſaith the Lord, I have no pleaſure in*

the

the death of the wicked, but that the wicked turne from his way and live: turne yee, turne yee from your evill wayes, for why will yee die, oh houſe of Iſrael?

Beware of diſcouragements therefore, it is Sathans deviſe, that when once he hath drawne men from God by a path of ſinne to hold them under diſcouragements, that ſo hee may ever after keepe them from turning to God againe. It was his deviſe whereby he would have kept *Adam* from turning to God, after he had committed that great ſinne in eating of the forbidden tree; Hee thought of nothing but hiding himſelfe from God, and ſo he did hide himſelfe amongſt the buſhes of the Garden: *I heard thy voyce, and was afraid, and I hid my ſelfe:* Marke, here was a feare of diſcouragement in *Adam*, that whereas he ſhould have come and fell downe before the Lord, and have begged mercy, and ſaid as *David* here, *Who knoweth whether the Lord will bee gracious to mee?* He ranne cleane away from God. There is a feare of reverence that keepeth a man with God, and there is a feare, that draweth a man to God: but this feare of diſcouragement driveth a man from God: and that is the temptation of Sathan, to keepe a man from God, when once he hath turned aſide from him. Therefore (that is the firſt thing) take heed of ſuch inward diſcouragements as may drive you quite off.

Gen. 3.

Secondly; Take incouragement then to ſeeke the face of God in his owne meanes and way. He hath threatned judgements againſt others for the ſame ſinnes that yee find your ſelves guiltie of, when they have returned to him, they have found mercie. Returne yee to him in truth, and ſeeke his face aright, and yee ſhall find the ſame mercie. In the propheſie of *Ioel*, yee ſhall ſee there, that though God had threatned judgements; nay, though he had begun judgement (for that was the caſe of thoſe times, judgement was begun upon them) yet nevertheleſſe the Prophet calleth them to faſting and weeping, and telleth them, *that the Lord is gracious and mercifull, and ready to forgive; and who knoweth if he will returne, and repent, and leave a bleſsing behind him?* Therefore let us doe our parts, and ſeeke God in truth, amend our lives, and then no queſtion of this, but that God will returne.

Joel 2, 12, 13.

It is an old device of Sathan, to draw men, in ſtead of Gods revealed will, to looke to Gods ſecret will: whether I be abſolutely rejected or caſt off or not. But this is not the thought wherein a Chriſtian ſhould exerciſe himſelfe: his maine buſineſſe is this, to make his calling and election ſure, by all the evidences of it, by a holy life: walke obediently to Gods revealed will, and be certaine thou ſhalt not be rejected by Gods ſecret will. He never rejecteth thoſe by his ſecret will, and purpoſe, and decree, to whom he giveth a heart to walke obediently to his revealed will. So much for that.

Who

Who knoweth that the Lord will be gracious to me, that the child may live?

The incouragement is this: *That the child may live.* But marke his expression; *Whether the Lord will bee gracious to* [*me*] *that the child may live.* If he had said no more but this, *Who knoweth whether the childe may live?* A man would have thought this would fully enough have expressed his mind, but there is more in it that could not be expressed without this addition, *Who knoweth whether the Lord will bee gracious to me, that the child may live?*

The life of a child is a mercy to the father. *David* expresseth herein both his Pitty, and his Pietie.

His Pittie; He accounteth all the good or ill that befalleth his childe, as his owne: if death befalleth it, he accounteth it as a miserie that befalleth himselfe: if sickneſſe befalleth his child, hee accounteth it as an affliction upon himselfe. This is his naturall pittie, that same naturall affection of a Father to his Child. See such an expression of the woman of *Canaan*; *Have mercie on mee, thou sonne of David, my daughter is miserably vexed of a devell.* The Daughter was miserably vexed, and the mother cryeth out, *Have mercie on me.* There is such a simpathy ariseth hence from the naturall and free course that love hath in descending from the Father to the Child. There are not only morall perswasions that may invite and draw on love, but besides that, there is a course of affection, that floweth naturally, and kindly, from the Father to the child: as it is with those rivers that fall downward, they fall more vehemently then those that are carried upward: so the more naturall the affection is, the more vehement it expresseth it selfe in the motion to such objects. Now when the Father expresseth his affection to his child, this is more vehement, because it is more naturall, there is more strength of nature in it.

Obserue first *Davids* pitty.

Matt. 15. 22.

I cannot stand upon this, only a word by way of inference, and application to our selves.

First; are naturall parents thus to their children? Then here is a ground of faith for the children of God, that he is pleased to stile himselfe by the name of Father, and to receive them into the adoption of sonnes and daughters. This was *Davids* expression of God, *As a father hath compassion of his children, so hath the Lord on those that feare him.* And the Prophet *Isaiah* expresseth it fully: *In all their affliction, hee was afflicted, and the Angel of his presence saved them; in his love and pittie hee redeemed them, and hee bare them all the dayes of old, hee bore them upon his wings.* This giveth confidence, and boldnesse to Gods children, in making their requests knowne to him. This was it that incouraged the Prodigall;

Comfort to Gods children.

Psal. 103.

Isa. 63. 9.

gall; *I will arise and goe to my father, and say, Father, I have sinned against heaven, and before thee*, &c. *God* (saith S. *Bernard*) *alwayes grants those petitions that are sweetned with the name of father, and the affection of a child.* I should hence speake somewhat to children, to stirre them up to answer the love of their Parents; but other things that follow forbids me any long discourse of this.

2 Observe *Davids* piety.

Secondly, here is *Davids* pietie expressed in this, *Who knoweth whether the Lord will bee gracious to mee?* Hee expresst not only the Pittie and affection of a naturall father to a child, but pietie also, arising from the sense of his guilt. Hee was guiltie of sinne, and by sinne he had brought this sorrow upon himselfe, and therefore *who knoweth whether the Lord will bee gracious to me*, in sealing to me the pardon of my sinne this way, in adding this mercy as a further assurance of his love, in granting me the forgivenesse of my sinne. God had told him by *Nathan*, that his sinne was pardoned, though he told him the Child should die: it may be by the same mercy he will release me from this sentence of death upon my Child, whereby he released me from the guilt of my sinne before. Here (I say) is the sense of his owne sinne.

Parents in their childrens miseries should remember their owne sins.
1 King. 17.

The point I note hence is; *That Parents in the miseries that befall their children, should call their owne sinne to remembrance.* All the sorrowes, and sicknesses, and paines, and miseries that befall children, should present to Parents the remembrance of their owne sinne. It was the expression of the Widow of *Sarepta* to the Prophet *Eliah*; *Art thou come to call my sinnes to remembrance, and to slay my childe?* Shee saw her sinne in the death of her Child; So I say in all the afflictions and crosses that befall children, the Parents should call to remembrance their owne sinne.

Object. 1.
Deut. 24. 16.
Ezek. 18. 20.

But some men will here say; There seemeth to be no need of such a course, for God hath said plainly, *That the child shall not die for the sinne of the Parent.* And after God cleareth his owne waies from inequalitie and injustice by that argument, *The sonne shall not beare the iniquitie of the father.* Therefore what reason is there that Parents should call their sinnes to remembrance, in the miseries that befall their children?

Answ.

I answer; Though he say, *the child shall not die* for the Parents sinne, yet we must understand it aright, for what doth hee meane by the sinnes of the Parent? And what doth hee meane by death?

By sinnes of the Parent, he meaneth those sinnes that are so the parents, as that the children are not at all guiltie of those sins: then the children shall not die.

By Death, he meaneth (as the word signifieth) the destruction of nature. So death shall not befall the child for that sinne that himselfe is not guiltie of.

But

But how then come little children to die before they have committed any ſinne actually? was this for their owne ſinne, or for the ſinne of their Parents? *Obiect. 2.*

I anſwer, for their owne ſinne they die, *for the ſoule that ſinneth it ſhall die*, and all children have ſinned: they brought ſinne into the world, *and ſinne brought death* (as the Apoſtle ſpeakes) *therefore death reigneth over all, even over thoſe that have not ſinned according to the ſimilitude of Adams tranſgreſſion*; that is, that have not ſinned actually as *Adam* had done, yet nevertheleſſe they die, becauſe they have ſinne upon them, they have the corruption of nature: *In ſinne they were borne, and in iniquitie their mother conceived them, and the wages of ſinne is death*: therefore they die for their owne ſinne. *Anſw.* Rom. 5. 14.

But what if temporall judgements and afflictions befall them, is this for their owne ſinne, or for the ſinne of their Parents? *Queſt.*

I anſwer for both; both for their owne, and for the ſinne of their Parents: for as death, ſo all the miſeries of this life are fruits of originall ſinne, which is an inheritance in the perſon of every child by nature, as ſoone as it is borne: but yet if the ſinne of the Parents be added to it, that may bring temporall judgements. There are many inſtances and examples of this, how God hath viſited upon the poſteritie of wicked perſons, the ſinnes of their Fathers, according to that threatning in the ſecond Commandement. And this you ſhall ſee, either in godly children of wicked parents, or in ungodly children of godly Parents. Suppoſe a man leave a great deale of wealth to his children, and have one that feares God amongſt them: it may pleaſe God to lay ſome loſſe or croſſe upon him, to the undoing of him, he may utterly be impoveriſhed, and beggered, and deprived of all that meanes that his father left him by unrighteouſneſſe; *Hee getteth an heire, and in his hand is nothing* (ſaith *Solomon*) that is, God deprived him of all that eſtate his father left him by unrighteouſneſſe. *Anſw.*

Now I ſay, here is a judgement upon the father, and yet a mercy upon the child. A judgement upon the father, that all that he hath laboured for, that which hee loſt his ſoule for, ſhould bee vaine, ſhould come to nothing, and not benefit his poſteritie as he thought. Yet it is a mercy to the childe, to the child of God; He by this meanes is humbled, it draweth him from the world. Nay, when God emptieth him of theſe things that were unrighteouſly gotten, he giveth him (it may be) an eſtate another way, wherein he ſhall ſee God his Father provide for him without any indirect and unlawfull courſes.

So ſometimes the very ſhame and reproach that falleth upon wicked children here, it is a judgement to the parents, and to the children too. Vpon the Parent, as farre as hee is guiltie of the

neglect of his dutie, and of evill example, and the like, ſo hee is puniſhed in the ſhame that befalleth his poſterity. As it is a bleſſing upon a man *that hee is not aſhamed to ſit in the Gates* (as *Solomon* ſpeakes) no man can upbraid him with his children; So it is a correction to Gods children, even when their children prove ungodly, ſo farre as they have beene negligent, and careleſſe of their duty. This was the caſe of old *Eli*, a good man, yet nevertheleſſe the hand of God was gone out againſt his houſe and familie, and what was the reaſon of it? *Becauſe thou honoureſt thy ſonnes above mee, they made themſelves vile, and thou reſtraineſt them not, therefore will I bring a judgement upon thy houſe, at which both the eares of every one that heareth it ſhall tingle.* I ſay it may come to paſſe (and that by reaſon of that naturall affection that is in Parents) that that miſerie that befalleth their children, may bee an exceeding croſſe and affliction to them. God layes ſharpe corrections on them, when he makes thoſe children which they accounted as comforts, and the hope of their life, to bee the very croſſe, and vexation of their life.

Pro. 31.

1 Sam. 2, 29. chap. 3. 12, 13

There is then yee ſee, ſuch a courſe of Gods dealing with men, to viſit the ſinnes of the Fathers upon the children: that is, if the children walke in their fathers ſteps, if the child and the father agree in a courſe of ſinne: if the father by omiſſion or commiſſion make himſelfe guiltie of the ſinne of the child, &c. and ſo if the child, either by imitation, or allowance goe on in his fathers way, he draweth a greater judgement upon himſelfe, by adding to his fathers ſinne: and as they are alike in ſinne, ſo they ſhall be alike in judgement.

You ſee likewiſe for temporall judgements, that God may, and often-times doth lay many ſickneſſes, and croſſes upon the children, for the ſinne of their parents, that they may bee ſmitten by the judgement that is upon their children, and yet nevertheleſſe the children may be free from ſinne, *for who ever was afflicted being innocent?*

Vſe 1. To Parents.

Is this ſo? then in the firſt place it ſhould teach Parents to take heede of making themſelves miſerable in their poſteritie by ſinning againſt God.

The ſinnes that bring judgements upon mens poſterity.

There are ſpecially three ſorts of ſinnes in Scripture, for which God continueth his judgements upon mens poſterities and families.

I.

The firſt are, ſinnes againſt the firſt Table, againſt the worſhip of God, Idolatrie, and ſuch like; for theſe God ſmiteth mens poſterities, as wee may ſee in *Ieroboam* and others; And ſo the neglect of dutie, prophaneneſſe, and negligence in Gods worſhip: *Let thy wrath come upon the heathen, and on the families that call not upon thy name.* A familie I know, in a large ſenſe, ſignifieth a Nation,

Nation, but in a ſtrict ſenſe, a familie, or poſterity; in that place it ſignifieth both. A Familie or people, that lay aſide the worſhip of God, and the ſanctifying of his Name, thoſe that lie under this charge of not *calling upon the name of God: let thy wrath come upon them.*

A ſecond ſort of ſinnes, are thoſe againſt the ſecond Table, unrighteouſneſſe, injuſtice, uncleanneſſe, and the like: for thoſe ſins God viſiteth mens poſterities, puniſheth them in their children: ſometime by taking them away, ſometimes by ſmiting them with ſuch ſickneſſes, and temporall afflictions, and chaſtiſements, as Parents have continuall matter of ſorrow, and humiliation, and calling their ſins to mind; The Scripture is full of inſtances of this kinde. 2

Thirdly, for the neglect of dutie to their children, when Parents are too fond and remiſſe in their education, and careleſſe in their dutie: therefore *Iob* was fearefull of this, leſt his ſons ſhould ſinne againſt God, and he was continually in prayer, that God would keepe them in his feare, Parents, if they would have a bleſſing continued on their poſteritie, they ſhould be carefull of ſanctifying their Families, by the worſhip of God, and by their *walking with an upright heart in the middeſt of their houſe*, by dealing righteouſly with men in all their buſineſſes, not to ſtrive to reare their poſteritie by wealth, but by grace, to leave them heires of the bleſſing, rather then of much money. That is the way to have comfort in children and poſterity. 3

Yee ſee how few of thoſe that in this Citie, or other places that have got ſuch wealth, thrive in many generations, nay, it may be not in the next generation, but come ſome to notorious beggarie in the ſight of others, that others may be warned how they get eſtates by unjuſtice and unrighteouſneſſe, to leave to their families. There is the judgement of God going along with unrighteous gaine, and a ſinfull life, and falleth upon poſteritie, as farre as they approve of, or walke in their fathers waies.

Vſe 2. To children.

In the ſecond place it ſhould teach children to take heed of the ſinfull courſes of their Parents, if they will not joyne with them in their puniſhment; nay, if they will not have the increaſe of their puniſhments, take heed, I ſay take heed of going on in their ſinnes. Remember the charge that the Lord gave concerning *Babilon, Come out of her if you will not partake of her Plagues*: if yee will not partake of their plagues, take heed of partaking in the ſinnes of your Parents.

Here was *Davids* pietie, he calleth his ſinnes to remembrance. So ought Parents in all croſſes that befall their families or poſteritie, if any child be ſicke or weake, or if there be any croſſe in their eſtates, or trade, or ſucceſſe in their buſineſſe, whereby they

ſhould maintaine their Families, to call their owne ſinnes to remembrance, to looke over the ſeverall commands of God, to ſee what ſinnes they are guiltie of, that they have not yet repented of.

2. *Davids* carriage when his child was dead.

Now wee come to *Davids* carriage, when the childe was dead. *But now hee is dead, wherefore ſhould I faſt: Can I bring him backe againe? I ſhall goe to him, but hee ſhall not returne to mee.*

The reaſons of it.

Here yee have *Davids* carriage, and the reaſons why he did not faſt. Firſt, becauſe it was againſt reaſon, *wherefore ſhould I faſt?* in this expreſſion, he implieth that he ſaw no reaſon for it, and that made him forbeare it. Secondly, it is altogether bootleſſe and needleſſe; *Can I bring him backe againe?* Thirdly, *I ſhall goe to him:* I have ſomewhat elſe to doe, then to ſpend my time in unprofitable ſorrow, there is a matter that concerneth mee more neerely to thinke upon, that is, concerning my owne death, to prepare for that. And laſtly, the laſt reaſon is, *Hee ſhall not returne to mee.* Theſe are the reaſons of the alteration of his carriage upon the death of the child.

1
2
3
4

Concerning ſorrow for the dead, ye muſt underſtand it of exceſſive ſorrow. Here is not forbidden a due meaſure of ſorrow, that is allowed; but he ſpeakes of ſorrow in the exceſſe. Why ſhould I doe this?

Obſervation from the firſt reaſon.

The reaſons he giveth againſt exceſſive ſorrow, are firſt (I can but give you the heads of things) becauſe it is a thing againſt reaſon. Hence I will note this to you;

That one way to moderate our ſorrowes, and to regulate them aright, is to bring them to the examination of reaſon and judgement.

When paſſions ſway, when they doe not looke to the commands of reaſon, to bee ſubject and ordered according to that, but uſurpe a rule in the ſoule above reaſon, then there is nothing but confuſion, and diſtemper, and diſorder in a mans affections and actions, and in his whole courſe. A man ſhould therefore conſider, what reaſon there is for every thing. If hee ſorrow for a thing, what reaſon have I for it? If hee rejoyce in any thing, what reaſon have I for it? Is it worth this ſorrow, or this joy? I ſay this is the way to rectifie and moderate our paſſions, and to order them aright, if wee trie them all by ſound reaſon.

Pſal. 44.

David tooke this courſe at other times, *Why art thou caſt downe, oh my ſoule, why art thou diſquieted within mee?* Is there any good reaſon for it? Reaſon I ſay, is a curbe and bridle, to ſtop paſſion when it is running on in its free courſe.

If

If *David* had done thus, would hee have runne out to that exceſſive expreſſion for his ſonne? *Oh Abſalom, my ſonne, my ſonne,* &c. What great reaſon had hee for this? that *Abſolom* a rebellious ſon was tooke away that ſought the death of his father; that God glorified himſelfe in the puniſhment of a diſobedient, proud, inſolent childe in the ſight of all the world? Was this a matter for *David* ſo much to grieve, and to be troubled at?

If *Ionah* had done thus, if hee had conſidered what reaſon hee had to bee angrie; (as GOD putteth the queſtion to him; *doſt thou well to bee angrie?*) Would he not have ſtopped that Paſſion?

If *Cain* had done thus; if he had put the queſtion to himſelfe as GOD did, *Why art thou wroth? why is thy countenance fallen?* Or as that great King ſaid to *Nehemiah*; *Why is thy countenance ſad?* So if men would put the queſtion to themſelves concerning their affections: as, concerning love, why doe I ſet my heart upon ſuch and ſuch things? and ſo likewiſe concerning their ſorrow and anger, and every thing, Why is it thus? As *Rebecca* ſaid when the children did ſtriue in her womb, ſo when there is a conflict of paſſions in the ſoule againſt reaſon, ſince it is ſo, *why am I thus? Who art thou that feareſt mortall man?* ſaith *Iſaiah* to the Church. If men I ſay did thus, they would not breake out into ſuch exorbitancie of paſſions, as commonly they doe.

The way then to order any affection aright, is to reduce it to the principles of ſanctified, and rectified reaſon and judgement. Let reaſon be guided by the Word of GOD, and let the affections be ordered by that reaſon ſo rectified. Thus it was with man in the ſtate of innocencie; and experience telleth us, that in the ſtate of corruption, all diſorder commeth from the want of this ſubordination of the affections, to reaſon in their ſeverall actions and motions. When a man goes hood-winkd up and downe, hee is in danger of ſtumbling, and falling into one hole or other: this is for a man to *walke in darkneſſe*: then a man walketh in darkneſſe, when hee is not guided in all his actions and affections, by the light of truth ſhining in his underſtanding. A man ſhould therefore ſtrive to checke himſelfe, and to ſuffer others to checke him, Why is it thus? If a man cannot give a cauſe and a reaſon, it is a paſſion to be rejected, a diſtemper to be repented of. This is the firſt thing; He ſaw no reaſon, therefore hee would not doe it.

The way to order our affections is to reduce them to the principles of rectified reaſon.

The ſecond is this. It was altogether bootleſſe, *Why ſhould I faſt? I cannot bring him backe againe.* Hee meaneth, bring him backe againe to live on the earth. So *Iob* meaneth, when hee ſpeakes

Job 14,14. in the ſame manner, *If a man die, ſhall hee live againe?* hee cannot be brought backe againe to live, and converſe among men.

The point I not hence is this.

Obſervation from the ſecond reaſon. *That all the actions, and opportunities of this life ceaſe in death.*

There is no calling of them backe againe. No bringing of a man backe to take new opportunities, to enjoy the comforts he hath loſt, and to make uſe of the meanes he hath neglected, and to redeeme the time he hath ſlackly let paſſe. When the requeſt was put to *Abraham* by *Dives*, that ſome might *come from the dead* to tell his brethren upon earth where he was: No, ſaith he, that requeſt ſhall never be granted, that a man ſhould come from the dead, to give warning to the living, much leſſe that a man himſelfe ſhould returne from thence, to begin upon a new ſcore, a new reckoning, to have a new time appointed, when that time is paſt over: *They have Moſes, and the Prophets, let them heare them.* God hath appointed the meanes, and a time to uſe the meanes; *Now they have Moſes and the Prophets*; After this life, they ſhall have none of thoſe meanes, no time of uſing them; *The child ſhall not come back againe*, nor the man ſhall not come backe againe. Death is a ſtrict doore-keeper, all that paſſe out that way, the doore is ſhut on them, they ſhall never returne backe. Wee reade of many ſeverall Ages that have gone to the place of ſilence, we never read of any that came thence, to tell what is done there: we never heard of any yet, that came backe againe to reforme his courſe. A friend with all his prayers and teares, cannot bring backe a friend that is dead.

Vſe. It teacheth us a point of wiſedome to make good uſe of our time, the time of grace we have. We draw neerer death every day then other, and when once we are dead, we ſhall never be brought backe againe upon the earth; If a man had all the world, and would give it to obtaine an houres time upon earth, to doe what he neglected before, he cannot have it: therefore *while it is called to day harden not your hearts: yet a little while and you ſhall have the light* (ſaith Chriſt) *while yee have the light, walke in the light*; Make uſe of the meanes of grace: the time may come, when yee may wiſh (as *Dives* is deſcribed to wiſh) that ſome body, much more that you your ſelves might come from the dead.

Certainly, if thoſe in Hell were to come from the dead againe, though it were to live a hundred yeares on earth a holy, ſtrict, and conſcionable life, to watch over all their wayes, to keepe a good conſcience toward God and men, they would not omit a duty, nor ſlight a duty, they would not omit an opportunity, a minute, but ſpend their whole life in *working out their ſalvations with feare*

and

and trembling, they would ſleepe and awake with feare, leſt they ſhould ſinne, they would be carefull that they had no ſinfull thought, they would be patternes of the ſtrangeſt expreſſions of conformitie to the rule that can be imagined, if it were poſſible to be granted. You may eaſily be perſwaded of this, doe you that now which they wiſh for, and wiſh in vaine: make uſe of the time of grace now, there is no comming backe againe afterward.

Thirdly. A third reaſon is this; *I ſhall goe to him.* As if hee ſhould have have ſaid, I have auother buſineſſe in hand, now the child is dead, it is uot for me to ſtand blubbering, and ſpending my time for a dead Child; I am going to him. The word here is, *I ſhall returne to him.* Returne ſignifieth, to goe backe to a place where one was before; So *David* ſhall returne to his Child: for he was there before; there, in reſpect of his body, the principles of that is in the earth where the Child is, and in heaven in reſpect of his ſoule where the Child is: *The Body returneth to duſt whence it was taken, and the ſoule to God that gave it.* The body is of the duſt, and returneth to duſt, the ſoule commeth from God, and returnes to God againe. Therefore he ſaith here, I ſhall returne to him, becauſe I came from him. When things are reduced to their firſt principles, the body to the earth, and the ſoule to God, they are ſaid to returne. Yee ſee the phraſe then. Eccleſ. 12.

The point (briefly) is this;

That the greateſt care of a mans life, the greateſt buſineſſe he hath to doe on earth, is to prepare for death. Obſervation from the third reaſon.

His buſineſſe is not to care for his children that are dead, and to ſpend unprofitable ſorrow for them: the maine buſineſſe of my life is, how I ſhall make my peace with God, and bee fitted for death, for I am going thither. Wee ſhould obſerve the death of others, to ſtirre us up to a ſerious preparation for our owne death: the Father ſhould be ſtirred up by ſeeing his Child dead before him, the elder by ſeeing the younger die before them: we ſee how death hath ſhot his arrowes beyond, and ſhort, and above, and below us, in thoſe that are elder, and younger, and richer and poorer, all ſorts, he will ſtrike us at laſt: this thing (I ſay) ſhould ſtirre us up to prepare for our owne diſſolution.

A man would thinke that there were no need of ſuch a thing; the very bare ſight of Corſe, or a hearſe, the bare ſight of a dead corpſe, the bare ringing of a bell, or a *Funerall Sermon*, ſhould be warning enough to the living to tell him of death. When a man ſees a company carrying a dead body to the gaave; he ſhould ſay to himſelfe; *It may bee the feet of theſe may carrie me next.* But how commeth it to paſſe that it is not thus?

Certainly

Certainly, there is not power in all examples to worke this: it is the worke of Gods ſpirit. Though a man obſerve the death of never ſo many before him, yet this cannot worke in him a ſerious care, to make preparation for his owne death, except God adde a further worke to it. We may ſee this in the expreſſion of *Moſes*, when ſo many died in the Wilderneſſe: *Lord teach us to number our dayes, that wee may apply our hearts to wiſedome.* As if hee ſhould have ſaid, Though ſo many thouſands died in the Wilderneſſe, and that by ſo many ſeverall kinds of death, yet we ſhall never apply our hearts to wiſedome by thoſe examples, except God teach us that wiſdome. Therefore we ſhould pray to God to teach us by his Spirit, to make uſe of Examples. Men muſt give account for examples aſwell as for rules; men muſt give account for examples of mortalitie, as well as for Sermons of mortalitie: therefore let the example of others mortality ſtirre you up to prepare for your owne, and that you may doe ſo, be much in calling upon God.

Obſervation from the fourth reaſon.

Laſtly; *Hee ſhall not returne to mee*: that is in this ſenſe, to converſe on earth, as he had done before; *I ſhall returne to him, but hee ſhall not returne to mee.* He doth but reitterate, and repeat what he had ſaid before in effect.

This is the thing then that Parents muſt make account of, both for themſelves and their children.

For their children. It ſhould make them moderate therefore in their ſorrow for them. God now hath ſhewed his purpoſe, and declared his will, therefore wee ſhould reſt in that will of God. This is the thing that *David* aymed at. Gods will was not only to take away his child, but ſo to take him away, as never to returne to him againe in that manner; Now God had declared his will, and therefore *why ſhould I faſt* (ſaith he) as if he ſhould ſay, I will now reſt in the will of God.

In all the things which we account croſſes, and loſſes, in children and friends, &c. The maine buſineſſe of a Chriſtian, is not to expreſſe ſorrow, but ſubmiſſion and ſubjection to God, to exerciſe and inure his heart to patience, and to reſt in Gods good pleaſure and will. As *Eli*, though he faild in his carriage to his ſonnes, yet he ſhewed a dutifull reſpect to God his heavenly father. When *Samuel* told him the judgement of God that ſhould come upon his houſe, *It is the Lord* (ſaith he) *let him doe what ſeemeth him good in his owne eyes*: though it were a heavy judgement, ſuch as *whoſoever ſhould heare of it, both his eares ſhould tingle, yet it is the Lord, let him doe what ſeemeth him good.* As if he ſhould ſay; I have nothing to doe in this buſineſſe, but to ſubject my ſelfe with patient ſubmiſſion, and contentedneſſe to his will, it is the Lord, it becommeth not me to contend with him, and to reaſon with God concerning

cerning his worke, I confeſſe *hee is righteous, let him doe what ſeemeth him good in his owne eyes.* And ſo *Aaron.* There was a heavy judgement befallen him, his ſonnes were conſumed with fire; yet, the text ſaith, *Aaron held his peace.* When God manifeſted ſo great wrath to his houſe, in waſting, and conſuming, and burning his ſonnes, for offering of ſtrange fire, yet *Aaron held his peace*; that is, he did only mind how to glorifie God by a contented ſubmiſſion to his will. So *Iob*, hee heard not only of the loſſe of his children, but that he loſt them in ſuch a manner, by a violent death, by a houſe falling on their heads, *yet the Lord hath given, and the Lord hath taken away, bleſſed bee the name of the Lord.* Whereas a carnall worldly man would have fallen to ſtrugling, and contending, and quarrelling againſt God, and ſo trouble and perplex his owne ſpirit. We doe exceedingly imbitter Gods cup, by mingling with it ingredients of our owne paſſions, and ſo make the affliction more heavy and grievous then God intends it. Here is the reaſon: *wee poſſeſſe* not *our ſoules with patience.*

When we are ſenſible of the loſſe of friends and children, &c. let us learne to make it our buſineſſe, to thinke. I have a greater worke to doe, to prepare for my owne death. God in the death of this man ſpeakes to me to prepare for my owne; And then to glorifie God by ſubmiſſion to his will, make it appeare that thou acknowledgeſt a power in God to diſpoſe of thy houſe, to doe every thing, by patiently reſting in his will.

And yet this comfort is added, though children be tooke away that they ſhall not returne in an earthly manner, yet they ſhall in a better manner. Parents are contented to part with their children for a time for their preferment. Children (though they are very young) that are commended by the prayers of the godly Parents into the hands of God; theſe whoſe hearts God hath inlarged, and quickned fervently and faithfully to pray in the behalfe of their children, they may reſt in this aſſured, that they ſhall meet at the Reſurrection in a better manner, their children ſhall be better preferred then if they were on earth, and ſhall be raiſed up to perfection.

Here you ſee there is not a tooth bred in a child without a great deale of paine, and every tooth coſt ſome paine, but this *mortall bodie ſhall put on immortalitie, and this corruption ſhall put on incorruption*; This weake body ſhall be made ſtrong, weake children ſtrong without paine. Death endeth theſe things, and the Reſurrection ſhall preſent him in a perfect meaſure of ſtrength in a glorified eſtate. So much for this text, and for this time.

FINIS.

THE STING OF DEATH; OR, THE STRENGTH OF SINNE.

ROM. 5.12.

By one man ſinne entred into the world, and by death ſinne.

ROM. 7.9.

When the Commandement came, ſinne revived, and I died.

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THE

THE STING OF DEATH; OR, THE STRENGTH OF SINNE.

SERMON VI.

1 COR. 15.56.

The ſting of Death is Sinne, and the ſtrength of Sinne is the Law.

SOlomon telleth thus, *that there is a ſeaſon for every thing, there is a time to bee borne, and a time to die:* Theſe two are the two great ſeaſons of all men, we are as ſure to die, as we are ſure we have lived, and every degree of our life, is but a ſteppe to our death. Every man of us hath but a part to act here in the world, when wee have done that that God hath appointed us, we are drawne off from the Stage by Death. Eccleſ. 3.2.

You will ſay, this is a hard condition for ſo Noble a creature as Man is to be folded up in the grave, for ſo faire a beautie as the life of man is, to be cloſed up in eternall darkneſſe, that Man ſhould turne to the acquaintance of duſt and wormes, and make his habitation with rottenneſſe and loathſomneſſe, that Death ſhould have the victorie of ſo excellent a Creature, it is a hard condition.

The Apoſtle thinkes not ſo, he thinkes otherwiſe, *Death* (ſaith he, ver. 54.) *is ſwallowed up in victorie*; As if he ſhould ſay, It need not *Coherence.*

not trouble you to thinke ſo of Death, the condition of it is not ſo ſtrange and hard as men take it to be; *It is ſwallowed up in victory.* If a man have a ſtrong enemy to deale with, it might trouble him, but it is no great matter to deale with a conquered enemie: Chriſt hath overcome Death, hath conquered that ſtrong enemie, *Death is ſwallowed up in victory.* Therefore Saint *Paul* in the precedent, and ſubſequent verſes of this Chapter, ſeemeth to inſult and triumph over Death, *Oh Death* (ſaith he) *where is thy ſting, oh grave where is thy victorie?* As if he ſhould ſay, before Chriſt came and conquered thee, Death thou wert victorious; ſo it was, there was a ſting in it: before Chriſt ſweetned the Grave, there was ſomething that was terrible in the Grave, but now becauſe Chriſt is come, and hath gotten the victory over the one, and ſweetned the other, therefore Saint *Paul* breakes forth thus into an inſultation and triumph.

But, how can this be? Why doth the Apoſtle thus triumph?

The reaſon is inſinuated in the verſe I have read to you, *the ſting of death is ſinne, and the ſtrength of ſinne is the Law.*

But this is the occaſion of trouble to Chriſtians?

No, it is not, *thankes bee to God, that hath given us victory through Ieſus Chriſt our Lord:* As if he ſhould ſay, I will ſhew you the reaſon, of my triumphing over Death, there was a ſting in Sinne, and Sinne is the ſting of Death, and the Law is the ſtrength of ſinne, but Chriſt hath tooke away ſinne, and hath ſatisfied the Law, ſinne being taken away, Death cannot hurt me, the Law being ſatisfied, Sinne cannot prejudice me. This was the cauſe of the Apoſtles, and in him of every Chriſtians inſultation over Death.

Diviſion. The words I have read containe two parts;

First, the ſting of Death.

Secondly, the ſtrength of Sinne.

First, the *ſting of death, is ſinne.*

Secondly, *the ſtrength of ſinne, is the Law.*

If there were no law, there would bee no ſinne, and if there were no ſinne, there would be no death: *Sinne is the tranſgreſſion of the Law, and ſinne is the ſting of death.*

I ſhall only at this time inſiſt upon the firſt of theſe, from whence I ſhall deliver that, which if it pleaſe God to accompany with his Spirit, may be uſefull to you.

Propoſ. Sin is the ſting of death. The propoſition ſhall be the very words of the Text;

Sinne is the ſting of death.

This Propoſition I would not have you underſtand in this ſenſe only, that death came in by ſinne meerely in a habit, though that be true too. But underſtand it in this ſenſe, That all the horrour

and terribleneſſe of Death, all the power and rage it hath, whatſoever makes it fearefull to a man, it receiveth it all from ſinne. It is ſinne that armeth Death againſt a man, if Death have any weapons againſt a man, Sinne puts thoſe weapons into the hands of Death; if Death have any poyſon againſt a Chriſtian, the ſinne of that perſon putteth that poyſon in it.

A double conſideration of death.

Death may bee conſidered two wayes, either as Chriſt hath made it, or as we make it.

1

Death as Chriſt hath made it, is a medicine to a Chriſtian, a paſſage and entrance to happineſſe, it is a day of redemption and refreſhing, and ſo we need not be afraid of it.

2

Death as we by ſinne have made it, is the Pale horſe Saint *Iohn* ſpeakes of in the Revelation, it is as a fearfull arreſt to the debtor, it hath a ſting in it: and ſo it is fearefull.

But that I may open this point more profitably, wee will enquire into theſe particulars.

Firſt, what death the Apoſtle ſpeakes of here.

Secondly, of what ſinne he ſpeakes of.

Thirdly, in what reſpect ſinne is called the ſting of death.

And then we will make the uſe and application of all this.

What death is here meant.

Firſt, of what death doth the Apoſtle here ſpeake of, that ſinne is the ſting of?

For anſwer hereunto, there is a double death, corporall and ſpirituall.

Corporall death, is the privation of the ſoule: when the ſoule is ſevered from the body.

Spirituall death, when God and grace are ſevered from the ſoule.

Corporall death. Principally.

The Text ſpeakes of the corporall death. Sinne is not the ſting of the ſpirituall death, for the ſpirituall death is ſinne it ſelfe. And here I will not contend with any man, if he be full of enquirie, but I will diſtinguiſh two parts of ſpirituall death, and I grant in one of them is this ſting.

Two parts of ſpirituall death.

In ſpirituall death therefore, there are two parts, or two degrees; The firſt is called, the firſt death; That I take to bee the death of the ſoule in ſinne.

The ſecond part is, when ſoule and body are for ever cloſed up in Hell. And in this part, ſinne is the ſting; And remember this by the way, Sinne is not onely a ſting now, but it will be a ſting to men in Hell: the ſting, the deadlineſſe, the extremity of puniſhment that is in Hell, it is received all from ſinne: for the damned in Hell when they come there, as they ceaſe not to ſinne, ſo the ſting of ſinne ceaſeth not to be with them: and it may be delivered by conjecture, I thinke Hell were no Hell, if there were not the ſting of ſinne there.

So then you ſee what death the Apoſtle ſpeakes of: principally of corporall death, but it may be extended to the ſecond part of ſpirituall death, for there ſinne continueth, and ſo the ſting remaineth.

The next queſtion is, what ſinne the Apoſtle ſpeakes of, when he ſaith, *the ſting of death is ſinne?*

This is not a time to ſtirre controverſies, therefore thoſe ancient controverſies, and ſuch as are lately ſtirred up about originall ſinne, how farre it is the ſting of death, I let them goe.

What ſinne is the ſting of Death.

In a word, to let you ſee what ſinne is the *ſting of death*, remember this. Sinne may be conſidered two wayes, either as it is intire, untouched, uncruſhed. Let that ſinne be what it will be, whether it be originall onely, or whether it be any actuall ſinne, ſtreaming from originall, whether it be a ſinne of ignorance or knowledge, whether it be of pleaſure or of profit; A ſinne immediatly that reſpecteth God, or immediatly reſpecteth our neighbour, whatſoever the ſinne be, if it bee not touched, if it bee not cruſhed, if it ſcape uncontrouled, if it be in its native power, and keepes in his kingdome, if it rule in a man; that ſinne will certainly be the ſting of Death. Euery ſinne vertually is *the ſting of death*, there is an aptitude in every Sinne. But in the event that Sinne proveth *the ſting of death*, that is untouched, uncontrouled. Not every ſinne in the event proveth the *ſting of death*; but that Sinne that liveth in us, or rather that Sinne that we live in, that ruleth in us, that we affect, and love, this is the Sinne that putteth a *ſting into death*. That very ſinne that thou loveſt, and likeſt ſo much, and pleadeſt for, that ſinne will make death terrible.

Sinne two wayes conſidered.

Sinne unmortified proves the ſting of death.

Secondly; Sinne may be conſidered as it is galled, and vexed, and mortified in the Soule, When a man ſetteth upon the root of Sinne, and the way of Sinne, and falleth a crucifying the body of Sinne, and the members of it, I ſay, howſoever there bee divers motions and ſtirrings of Sinne in the ſoule; yet if theſe be diſavowed, diſaffected, and mortified, if there be a crucifying vertue, paſſe over them, if they come not within the judgement to approve them, or within the affections to embrace and like them; if they come not to be a mans trade, and way, and walke, but fall within the improbation of the judgement to diſavow them, and the miſliking of the affections to ſorrow for them: Theſe ſhall not be the *ſting of death*, whatſoever the motions are. But theſe untouched, unmortified ſinnes, theſe are the *ſting of death*.

Now theſe are the *ſting of death*, in a double reſpect; First, in reſpect of the guilt; Secondly, in reſpect of the corruption.

1. In reſpect of the guilt.

First, they are a *ſting* in reſpect of guilt. Every Sinne remaining unſatisfied for, remaineth with his guilt, and when Sinne is not ſatisfied for, there is the *ſting of death*. When the ſinner hath nothing

nothing to oppoſe to the juſtice of God, for the ſinne he hath committed, if the Sinne be in the booke of God uncroſſed, bee a debt there not blotted out by the blood of Chriſt; if Chriſt have not ſatisfied for it; if the ſinner have not part in him (as we ſhall heare anone) then Sin is the *ſting of death.*

2. In reſpect of the filth.

And then ſecondly, they are a ſting in reſpect of the corruption, and filthineſſe of Sins unmortified. Thoſe filthy ſinfull motions, thoſe depraving qualities in thy ſoule that thou likeſt, and practiſeſt in thy converſation, they give thee up into the hands of Death, to execute his Sting upon thee; And therefore you that applaud your ſelves in Sinne, and will goe on in Sin, doe ſo. But know this, when thou commeſt to the full ſtrength of thy Sinne, let it be what it will, when Death commeth, it findeth the ſtrongeſt weapon it hath in thy ſinne: the very power of thy ſinne armeth Death againſt thy ſoule. No man is more obnoxious, and open to the ſharpeſt dart of Death, then that man that will goe on in Sinne.

So you ſee what Sin is ſpoken of, that is *the ſting of death,* that Sin is the *ſting of Death,* that a man loveth and doteth on.

How ſinne is ſaid to be the ſting of Death.

The third Queſtion is, in what reſpect *Sin is the ſting of Death?*

Firſt by way of Eminencie, becauſe that then the ſting of Sin beginneth moſt ſenſibly to worke in a man. Not but that Sin hath a *ſting* before Death, but then the deluded ſinner feeles his ſinne; there be divers times that Sin can ſting a perſon before that, but then (howſoever the ſinner hath deluded himſelfe, and the word of God, and the world) he can delude them no more, Death then (moſt ordinarily) fixeth his *ſting* in the ſoule, and makes the ſinner feele the ſmart of his ſinne.

There be three times wherein Sinne can ſting a man;

Before death.
At death.
After death.

Sin ſtings before death.

Before Death. God ſometimes letteth looſe the conſcience of a man, even of the moſt reſolved ſinner, of him that beares himſelfe up aloft in his owne eyes in ſcorne, and contempt of the miniſtrie of the Word: ſometime (I ſay) God ſingleth out ſuch a perſon, and rippeth up all his heart, ſtrikes his Arrowes into his very ſoule, and ſtings his conſcience ſo irreſiſtably, that he knoweth not which way to turne from the wrath that boyleth in his ſoule. And it is one thing to deale with the Miniſter, and another to deale with God; When God ſtrikes his *Arrowes* of uengeance into the ſoule of a ſinner, then ſuch a one is ſtung indeed, this God doth ſometimes before death.

Nay, ſometimes God ſtingeth the conſciences of his owne children for ſinne. *David* cries out, hee roared for the diſquit-

neſſe of his ſpirit, his bones were broken, he was ſore vexed, *Lord how long?* ſaith he. If there be ſuch deepe diſquiet, by reaſon of this ſting in the conſciences of good perſons, tell me then, what is the diſquiet that ſpringeth from ſinne, in a *Cain*, in a *Judas*, when it meets with a diſpairing diſpoſition? Thus you ſee Sin hath this time to *ſting*, and therefore thinke not that Sin will never *ſting* till death, ſometimes *Sinne ſtingeth a man before death.*

At death. Another time is *at death.* When Death commeth and arreſteth a ſinner in an Action from God, ſeizeth on a perſon that is under the power of Sin, on one that is in his ſinnes untouched, howſoever he behaved himſelfe in his life-time, yet then the very name of Death breakes his heart, it apaleth him, and then it ſtings ſuch a perſon. *It is appointed* (beloved) *for all of us once to die*; Death will one day arreſt every man, but when Death appeareth before a man, that hath not a part in Chriſt, that is under the power of his ſinnes, when it commeth to a *Belſhazzar*, it makes his very *joynts to ſmite one againſt another*, it is a *ſting* to him amideſt all thoſe *ſweet morſels*, his ſinnes, which he ſo much affected, and ſo earneſtly purſued, it is as a very poyſon to him; nothing is a poyſon now to us but ſinne only; but then at the time of death, ſinne is a poyſon indeed.

After death. Laſtly, Sinne can ſting not onely before, and at, but after death. Both at the day of Judgement, and after.

At the day of Judgement. At the day of Judgement. Is not the conſcience of a ſinner (thinke you) ſtinged, and his ſpirit deeply affected, by reaſon of the great wrath of God that is to be poured out, when he ſhall *cry to the mountaines to cover him*, when he ſhall call to thoſe inſenſible creatures, that are not able to lend him that courteſie to cruſh him to nothing? Make this our owne caſe, thinke of it, it will be our caſe, as *it is appointed for us all to die, ſo we muſt all come to judgtment.*

After the judgement. And after the Judgement, when the ſentence, *goe you curſed* is paſt, the *ſting* of Sin ceaſeth not, no, the *worme* for ever gnaweth in Hell. It were a happineſſe for a ſinner, if he might onely heare the ſentence, if this *worme* might not ſtill gnaw his conſcience, but then, this is his burthen, Sin ſhall *ſting* him for ever.

This is the firſt reſpect in which ſinne is called the *ſting of death*, becauſe then Sinne ſtingeth more emminently and ſenſibly.

Secondly, it is called the *ſting of death*, in reſpect of the metaphor the Apoſtle aludeth unto, it is taken from the ſting of a Serpent, and ſo Sinne is a *ſting* in a double reſpect; Firſt in reſpect of the fearefulneſſe, and then in reſpect of the hurtfulneſſe of it.

Sinne makes death fearful. Firſt, in reſpect of the fearefulneſſe; It is Sin that makes Death fearefull to a man. Indeed I confeſſe, that in the beſt Chriſtian (though Chriſt have pulled out the *ſting of death* yet) there are naturall grudgings, and ſhruggings. As to a Serpent, though the ſting

ſting be pulled away, yet there are ſome abhorrings, and diſſikes in a man. But then how terrible is Derth, when it commeth in compleate Armour, as it doth againſt a perſon in whom Sinne remaineth in its full power? it muſt needs then be terrible.

See the difference betweene two perſons, the one is afraid of every one he meeteth, the other is not; what is the reaſon? the one is greatly indebted and ingaged, the other is free. So it is with a Chriſtian, and another man, the one cannot heare of Death but his heart breakes, hee is full of feare and horrour; the other heareth of Death, and is onely ſomewhat affected in the hearing of it, but not poſſeſſed with that feare as is the other, what is the reaſon? the *ſting of death* remaineth in one, and not in another. Sin therefore is a ſting in that reſpect.

Secondly, it is a ſting in reſpect of hurtfulneſſe. The ſting of the Serpent is a hurtfull thing, it poyſoneth the vitall parts, it takes away life it ſelfe. All the evill that commeth to us by death, commeth by ſinne. Man need not complaine of the ilneſſe of the priſon ſo much, as of his owne folly, that he ingaged himſelfe in debt, whereby he is caſt into priſon. Why complaineſt thou of the miſery in Hell? rather labour to *breake off thy ſinnes* that are the cauſe of all that miſerie: all the hurtfull qualitie, and miſerable condition that befalleth a perſon in Death and Hell, is for Sin: the eternall ſeparation of the ſoule from God, and all puniſhment that followes after in Hell, are the fruit of mans ſinne. Hell had not beene Hell without Snne: it is Sin that cauſeth it to become hurtfull. Sinne makes death hurtfull.

Thus I have explained theſe inquiries.

Now I come to make Uſe and application, and ſo conclude the Point.

The firſt Uſe of this point ſhall be this; If *Sin* be *the ſting of death*, let it be our wiſedome to get this ſting pulled out in the time of our life. *Oh that this people were wiſe* (ſaith God) *then would they conſider their latter end*. If you were wiſe that heare mee this day, you would conſider that Death will come, and (if it be not taken away before-hand) with a *ſting* upon the ſoule. *Vſe.*

My brethren, we have many enemies to deale with, even now at this very inſtant, but there is yet an enemie, as the Apoſtle ſaith, *The laſt enemie to bee ſubdued is Death*, he his behind: and here is the difference betwixt Death our laſt enemie, and ſome other of our enemies: ſome other of our enemies cannot be ſubdued, but by their preſence, but (let me tell you) this Death is ſuch an enemy, as is never ſubdued, but by his abſence, thou canſt never overcome Death in death, thou muſt not reſerve this combat till thou come to the field, but thou muſt overcome this enemie before he commeth, thou muſt overcome him in thy life.

How

How is that? Pull out the *ſting* of him now, then Death is conquered. How will you diſarme the tongues of malicious ſlanderous perſons, and deprive them of their viperous ſpeech? by an innocent life. So, how will you take away the *ſting of death?* watch againſt Sin, take away ſinne, and you take away the power from Death, ſet upon Sin, and Death is overcome, ſo much ſinne as is now dead, ſo much is Death conquered.

I beſeech you ſeriouſly conſider theſe particulars.

Firſt, that it will not be long, ere Death knocke at theſe dores of ours, theſe houſes of clay muſt ſhortly be ruinated, wee muſt certainly be reſolved into duſt. What is this life of ours, but as a ſhip that is driven by a gale of breath? When the breath of man ceaſeth, the ſhip lieth in a dead calme. *Man goeth to his long home* (ſaith *Solomon*) *and the mourners follow in the ſtreets.* Death is our *long home*, wee all are the *mourners*, wee *follow in the ſtreetes.* This dead carcaſſe is an example that leads us to our home, and *a ſermon* to tell us that we muſt follow: we follow now in a charitable expreſſion, but we ſhall follow one day, in paying of the ſame debt. Looke over all the times of the world, and the diſpoſitions of perſons, looke over learning and folly, greatneſſe or pooreneſſe, find me a man that eſcaped Death. Die we muſt; and we have need to have this much preſſed upon us, for it is a hard matter to beleeve that we muſt die, that I muſt be the man that muſt die: common notions of Death are granted, but that I muſt die, and lie in the duſt, and ſtand before God, it is a hard matter to beleeve this.

Eccleſ. 12.

And conſider this ſecondly, that Death will be terrible to thee, if he knocke and find a *ſting* in thee. Thou that now wilt not be reclaimed from ſwearing; Alas what will become of that blaſpheming ſoule of thine, when Death ſhall come and find a *ſting* of blaſphemy in thee? How dareſt thou thinke of giving up that ſwearing ſoule of thine to the Judge of heaven and earth? Thou unrighteous perſon that wilt not ſanctifie the Lords day, how dareſt thou give up that unholy ſoule of thine to the holy God? Doſt thou thinke to have an eternall reſt in heaven, and wilt not give God a reſt here? So I might ſay for all kind of ſinners. Thinke of this, take heed leſt Death find a *ſting* in thee, for all the *ſting* that Death hath, it findeth in thy ſelfe, looke to it, thy condition will be fearfull, if Death come and find Sin unmortified, unrepented of in thee. *God will* certainly *bring thee to judgement*, for every thought, and word, and action.

Thirdly conſider this, that naturally we are ſo tempered, that if Death come, he ſhall find his weapons, and ſtrength in us, in every man of us, I meane conſidered naturally.

How a man ſhall know whether Death ſhall come with a ſting to him.

But how ſhall I know whether Death when he commeth, ſhall find a ſting in me or no?

I will only give you two tryals, you ſhall know it thus. Firſt, if thy conſcience now *ſting* thee for ſome approved ſinne, if thou repent not, Death will aſſuredly meet thee with a *ſting*; that approved ſinne of thine will be the *ſting of death.*

Conſcience will *ſting* a man either for the act done, or for the approbation of the act, if conſcience *ſting* a man, for his approbation of a ſinfull qualitie, or for a ſinfull courſe, if a man continue in that courſe, ſurely that will be the *ſting of death* to his ſoule: therefore looke to thy ſelfe, perhaps thou art convicted of ſuch a ſinne, perhaps thy conſcience hath ſo wrought on thee, that it hath ſtung thee for ſuch a ſinne, thou yet approveſt thy ſelfe in it, and thou wilt goe on in thy pride ſtill, in ſuch and ſuch ſinnes ſtil, thou wilt doe ſo: doe: but know this, that ſtand thou never ſo much upon thy reſolution, Death will certainly come, and if he find thee in ſuch a ſinne againſt thy conſcience, thou haſt reſerved in thy ſelfe a *ſting* for Death.

Secondly, a man ſhall know if Death come with a *ſting* by this tryall that *Solomon* giveth us in *Eccleſ.* 11.9. *Rejoyce, oh young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and ſight of thine eyes, but know that for all theſe things God will bring thee to judgement.* If thou live a voluptuous life, Death will certainly come with a *ſting*. *Dives*, hee lived a voluptuous life, had he not a *ſting* for it? So others in Scripture, did not their plentifull tables, and voluptuous courſes bring a *ſting* on them? A voluptuous life makes a *ſting* for Death. When a poore wretch is a dying, and ſhall begin to reflect backe on his life, what have I done? how have I lived? ſo much time I have ſpent, or miſpent in apparell, in vanitie, in eating, in drinking, in ſwaggering; What comfort is this to his ſoule? how can he anſwer this before God? this is the very thing that will *ſting* him at ſuch a day, when he can reade nothing in his life, but barrenneſſe, and unfruitfulneſſe, nothing that hath honoured God in all his life. Certainly, my brethren, if there be an Epicurious, voluptuous life, this life will provide a *ſting* for Death. Eccleſ. 11.9.

Alas you will ſay, Is it ſo, then we may feare that Death will ſeize on us thus, for we confeſſe, we have gone on in a voluptuous life, gone on in ſinne, that our conſcience hath condemned us for, how ſhall we doe to pull out this *ſting*?

I would to God you were thus affected, that you were convicted, what a fearfull thing it will be, if ſinne remaine. But wouldeſt thou have the *ſting of death* pulled out before death come?

1. How ſhall I diſarme it, that I may looke death in the face with comfort?

I ſhall give you ſome wayes and meanes, remember them, and practiſe them. How to get the ſting of Death pulled out.

Firſt,

1. Get a part in Christ. Rev. 1. 18.

First, get but a part in Christ, and *the sting of death* is gone: *thankes bee to God* (saith the Apostle here) *that hath given us victory, through our Lord Iesus Christ.* It is he that in the Revelation is said to *have the keyes of Hell, and of Death*: they are under his command and subjection, he is victorious over them, hee hath vanquished them, so that if a man have Christ, he hath victorie and power over Hell and Death. I told you in the beginning, that that which giveth a *sting* to Death, is the guilt of sinne: It is so, and it is a fearfull sting: Now that which takes away the guilt of sinne, is Christ. If Christ be mine, I have enovgh to answer the guilt of sinne. Therefore the Apostle saith, *Death cannot separate from the love of God in Christ*; What shall then? Indeed nothing, it is not the guilt of his sinnes, Christ hath satisfied from them. So that if thou wilt have the *sting of death* out, get faith in Christ: if thou be not hidden *in the clefts of that Rock*, in the bloud of Christ, if Christ be not thy Justification, and thy righteousnesse, what hast thou to answer the Justice of God? you must die, and stand before God, and how can you stand before God in your sinnes? you cannot without Christ, why doe you not then studie more for Christ? Why doe you not labour for faith in him? It will be your wisedome to labour earnestly to make sure of him, if you have him, the *sting of death* is gone. Death cannot hurt a person that hath Christ. Get faith in Christ therefore, that is the first.

Rom. 8.

2. Get sincerity of heart.

Secondly, if you would not have Death terrible, and fearfull to you: labour for sincerity. My brethren, it is a marvellous thing, and yet the truth, uprightnesse, and sincerity of heart, it is an enabling grace. All the particular things that we account particular, otherwise they have not an inabling vertue in them. Some persons have a great deale of learning and wit, and many friends, much riches, and the like; yet there commeth an occasion sometimes that puzzleth all these, there commeth an occasion sometime, that a mans learning is of no use, and naturall parts and wit cannot helpe, and riches cannot inable him. What time is that? The time of death, the heart of a man is put to it at such a time, and now these shrinke, nothing can inable a man against feare so much, as sincerity and uprightnesse. When the Prophet *Isaiah*, told *Hezekiah* from God, that he must die, he flieth to this, *Lord remember how I have walked before thee with an upright heart, and done that which was good in thy sight.* When Death commeth to a wicked voluptuous person, and telleth him, I am here come for thee, thou must appeare before God, what can this man say? Lord I have lived before thee, a voluptuous, proud, wretched life, I was a scorner of thy Word, a contemner and persecutor of thy people, a swearer, &c. What though perhaps he can say, Lord I have heard so many Sermons, I have beene so much in conference, and the like, will this

Isa. 38.

this inable a man againſt the feare of Death? No, nothing but this, that he hath a ſincere heart, that his heart is unmixed, that ſinne is not affected in his ſoule, that there is no ſinne that hee would live in, no duty that he would not doe, *Lord remember that I have walked before thee uprightly*; I ſay, nothing will inable a man more againſt feare then ſinceritie, and nothing diſgraceth, perplexeth the ſoule in an exigent more then hypocriſie. It is ſinceritie that takes away the ſting of Death. The Apoſtle in *Rom.*14. ſaith he; *No man liveth to himſelfe, but if hee live, hee liveth to the Lord; and if hee die, hee dieth to the Lord, whether wee live or die, wee are the Lords.* Here is the comfort, wee are the Lords, ſaith he. How proveth hee that? *Wee live unto him:* That is the worke of a ſincere heart; A true Chriſtian liveth not to himſelfe, but to Chriſt; Now, if thy conſcience give thee this teſtimony, I have lived unto Chriſt, then whether *I live or die, I am the Lords*; the Apoſtle concludeth it. So right is that of *Solomon, Riches availeth not in the day of wrath, but righteouſneſſe delivereth from death.* Thy righteouſneſſe and ſincerity delivereth thee, not from dying, but from death; It takes away the *ſting* and power of Death, Death ſhall not be death to thee, it is onely a paſſage to thee. Therefore remember as to get a part in Chriſt, ſo to get a perfect, and ſincere heart, and then the *ſting of death* is gone. But a hypocriticall divided heart, a heart and a heart, that will ſting a man. That is the ſecond. Rom.14.

Thirdly, wouldeſt thou have the *ſting of death* pulled out now; Then mortifie thy ſinnes now, doe it preſently. Remember what Saint *Paul* ſaith (but I thinke hee ſpeakes it in reſpect of afflictions) *I profeſſe by our rejoycing in Chriſt Ieſus, I die daily*, If it be meant of afflictions, yet it ſhould be verified of us in reſpect of ſinne, *die daily* to ſinne, and then the *ſting of death* is gone. Oh beloved, our condition will be ſad, and diſcomfortable, when at once we muſt enter into the field with Death and Sinne; he that dieth daily to Sin, hee hath nothing to doe with Death when it commeth; Death may come to ſuch a party, but it cannot hurt him, he may reſt quietly when it commeth. And obſerve it, ſo much ſinne as thou now ſpareſt ſo much *ſting* thou reſerveſt for Death, and is it not folly in a man to ſpare ſinne that giveth a *ſting* to Death? 3. Practiſe Mortification. 1 Cor.15.

But now, as a man is to crucifie every ſinne, (let me put in this caution, and remember this adviſe) As the *ſting* of every ſin is to be pulled out, ſo pull out eſpecially the ſting of that Sin, that now ſtingeth thy conſcience, that now lieth upon thy conſcience; for if it worke now, it will worke fearfully at death: Death doth not leſſen the work of ſin, but inrageth it; God wil then preſent and *ſet thy ſins in order before thee:* perhaps God hath brought thee here to

day

day to heare this Word; get thee home, and set thy ſoule in order. The love of Sin, and the feare of Death, ſeldome part, and where Sinne is much loved, Death will there be much feared, Death is never more terrible, then where ſin is moſt delighted in. Therefore crucifie ſinne, if thou wilt have the *ſting of death* taken away. It may be thou thinkeſt it is a troubleſome worke: but remember, that thoſe ſinnes which thou now ſo much delighteſt in, and loveſt, and liveſt in, will then prove the *ſting of death* to thee. If a man would ſpend his time in the mortification of ſinne, when death commeth, he ſhould have nothing to doe, but to let his ſoule looſe to God, and to give it up to him, as *into the hands of his moſt faithfull Creatour and Redeemer*. And is it not an excellent thing for a man to have nothing to doe with Death when it commeth?

Vſe 2. Laſtly, here is a uſe of comfort. If it hath pleaſed God to give any of us the grace to pull out the *ſting of death*, it is a great comfort.

But Death is approching, you will ſay.

Oh, but Death is diſarmed, the *ſting* of it is taken away, what a ſingular comfort is it then to you that Death is comming? Indeed all the comfort that the ſoule is capable of is this, that the *ſting of death* is tooke away? Now when Death commeth upon ſuch a man, it doth but free him from all that ſtate of miſerie hee is in here, from all that extremitie of condition that he is put into, from all thoſe diverſities of occaſions, preſſing occaſions, of tumbling about in the world, Death doth but put an end to all.

And (which is an excellent comfort to a Chriſtian) Sin is ended with Death: what afflicteth the ſoule of a Chriſtian, but that hee carrieth about him *a body of ſinne, and of death?* This was a trouble to Saint *Paul*, and is to every true Chriſtian: Now, when Death commeth, there is an end of this *Body of ſinne*, thou ſhalt never ſinne more, thou ſhalt never grieve the Spirit of God more, thou ſhalt never be clogged with ſuch imperfections, and infirmities in dutie: that death, that commeth to thee, ſhall paſſe thee, to the fruition of eternall glory, and what canſt thou deſire more, then to be happy in eternall glory with God?

* * *

FINIS.

THE DESRVCTION OF THE DESTROYER;

OR,

THE OVERTHROVV OF THE LAST ENEMIE.

PSAL. 9.6.

O thou Enemie, thy Deſtructions are come to a perpetuall end.

ISAIAH 25.8.

Hee will ſwallow up Death in victorie.

LONDON,
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THE DESTRVCTION OF THE DESTROYER; OR, THE OVERTHROW OF THE LAST ENEMIE.

SERMON VII.

1 COR. 15.16.

The laſt enemie that ſhall bee deſtroyed, is Death.

DEath is a ſubject that a Chriſtian ſhould have in his thoughts often, and neither the hearing, nor thinking, nor ſpeaking of it can be unſeaſonable for any place or perſon. We have heard that the life of Philoſophers, is nothing but a meditation of Death: and certainly the life of a Chriſtian much more ſhould abound in ſuch meditations. No man can live well, till he can die well. Hee that is prepared for Death, is certainly freed from the danger of death: neither is there any ſo fit a way to bee ready for it, as to be often minded of it. Therefore I have made choice at this time to ſpeake of this verſe, wherein (ye ſee) the Apoſtle declareth, and leadeth us to treat of foure things.

Diviſion of the text.

First, that there is a *Death.*
Secondly, that this *Death* is an *enemie.*
Thirdly, that *this enemie* is the *laſt enemie.*
Laſtly, that this leaſt *enemie ſhall be deſtroyed.*

A word or two of each of theſe parts.

First; *Death is.* Yee know that well enough, your eyes ſhew it you daily: our ſenſes declare it ſo plainly, that no man is ſo ſenſleſſe that knoweth it not: It is agreed upon by all. Only for your

1. Death is.

better furtherance to make uſe of this point, let us acquaint you with that which nature will teach yee concerning Death. Secondly, with that which Scripture will teach you, above, and better then Nature.

Nature teacheth.

Nature ſheweth yee concerning Death, firſt what it is. And then Secondly, what Properties it hath.

1. What death is.

It telleth us this, That *Death* is an abſence from life, a ceaſing from beeing, when one was beeing, to be thruſt (as it were) out of the preſent world, and be caſt ſome where. This is all that Nature informeth us concerning the Eſſence and beeing of *Death*. *Death* is a dividing of us from this life, and from the things of this life, and ſends us abroad we know not where.

2. The properties of death, That it is

Secondly, Nature teacheth us three Properties concerning *Death*.

1. Univerſall.

One, that it is *univerſall*. It hath tied all to it, high and low, rich and poore. *Death* knockes at the Princes pallace, as well as at the poore habitation of the meaneſt man. It is a thing that reſpects no mans greatneſſe, it regardeth no wealth, nor wit, nothing; *Death* takes all before it. That Nature teacheth too.

2. Inevitable.

Secondly; Nature teacheth that *Death* is *inevitable*. If a man would give all the world, he cannot thruſt it out of dores. It takes whole Armies aſwell as one man. It ſcorneth to bee reſiſted by the Phiſitians: there is no words, no meanes to eſcape it. It is ſuch an enemie as we muſt grapple with, and it will conquer. This Nature teacheth.

3. Uncertaine.

Againe, Nature teacheth that *death* is *uncertaine*. A man knoweth not when *Death* will come to him, or when it will lay hold on him, or by what meanes it will fetch him out of the world. It may fetch him out of the world at any time, or in any place, and by ſuch occaſion, as it is impoſſible for any wit to thinke of before. This is in ſubſtance all that Nature teacheth. And the knowledge of this, it is for good uſe, aſwell to remember and conſider it, as to underſtand it.

But now I goe on to tell yee, what the Scripture teacheth concerning *Death*: for that giveth a perfecter and larger information of the thing, then the dimme light of Nature.

The Scripture then (over and above that which Nature sheweth) telleth us concerning *Death* theſe things.

Firſt, it ſheweth better what it is; and then

It ſheweth whence it commeth, and what are the cauſes of it.

Thirdly, it declareth the conſequences what follow upon it.

And laſtly, and beſtly, it telleth us the remedie againſt the ill of *Death*. In all which Nature ſtumbleth, and can doe little or nothing.

The Scripture teacheth 1. What death is.

Firſt, the Scripture telleth us what it is; It letteth us know that it

it is the diſolution of a man, not the annihilation; It doth not make him ceaſe to bee, but takes aſunder a while the ſoule from the body: It carrieth the one to the earth, and the other to another world: ſo that both continue to bee, though they be not united as before.

The word of God teacheth us, that he hath created the world (as it were) a houſe of three Stories. The middle is this preſent life where we be. And there is a lower place, the Dungeon, a place of unhappineſſe and deſtruction. There is a higher place, a pallace of glory. According as men behave themſelves in this middle roome; ſo *Death* either leadeth them downe to the place of unhappineſſe, or conveyeth them up to the pallace of glory and bleſſedneſſe. This, Nature is ignorant of, but the Scripture is plaine in. The *rich man dieth*, and his ſoule is carried to Hell; the poore man when he died, his ſoule was advanced to Heaven. So that *Death* is nothing but the meſſenger of God to take the ſoule out of the body, and to convey it to a place of more happineſſe, or more miſerie then can be conceived.

2. What are the cauſes of death.

Secondly, the Scripture acquaints us further with the cauſe of *death*. Philoſophers wondred ſince nature deſireth a perpetuitie, and continuance of it ſelfe, that man ſhould be ſo ſhort a time in the world. The Scripture endeth this wonderment, and tels us that man indeed was made immortall, to continue for ever, and ſhould not have died: but *ſinne came into the world, and by ſin death. Death* is the mother of ſinne, and of all miſerie, that by little and little draweth to *death*.

I ſay ſinne: the firſt ſinne of our firſt Parents whereby they tranſgreſſed that moſt eaſie and equall mandate about eating the forbidden fruit. That tranſgreſſion that was the treading under foot the covenant of workes, and the diſanulling of it, that ſinne let in *Death* at a great Gappe: and now it triumpheth, and beareth rule over all the world.

Nature cannot tell which way in the world a man ſhould die ſo ſoone, and that hee that is the Lord of all creatures, ſhould bee inferiour to a great number of them in length of life. But the word of God unridleth this riddle, and telleth us that God made man, that hee might and ſhould have lived for ever, but Sinne comming, and comming in the perſon of the firſt man, it brought *death*, and made all men mortall: and when ſinne entred, Gods curſe came, and that working upon us poore and miſerable creatures, it is the cauſe that we cannot continue long here.

It was equall that *death* ſhould follow ſinne, for ſince God made man to obey his will, when man had unfitted himſelfe for Gods ſervice, it was reaſon that he ſhould have a ſhort continance of life, for the longer he endured, the more he would abuſe himſelfe.

3. What are the conſequences of death. Heb. 9. 27.

Yee ſee then two things that the Scripture teacheth concerning death. The third thing it ſheweth is, what followeth after death: and that is plaine; *It is appointed for all men once to die, and after death commeth judgement.* Nature never dreamed of judgement after *Death*, but the Scripture telleth us, there is a Judgement after *Death.*

Judgement, what is that?

Judgement (yee know) is a calling of a man before Authoritie, a looking into his wayes, a conſidering of his actions, a finding out whether hee be a ſinner, an evill doer: and if hee find him ſo, to paſſe ſentence according to his evill deeds. When God hath tooke the ſoule from the body, hee takes the ſoule firſt, and after both ſoule and body, and preſents them before his owne Tribunall, and there ſearcheth into every mans life, ranſacks his conſcience, lookes deepe into his converſation, and inquireth into his ſecrets, openeth his actions, and whole carriage from his infancie to his laſt breath, and findeth out the things that hee hath done, and paſſeth ſentence according to that he hath done.

The particular judgement,

This Judgement hath two degrees. Firſt aſſoone as a man dieth. No ſooner is the ſoule ſeparated from this caſe (as it were) the bodie, but inſtantly it is preſented before the Lord Jeſus Chriſt, and there he paſſeth ſentence, either that it is a true beleever, a godly liver, a perſon united to Chriſt, that walked as becommeth the Goſpell of Chriſt, and then it receiveth glory, and joy, and bliſſe for the preſent, more then tongue expreſſe. Or elſe it findeth againſt him, that he was a ſinfull man, a wicked man, a hypocrite, a diſſembler, one that named Chriſt with his tongue, but did not *depart from iniquitie*, nor live according to the Goſpell of Chriſt: and then he is delivered up to Sathan, to bee hurried downe to Hell, and there to ſuffer the wrath of God according to the deſert of ſo great wickedneſſe. This particular judgement paſſeth upon every ſoule aſſoone as it leaveth the Body.

The generall Judgement.

Then followeth the great univerſall Judgement, when ſoule and body ſhall be reunited, and ſtand before God: every particular man that ever hath beene, is, or ſhall be, every man ſhall appeare in their owne perſons, their whole lives ſhall be laied open, all ſecret things ſhall bee made knowne, for God (ſaith the Apoſtle) *ſhall judge the ſecrets of all hearts by Ieſus Chriſt according to my Goſpell.* This is the third thing that the word of God informeth us concerning *death*, that nature could never doe.

4. What is the remedy againſt the evil of death.

The laſt, that is the beſt, the Scripture giveth us a remedie againſt the ill of *Death.* It is a pittifull thing to heare of mortallity and ſickneſſe, if there were not a good Potion or Phiſicke preſcribed to eſcape the ill of it. To heare tell of *Death*, and ſo tell, as the Scripture ſaith, that it is a going to another world of weale

weale or woe, and not to heare of a remedie, it is wofull tydings, and would wring teares from a hard heart.

But the Scripture makes report of *death*, not onely tollerable and eaſie, but comfortable and gladſome to a Chriſtian heart: for it ſheweth by whom, and by what meanes we may infallibly, and certainly, eſcape all the hurt that *Death* can doe: Nay, by what meanes we may order our ſelves ſo, that *Death* may be beneficiall to us. What is that?

In one ſhort word; It is Chriſt; *I am the reſurrection, and the life, hee that beleeveth in mee, ſhall never ſee death.* Hee meaneth to hurt himſelfe. Againe, *This is the meſſage, that God hath given us life, and this life is in his Sonne.* And, *Hee that hath the Sonne hath life.* Our Saviour Jeſus Chriſt came into the world (as the Apoſtle telleth us) *that hee might deſtroy him that had the power of death, and ſo ſet them at libertie, that all their life-time were in bondage under the feare of death.* And Saint *Iohn* ſaith; *Hee came into the world to deſtroy the workes of the divell:* which are ſinne and death. So that now *Death* hath loſt his ſting, becauſe Chriſt overcame it: in dying hee ſlue *Death*, and was the death of *Death*: this man Chriſt, God and Man, hee offered himſelfe to his Father as a Sacrifice for the ſinnes of the world, and dying a curſed death upon the Croſſe, ſo ſatiſfied the juſtice of God on the behalfe of all thoſe that are in him, that *death* can doe them no harme: It is nothing elſe but a paſſage to eternall bleſſednesſe.

Oh bleſſed be the name of God, that hath beene pleaſed to provide ſo perfect a remedie againſt ſo mortall an enemie: and to lay it open ſo clearely and plainly in the Goſpell.

Yee have heard of thoſe things that I thought to put yee in mind of concerning *Death*, and ſo I have done with the firſt point.

The ſecond is, That *Death is an enemie.* Therefore the Apoſtle *Paul* telleth us of a certaine *ſting* it hath, *Oh Death where is thy ſting?* It is an armed enemie, it commeth as a Serpent with a *ſting* that entreth into a mans ſoule, putteth it to extreame perplexitie, if he takes not order to diſarme this enemie. 2. Death is an enemie,

An enemie yee know is a perſon that ſetteth himſelfe wilfully to hurt; a man may hurt his neighbour, either through indiſcretion, or unadviſedneſſe againſt his will, or hee may lay waite to doe him hurt, intending miſchiefe, and ſeeking to performe ſomewhat that ſhall bee injurious to him. Wee call not him an enemie that we receive a little hurt from againſt his will, contrary to his purpoſe and intention: but he that ſtudieth, and beforehand deſireth to be an enemie. Now *Death* (as we may ſay) ſtudieth our hurt in all extremitie before-hand.

There is but two ſorts of hurt that can come to a man. One is,

1. Depriving a man of all that is beneficiall or comfortable.

is, to deprive him of that which is beneficiall and comfortable, to robbe him of all that is contentfull to him in this life. As when a company of Foes breake into a Nation, they burne their goods, and ſpoile their houſes, and robbe and take away all that is comfortable to them, ſo much as they can. *Death* is ſuch an *enemie*: It deſireth to bereave a man of that neceſſarie contentment hee hath. When it meeteth with a learned man, it takes away all his learning at one blow, aſſoone as he is dead, hee ceaſeth to bee a great ſcholler. It commeth to a rich man, and robbes him of all his goods at one blow too: though he have millions, *Death* cauſeth all to be another mans. When it commeth to a King, it pulleth him beſide his Throne, takes his Crowne off his head, and caſteth both him and it into the duſt, hee is king no longer when hee is dead. And ſo in all the benefits of this life, it takes away the pleaſure and contentments of a man; it takes away the huſband from the wife, and the wife from the husband; it divideth children from Parents, and Parents from children: all the benefits that this life afford, *death* ſtrippeth a man of them all, and turnes him naked out of the world, juſt *as hee came hee muſt goe, and carry nothing in his hand: Death* will not admit him to take one farthing, or any thing elſe with him. So he is an *enemie*, for hee ſpoileth us of whatſoever is deſirable in this life.

2. Inflicting miſery upon a man.

But he is an *enemie* alſo in inflicting a great deale of ill upon men. So *death* bringeth torment for the preſent: It is a terrible thing to wreſtle with; it makes a man bleed, and ſweat as it were: No man can incounter with *death*, but he feeleth anxietie and vexation of body and minde, (unleſſe hee have comfort from above to enable him to wreſtle with it, but) in his owne proper nature it is ſo furious an *enemie*, that it doth not ceaſe till it hath dragged the ſoule into the preſence of God, and after, from his Tribunall to the torment of eternall fire in Hell. That ſucceedeth *death*, for naturally of its owne nature it tendeth to the deſtruction of man, becauſe it is a fruit of ſinne, and therefore muſt needs be the perdition, and overthrow of the ſoule. For ſinne bringeth deſtruction in regard it makes God angrie with us, and ſeparateth from him, and by conſequence from all manner of comfort: and in regard it ſeparateth from him, it bringeth all manner of ill, his wrath, his hatred, and ill will the greateſt of all. *Death* (I ſay) properly, and of it ſelfe intendeth, and ſeekes to draw all thoſe that it layes hold on to a ſtate of everlaſting unhappineſſe, therefore it is an enemie. So you ſee the ſecond point opened.

3. Death the laſt enemy:

The third is, that *Death is the laſt enemie*, after which there ſhall bee no more.

Not to all.

But I muſt tell you to whom it is the laſt, not to all. For there are a generation of men that ſhall feele *death* to be the leaſt of enemies,

mies, and in a manner the first. But to the Saints and those that are prepared for *death*, and those that will use the remedie, to these, and these alone, *death* is the last enemie: after once they have grappled, and fought, and encountred with this *enemie*, they are at peace and rest; as he saith, *Happy are they that die in the Lord, for they rest from their labours*. There is no more toyle and miserie to a good man after death. And why? Because, *death* seperateth sin from his soule, as well as the soule from the body, and so taking away the cause of unrest, it must needs take away miserie and unhappinesse it selfe. But to the Saints.

Indeed properly, *Death* doth it not, but the Lord Iesus Christ by death. For it pleaseth him when his servants leave this world, then they are fit to enter into a place of happinesse in another world, which they could not be, except they were freed from sin. *Death* is the daughter of sinne, and with a happy patricide (as it were) at once it destroyeth it selfe and sin: and therfore it takes away all misery, because it takes away all sinne. Therefore it is the last enemie, because it killeth the worst of our enemies, for when we are dead, there shall be no more enmitie betweene God and us, and so no more enemy. This is the third point.

The last is, that *this enemie shall bee destroyed*. A thing is destroyed, abolished, when it selfe ceaseth to be, and is tooke out of the way, and when all the ill effects that it would produce, and effect or hath, are removed. So the Lord Jesus Christ aboliſheth *Death*, he destroyeth it, that it shall never againe be knowne in the world, or felt by his servants: and he preventeth all those evill effects that it would worke in the soule for eternitie, and removeth all the ill effects of it, that it hath wrought on their bodies for the present time. *Death* takes away a mans goods for the present, Christ aboliſheth that, he giveth everlasting substance in heaven. *Death* takes away friends, Christ aboliſheth that, hee sends us to heaven, where we have more friends and better. *Death* brings the body to rottennesse and corruption, it laieth it in the dust, turnes it to putrifaction, Christ aboliſheth that, at the Resurrection it *shall rise againe in glory*. How that is done the Apostle tells us in the end of this chapter; The body shall be laid in the dust, a weake and feeble, a mortall and naturall body, but it shall bee clothed with immortalitie; *This mortall shall put on immortalitie, this corruptible shall put on incorruption, then shall bee fulfilled that saying, Death is swallowed up in victorie*. But this is also limited, it shall bee destroyed, to whom? To those that use the remedie, those that partake of Christ, those that have put on him that is the *Resurrection and the life*. 4. Death shall be destroyed.

Thus I have laid before your eyes briefly these foure things, that the Apostle leadeth us to treate of concerning death. That it is;

is; That it is an enemie. That it is the laſt enemie. And that it ſhall be deſtroyed. Now I deſire to apply this, and to make uſe of it.

Vſe 1. For Examination.

Firſt, I ſhall be bold to play the Examiner, to ſearch each conſcience a little. Brethren, let the word of God enter into your ſoules. Yee heare that there is a *death*, and that this *death* is a ſore and bitter *enemie*: and yee heare that to ſome ſort of men it is the *laſt enemie* that ever they ſhall encounter with, and bee freed from all the hurt of it, it ſhall be utterly deſtroyed. Now doe ſo much as diſcend every one into himſelfe, and inquire what care there hath beene to prepare for *death*, to make uſe of the remedie againſt *death*: what time and paines hath beene beſtowed to ſeeke to get that that is the only meanes to eſcape the Dart of this enemie, and that that is the only cauſe to procure this enfranchiſement to the ſoule, from that that elſe will deſtroy all.

A man hath not fitted himſelfe to encounter with his enemie, when hee lookes after wealth, and followeth the pleaſures and contentments of this life; theſe things will doe no good, they will be rather a burthen to the heart, and vexe the ſoule, and increaſe the miſchiefe, laying more ſin upon the ſoule, and giving *death* darts to pierce the ſoule with.

But when is a man fit for *death*? and who may encounter with this enemie with ſafetie?

How a man may be fitted for death. 1. Get death diſarmed now.

I will tell yee; That man that takes the greateſt care to diſarme *death* of his weapons, to arme himſelfe with defenſive weapons againſt *death*. If an enemie come upon a man with good weapons in his hand, and find him altogether unweaponed, it is hard for a naked unarmed man to deale with him: it is hard for a man that never thought of it before, to fight with one that is skilfull at his weapons. *Death* (I told yee) is *an enemie*, and an *enemie* that is skilfull in his weapons: and the weapon of *death* it is our owne ſinne. *Death* bringeth nothing with it to hurt a man; It findeth with us, and in us, that whereby to hurt us. So many corruptions as are in thy heart, ſo many weapons. So many idle words ſo many bad deedes; ſo many ſwords to pierce thy heart. *Death* maketh uſe of thoſe weapons it findeth in our ſelves, and with them hee deſtroyeth, and killeth, and brings us to perdition.

Now, what have yee done (beloved) to diſarme *death*? what care have yee taken to breake ſinne apieces, that it may not be as a ſword ready drawne for the hand of *death* when it commeth? as Arrowes in a Bow, to ſhoot at you, when *Death* laieth hold on you?

That man that hath tooke no care to overcome ſinne in the power of it, and to get himſelfe free from the guilt and puniſh-

ment

ment of it, is unfit for *death*. If *death* come upon him, and find his offences unrepented of, unpardoned, unsubdued, he will so order those offences, that he will thrust them into his soule, as so many poisoned Darts, that will bring sorrow, and anguish, and vexation, and destruction to all eternitie.

Ye may see then whether yee have any fitnesse to meet with this Enemie, whether yee be in case to fight that battell, that of necessitie yee must; for *Death* (as I told yee before) is enevitable.

If yee have not; Get alone betweene God and thy selfe, and there call to mind the corruption of thy nature, the sinnes of thy childhood, of thy body, of thy mind, bring thy soule into his presence, confesse thy sinnes, with an endevour to breake thy heart for them, and to be sorry for them, mightily crying to him in the mediation of that blessed Advocate Jesus Christ, that died on the Crosse, to pardon, and to wash thy soule in his bloud, and to deliver thee from the pollution of thy sinnes. Begge the Spirit of sanctification to beate downe those sinnes, and subdue thy corruptions. Bestow time to performe these exercises daily, carefully present thy selfe before God, thus to renew thy repentance and faith in Christ, to make thy peace with God: Labour to purge away the filthinesse of thy sinne, and then whensoever *Death* commeth, thou shalt find in thy selfe sufficient against it, thou hast disarmed it.

But if yee spend your time in pursuing profits and pleasures, and follow the vanities of this life, and either yee doe not thinke of *death*, or yee thinke of it no otherwise then a heathen man would have done, to no purpose; yee thinke of it to enjoy the world while yee live, because yee know not how soone *death* will end the world and you, if you play the Epicures in the thought of *Death*, to annimate you to enjoy the outward benefits of this life: to thinke of it to no purpose, but only to talke and discourse now and then as occasion serveth: then *Death* will find your soules laden with innumerable sinnes that repentance hath not discharged, and undoubtedly it will bring eternall perdition. Have yee thus disarmed *Death*?

But againe, a mans selfe must be armed, or else hee cannot incounter with his *enemie*, What is our Armour against *Death* to keepe off that blow? 1. Get armour against death

The Apostle in one word sheweth us these Armours, when hee saith, a *Breast-plate of faith, and love, and the hope of salvation a Helmet.*

If a man have got faith to rest on Christ alone for eternall happinesse, and his soule filled with the hope of glory, and salvation through him, and then with love to him, and his servants for his sake; These three vertues will secure a man against all the hurt that

that *death* can doe. *Faith, Hope, and Charitie,* the Cardinall vertues that Chriſtian religion requires, and commands us to ſeeke, theſe are Armour of proofe againſt all the blowes of *death:* hee that hath them ſhall never be hurt of *Death,* becauſe he ſhall never taſte of the ſecond *death:* he hath onely to wreſtle with the firſt Death, and there is no terrour, nor terribleneſſe in that, if a mans heart be ſecure by theſe Graces.

Faith whereby we depend on Chriſt, and on him alone for grace and ſalvation, bringing hope whereby we expect and looke for ſalvation of our ſoules by his bloud according to his promiſe, and working charitie whereby we love him for his goodneſſe, and his ſervants for his ſake (If it be charitie not onely of the lip to ſpeake well, but that that produceth wel-doing) I ſay this is that makes us that *death* cannot ſeparate us from Chriſt, but the further we are from life, the neerer we are to him, for when this outward *tabernacle of* our houſe *is diſſolved, we have a building with God eternall in the heavens:* and *death* to ſuch a man is nothing but the opening of the dore to let him out of the dungeon of the world, and to place him happily in the Pallace of eternall bliſſe.

I pray enter into conſideration how yee have behaved your ſelves in the courſe of your lives, whether as Heathens, or as Chriſtians. A man that takes no care to prepare for *death,* though he come to the Church from Sunday to Sunday, and partake of all Gods ordinances, yet if the conſideration of *death* bee not ſo imprinted in him, that it become a motive to him to labour for Faith, and hope, and charitie, and to endeavour to edifie himſelfe in theſe graces, he liveth as a Heathen or an Infidell: and when *death* commeth to him, it will doe him more hurt, then it will an Infidell, becauſe by how much God hath given him more meanes to eſcape, and by neglecting thoſe meanes, as his ſin is greater, ſo ſhall his puniſhment be.

Vſe 2. For repreheńſion.

Secondly, if yee have beene careleſſe for to prepare for this *enemie*; Now be aſhamed of it, and ſorrow for it, let your hearts now ſmite yee, and ake within you: Oh fooliſh man or woman (ſay) I have lived twenty, thirty, forty, fifty yeares, and ſome more; I have laboured againſt other enemies, if men had any thing againſt me, I would be ſure to take order; I have laboured for the things of this life, for riches and friends, and given my ſelfe leave for to enjoy pleaſures, and taken paines to doe good to my body: but all this while it never came into my heart ſeriouſly to thinke, I muſt die, *and after that commeth judgement,* that I muſt ſtand before Gods Tribunall, and give account of my wayes, I have not laboured to beware of *Death* and of ſinne, nor to kill my corruptions, I have not laboured to increaſe in *Faith,* and *hope,* and *charitie*; I have left my ſelfe unarmed againſt the laſt and worſt

worst enemie. Oh what folly is this, to live in the world many a long day, and never to consider, that there will be an end of all these dayes, and the end of those, the beginning of another life, and a life that will be infinitely more miserable then this.

If this (beloved) have beene any of your faults to be carelesly forgetfull of your latter end, not to consider of your departure hence: if the world have so tempted you, and pleasures have so enamoured you, that you have forgotten your latter end, blame your selves, it is the greatest of all follies.

And that I may disgrace this folly, and make you ashamed of it; Consider a little. That this is to be like children; The Apostle biddeth us not to be like children in understanding: but hee that forgetteth *Death*, and is careless to prepare for it, is a very child. A little one never thinketh hee shall ever bee a man himselfe, and maintaine himselfe, and live in the world by his owne labour, or by that he shall have from his friends, he careth for nothing but meat, and drinke, and sport, and pastime: wee blame their folly, and laugh at it as rediculous, and therefore by our diligence we prevent that ill that might else come upon them. Is it not thus with many of you? yee live and build houses, and raise your names to be glorious, and to make a faire shew in the world: but to get grace, and to get faith, and hope, and love, and repentance, none of your thoughts almost runne that way, scarce any of your thoughts are so bestowed. Is not this to be children in understanding.

Againe, he is a fooliſh man that knoweth he shall meet an enemie, and will not prepare. If a man should heare of twenty or thirty thousand souldiers were gathered against the Citie, and besieged it to destroy it; He would not be so fooliſh, and so simple then, as to bestow himselfe in his trade, and to follow his businesse, and to give himselfe to merriment, but hee would get his weapons, and he would looke about him, helpe to arme the City, and to make it strong. Why doe yee not consider that your soule is as a Citie? *Death* will come against it, and batter you with sicknesse, with paines, and at last will certainly take it, and if the soule be not prepared will carry it to Hell fire. Why will you be so retchlesse, and sensleſse to eate and drinke, and labour to grow rich, to bury your selves in earthly labours, and never thinke how to escape, how *Death* may be kept out, that will destroy soule and body?

I presume you are ashamed of this folly by this time, I hope yee will goe away with remorse and sorrow, for so carelesly neglecting a thing of so great importance to be provided for.

Vse 3. For Exhortation.

In the third place therefore I entreate you, begin this great worke this day. Consider (if you have not begun) the enemie

lieth in waite for thee, oh man or woman, if thou bee never ſo young, thou maiſt meet with him before night, if thou bee old, thou muſt meet with him ere long. Prepare for him betime: thinke what an enemy may encounter thee in the way. If a man be to travell, though he be not aſſured to meet with an *encmie*, yet he will ſtrive to get good company, and weapon himſelfe, he will carry his ſword, ſomething he will doe, that if a theefe come to robbe him, he may be able to prevent the danger. Beloved, thinke that there is an enemy that way-laies us, as we goe along in the world, one time or other he will be ſure to come upon us: therefore ſtirre up your ſelves, begin this day to prepare for this *enemie*.

How ſhall I prepare for *Death?*

I told you before, it is not amiſſe in a word to repeat it. Get *Faith* in Chriſt, and *Hope*, and *Charitie*, and Repentance. Theſe will be meanes to prepare and helpe thee againſt *Death*. Therefore (if hitherto thou have not) lament and bewaile the ſinfulneſſe of thy nature and life. Aſſoone as thou art out of this place, get thee into a ſolitarie roome, fall upon thy knees, lament thy ſinnes, the ilneſſe of thy nature and carriage, rehearſe thy wayes as much as thou canſt, condemne thy ſelfe before God, mightily crie for pardon in the mediation of his Sonne, and never leave ſobbing and mourning, till he hath given thee ſome anſwer that hee is reconciled. And then ſtrive to get faith in Chriſt, call to mind the perfection of his redemption, the excellencie of his perſon and merits, that thou maiſt repoſe thy ſoule on him, that thou maiſt ſay, though my ſinnes be as the Stars, and exceed them, yet the merit of my Saviour, and his ſatisfaction to the juſtice of God it is full: in him he is well pleaſed and reconciled, I will ſtay on him. Lord Chriſt, thou haſt done and ſuffered enough to redeeme mee and Man-kind, thou haſt ſuffered for the propitiation of the world, though my ſinnes deſerve a thouſand damnations, yet I truſt upon thy mercie, according to the Covenant made in thy Word. Thus when a man laboureth to caſt himſelfe on Chriſt, to lay the burthen of his ſalvation, and to venter his ſoule on him, now he hath beleeved, this Breaſt-plate, *Death* is not able to thruſt through.

And then, labour that this faith may worke ſo ſtrongly, that it may breed *Hope*, a conſtant and firme expectation grounded on the promiſes of the Word, that thou ſhalt bee ſaved, and goe to Heaven, and be admitted into the preſence of God, when thou ſhalt be ſeparated from this lower world. Hee that is armed with this hope, hath a *Helmet*, *Death* ſhall never hurt his head; it ſhall never be able to take away his comfort and peace; He ſhall ſmile at the approach of *death*, becauſe it can doe nothing but helpe him to his kingdome.

And

And then, labour for *Charitie*, to inflame thee to him againe, that hath shewed himselfe so truly loving to men, as to seeke them when they were lost, to redeeme them when they were captives, and to restore them from that unhappinesse, that they had cast themselves innto. Oh that I could love thee, and thy people for thy sake, thou diddest die for them, shall not I be at a little cost and paines to helpe them out of miserie.

Thus if yee labour to be furnished with these graces, then you are armed against *Death*; those will doe you more good, then if you had gotten millions of millions of gold and silver. As you have understanding for the outward man, as you have care to provide for that, to preserve and comfort life, while you are here, so have a care for the future world, and that boundlesse continuance of eternitie. If a man live miserably here, *death* will end it, if he be prepared for *death*, he shall live happily for ever; but if a man live happily (as we account it) and die miserably, that misery is endlesse. Yee mistake (beloved) yee account men happy that abound in wealth and honour, that have great estates, I say yee mistake in accounting men happy, that enjoy the good things of this life, that can live in prosperitie to the last time of their age, possessing what they have gotten. If such a man be not prepared for *death*; *Death* makes way for a greater unhappinesse after death. For the more sinne he hath committed, the more miserie shall betide him, his life being nothing but a continued chaine of wickednesse one linke upon another, till he settle upon a preparation for Death.

Vse 4. For comfort.

And in the last place, here is a great deale of comfort, to those that have laboured to prepare for *death*: though to them *Death is an enemie*, yet it is an *enemie* that is utterly *destroyed*. The Philosopher said, that *Death is the terriblest of all terrible things*; so it is to nature, because it doth that that no other evill can doe, it separateth from all comfort, and carrieth us we know not whether.

Death is terrible to a man that is unarmed for *death*; but to the poore Saints that have bestowed their time in humiliation, and supplication, and confession, that have daily endevoured to renew their *faith*, and *hope*, and *repentance*, *Death* hath no manner of terribleneſse in the world: if it bee terrible to a Christian at the first, it is onely because he hath forgot himselfe a little, he doth not bethinke how he is armed.

If God have fitted his servants for *death*, he hath done most for them: if they have not riches, yet they are fit for *death*: if they have not an estate amongst men, it mattereth not a whit if they be fit for *Death*, if they be miserable here, in torments and sickneſse, when others have health, it is no matter, all these increase their repentance, makes them labour for Faith, and Hope, and Chari-

tie, whereby they are armed againſt *Death.*

Nothing can ſave us from the hurt of *Death,* but the Lord Jeſus Chriſt, put on by *Faith,* and that furniſhed with *Hope* and *Charitie.* If God give a man other things and not theſe graces, *Death* is not *deſtroyed* to him. But if he deny him other things, and give him theſe graces, he doth enough for him, *Death is deſtroyed* to him. His body indeed falleth under the ſtroake of *Death* as other mens, but his ſoule is not hurt. *Death* layeth him a rotting as the common ſort, but the ſoule goeth to the poſſeſſion of glory, and remaineth with Chriſt; *When hee is abſent from the body, hee is preſent with the Lord.* Nay, when the laſt day ſhall come, *Death* ſhall bee utterly *ſwallowed up,* then the poore, and fraile, and weake body, that ſleepeth in corruption and mortalitie, ſhall bee raiſed in honour, and in immortall beautie and glory, a ſpirituall body, free from all corporall weakneſſes that accompany the naturall body: it ſhall be made moſt glorious and bleſſed, even as if it were a ſpirit, all the weakneſſes that accompany the naturall beeing of the body ſhall be taken away, and it ſhall enjoy as much perfection as a body can, and therefore it is called ſpirituall: Therefore I beſeech you rejoyce in the Lord if your ſoules tell you, that you are armed againſt this *death.*

* * *

FINIS.

THE VVORLDS LOSSE; AND THE RIGHTEOVS MANS GAINE.

EZEKIEL 22.30.

I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before mee for the Land, but I found none: therefore have I poured forth my indignation upon them.

PHIL. 1.21.

For to mee to live is Chriſt; and to die is Gaine.

LONDON,
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THE WORLDS

THE WORLDS LOSSE; AND THE RIGHTEOVS MANS GAINE.

SERMON VIII.

ISAIAH 57.1.

And mercifull men are taken away, none conſidering that the Righteous is taken away from the evill to come.

WHen I firſt began this verſe, I did never thinke that all things would have beene ſo ſutable, to the finiſhing of it, as now I find they are. For there is no circumſtance that can be required to make a correſpondencie betweene a former, and a latter handling, but is to be found in the two ſurveies I tooke upon this Text. The occaſion of handling it now, is the ſame that was before. I began it at a Funerall, and now at another Funerall I ſhall end it. The place of handling, the ſame as it was before. I began the former part of the verſe, in this very ſtreet, at the other end of it: Now I ſhall finiſh it at this. And the time, it is the ſame, and every way anſwerable to that it was before. It was begun in a time of Mortalitie feared; and now will be finiſhed in a time of mortalitie certaine. And that there ſhould be no part of correſpondencie wanting: this latter part of the verſe is anſwerable to the former, it is but the ſame againe in other words. In the former part there is mention of the *righteous man*, here of the *mercifull man*, they are both one. In that, *hee is ſaid to periſh*, here to *bee taken away*, they are both the ſame. There, *No man is ſaid to lay*

lay it to heart; and here *no man is ſaid to conſider it*. Both the ſame. So that loke upon the whole, both parts joyne together: they walke on by paires two and two, as the living creatures into the Arke, Male and Female. The firſt paire ſets forth to you the ſtate and condition of a godly man, he is *righteous and mercifull*: thoſe are the male and female of Pietie. The ſecond ſets forth to you the ſtate and condition of a dying man, hee *periſheth and is taken away*: thoſe are the Male and Female of death. The third ſets out the ſtate and condition of a worldly man, he *layes it not to heart, he never takes it into conſideration*: thoſe are the Male and Female of carnall ſecuritie. And that all the paires ſhould now be made up: the former part was handled at the buriall of a good old Man: this latter now at the buriall of an old and verteous Gentlewoman: thoſe are the Male and Female of nature. The former part, that is a complaint that the Prophet made; and ſo is the ſecond; and this ſecond is ſet as a Commentarie to the firſt; this latter part is as *Eve* created as a helpe to *Adam*, for every word in this latter helpes to expound ſome word in the former. The firſt word in the latter part tells us of the *mercifull man*, that is the Expoſition of the firſt word in the former part, *the righteus man*. Leſt any man ſhould make queſtion who this righteous man was, that the Prophet ſpeakes of, how we ſhould know him, and define him, and find him; find me a mercifull man, and hee is truly a righteous man. The ſecond word in the latter part is, *taken away*, that hath reference to the ſecond word in the former, and it is a qualification of the harſhneſſe of the former: there it is ſaid, *The righteous man periſheth*: but leſt any man ſhould ſcandal at this word, ſhall we thinke that he *periſheth, whoſe life it hid with Chriſt in God?* Shall the Scripture ſay that *hee periſheth*, whoſe *name is in the bundle of life, written in heaven?* To lay aſide therefore the rigour of the word, here is the Qualification, *hee is taken away*. The third word of the latter hath reference to the third of the former too, *No man conſidereth it*. If any man aske the reaſon, how it comes to paſſe, that people ſhould be without naturall affection, that they take it not to heart, that they are not grieved for *Ioſeph*, that they are not ſtriken with any ſenſe of their owne loſſes, what ſhould be the reaſon of it? The reaſon is in this word, *they take it not into conſideration*: They trouble not their heads, and therefore not their hearts with it. (That it may make an aggravation of that.) They were ſo farre from taking of it to heart, that they never propounded it to the examination, and ſcanning of their judgement, *they conſider it not*. So every word in the latter part is ſerviceable to the firſt.

I ſhewed concerning the firſt part, who this *Righteous man is*, how great the dignation of the Spirit of God is, that hee will ſtile

ſtile holy men, that are ſo imperfect in holineſſe, yet becauſe of their holy endeavours to walke in the wayes of God blameleſly, the Spirit ſtiles them *Righteous men.*

Secondly, I ſhewed how this *Righteous man* is ſaid *to periſh:* and in what ſenſe; and how it is impoſſible they ſhould *periſh*; and why the Holy Ghoſt chooſeth *this word*, which is more then death, to ſet out to us the death of the *Righteous man.*

And then the laſt conſidered in particular; how it is lawfull to mourne for the departure of thoſe that are gone: how that God alloweth that, how that God blameth for the neglect of it: *Men are to lay it to heart*, to grive. How farre this griefe is to extend. Theſe were the heads of thoſe things that concerne the firſt part.

I now goe on forward to the ſecond.

And that is a complaint (as the former was) that the Prophet takes up over the people of the *Iewes* for their great ſtupiditie, in *that they conſidered not* any worke of God toward them; And it hath theſe two parts.

The diviſion of the Text. 1 2

There is the complaint he takes up over the dead: *Mercifull men are taken away from the evill to come.*

And the other complaint he takes up over the living, thoſe that are living and ſurvive them, they care not though heaven and earth bee mingled together, though they loſe all their proppes whereby the earth is ſupported, *they never conſider it.*

The firſt part of the Text.

I begin with the firſt of theſe. And that is;

The complaint that is taken up over the *Righteus mans* departure. In that I conſider two things;

The meaning of the words;

Firſt, looke to the meaning of the words.

And then ſee, what were the motives that made the Prophet take up this complaint and lamentation: that whereas others wanted it, the Prophet ſhould ſupply it, and ſhould give teſtimonie to their departure; *The righteous are taken away.*

1. Of the ſubject: Mercifull men,

Firſt for the meaning of the words.

It is a propoſition, and there are three parts of it.

The ſubject of the propoſition, *Mercifull men.*

The predicat, *Are taken away.*

The Affix anexed to it, *from the evill to come.*

Briefly, looke upon the meaning of all theſe, and they will all afford us ſome inſtruction.

The firſt is the ſubject of this propoſition; It is ſaid here (and it varieth from the former) *Mercifull men.*

A man would wonder why he ſhould alter the ſtile, except it were, becauſe the Spirit of God delighteth to ſet out godly men, according to the multitude of their titles, *the righteous and mercifull men:* otherwiſe the ſame terme might have beene kept in the latter part,

part, for they are both the same in effect. He that is a *mercifull man*, is a *Righteous man*, and he that is *righteous* will be *mercifull*: yet the Prophet varieth it, *righteous men perish, and mercifull men are taken away*. There is some speciall reason of the variation. I conceive it is one of these three, or all.

The first reason why he useth this word (*mercifull men*) in the latter part is. For the greater conviction of their stupiditie. They were such as were not affected with the condition, or losse of *righteous* and holy men; nay, they were so stupid, that they were not affected with the losse of *mercifull men*, that is more. If there were any sense of pietie, they should for Gods cause grive at the losse of godly men: but if there were any sense of their owne good, there should bee griefe for the losse of *mercifull men*. Generally (if it bee possible to sever them) the world hath more misse of *mercifull men*, then of *righteous men*: every man should mourne for their departure, and misse them, though pietie and righteousnes may go unmournedfor. But these were come to that stupiditie, that they had no sight nor sense of their owne good: being a *mercifull man*, it is likely there were many naked that he had clothed, many starved soules that he had fed, there were parched bowels that he had simpathyzed with, he used to *mourne with those that mourne*, to lament with those that lament. Many Interpreters would have it spoken, that *Isaiah* said this of himselfe, in regard of the persecution that he suffered, (he was taken away by the Saw:) but whether it were of one *mercifull man*, or of all, a man would thinke that *mercifull men* should not goe out of the world without mourners: there are Orphans and Widowes, that will mourne for mercifull men, that have beene relieved by them. Yet this stupiditie so benummed them, in their own senses they were so frozen, that they had no simpathie at all, neither respect to pietie or mercie: *Righteous men were taken away*, and they looked not on that side, *mercifull men were taken away*, and they looked not on that side neither. So it is an aggravation of their stupiditie.

Secondly, another reason why he varieth the word, *Righteous men* first, and *mercifull men* after, is this; To shew how much God honoureth the workes of mercie. Though it bee a glorious title (*A righteous man*) yet the Spirit of God will not let him goe without another title, *A mercifull man*. *Righteousnesse* is best knowne to God, but *mercifulnesse* to men. *Mercifulnesse* is an evidence of pietie and godlinesse. *Mercie* is that grace that honoureth God most, and God honoureth it most. All the high Elogies that are given to pietie in the Scripture, are specially stated on *mercie*: God honoureth it with large and ample promises, *Blessed are the mercifull, for they shall obtaine mercie*; It hath not the least beatitude set to it,

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as *Basil* of *Seuleucia* well obſerveth. God honoureth it likewiſe with an approbation, *When I was hungrie yee fed me, when I was thirſtie yee gave me drinke:* and with a publike approbation at the laſt day, in the preſence of Angels and men, it is *mercie* that God then magnifieth, *Come yee bleſſed, when I was hungrie, yee fed mee,* &c. God honoureth it likewiſe with an excellent memoriall, hee alwayes mentioneth it with honour; ſee it in *Cornelius*, ſee it in *Iob*, ſee it in other Saints, they were noted for *mercifulneſſe* in the Scripture, here in this place the ſpirit of God, becauſe the *righteous man* ſhall not goe without an Epitaph, he makes on *this righteous man* a memoriall. *Mercifull men are taken away.*

That is the ſecond reaſon, that they might underſtand how farre God honoureth the workes of Charitie and mercy.

Thirdly, that the Prophet might inſtruct them, and us now, who are to be reputed, and accounted true righteous men. Thoſe that God accounteth ſo. And thoſe are *mercifull men.* Theſe two, *righteouſneſſe* and *mercie*, they meet in God, ſo they muſt in every Chriſtian. They are the two wayes of God (ſaith *David*) *all his waies are mercy and righteouſneſſe.* They are the two wayes that Chriſt takes in the world: the firſt way, at his firſt comming, a comming of *mercy*, to call men to *mercy*; The ſecond at his ſecond comming, a comming of judgement, to judge the quicke and the dead. So they are two wayes of God, ſo ſaith Saint *Bernard*; They are the two feet of God, by which he walketh through the world: God viſiteth men upon one of theſe two feet, either in *mercie*, or in *righteouſneſſe:* as they are the feet upon which God walketh to us; ſo they muſt be the two feet that we walke on toward God: *Righteouſneſſe*, that is one, by which we tread the way of the firſt Table in workes of pietie to God: and *Mercie* is the other, by which we tread the way of the ſecond Table, in mercy towards men. So that as the two Tables kiſſe each other, they are infolded one in another; the love we owe to our brethren, it hangs and depends on our love to God: the love that wee ſhew to God, is to be teſtified by our love to our brethren: So theſe two are to embrace one anothee, wee muſt not ſever them that God ſevereth not: according to this, others will judge of us that wee are truly righteous, according to this ſcantling we take of our ſelves. Deceive not your ſelves if there be not workes of Charitie and *mercie*, flatter not your ſelves with an opinion of *righteouſneſſe*; it is an emptie name where *mercie* is not. So the Apoſtle makes the argument, *Hee that loveth not his brother whom hee hath ſeene, how can hee love God whom hee hath not ſeene?* So likewiſe here, is it poſſible that there ſhould be *righteouſneſſe* toward God, when there is not *mercie* toward men? 1 Joh. 4. 20.

It is the firſt of thoſe pious inſtructions, that I will commend to

to this place. Oſtentation of *righteouſneſſe*, there is a great deale in the world, men deſire to be accounted godly men, becauſe they can be reſerved to themſelves. They can get pretences of pietie, and zealous they will ſeeme to be for workes of the firſt Table. Did God give onely one Table? No: but we ſhall bee tried by the workes of the ſecond Table; *When I was hungry, yee fed me not, when I was thirſtie, yee gave me no drinke.* Why doe we make boaſt of pietie to God, that men cannot judge of? For there is one little graine of hypocriſie that ſpoileth all. We may act mercie to men, but we cannot act pietie: pietie will ſhew it ſelfe here; Here is the touch-ſtone to give proofe of the pietie in our hearts, if it bud out in *mercie*: the *righteous man is mercifull* in every kind. Where there is pietie, there will not be reviling, and diſgracing, and quarrelling, and contention: it is impoſſible that pietie in the heart ſhould be contentious, that pure and untainted liquor ſhould paſſe through a filthy kennell: if there bee grace in the heart, it will ſhew it ſelfe in the hand, in the lip, in the words, in the actions, in all. It is but a touch that I give you, I know you eaſily gheſſe where I am. I come not to put you in mind of what you know: or rather to put you in mind. I am not conſcious to your courſes, but I will tell yee what the world ſaith; It is a great deale of wrong done to this pariſh, and this place, if there bee not much contention in it: and it is not upon this occaſion that I heard it, for before now I never knew any one in the pariſh, but as the Apoſtle ſaith of the good workes of one of the Churches, *It is ſpoken of in all the world*, ſo the ſtrife of this place is ſpoken of in all the Citie. Here is the fruit whereby you muſt examine your ſelves, mercie to men. If wee be not thoſe that nouriſh brotherly love, there will be no mercie: there is no mercie, where there are the fruits of uncharitableneſſe, and if there be no mercie, there will be no pietie. Let this therefore be the touch-ſtone of pietie, love, and peace with men, as the Apoſtle ſpeakes; *As much as is poſſible have peace with all men.*

Rom. 12. 18.

I will ſpeake no more of the meaning of the firſt part, *Mercifull men are taken away.* It is the Comentary upon the former.

2. Of the predicat, they periſh.

The ſecond is the Predicate of the Propoſition, *they are taken away*, that hath reference to this, *they periſh.*

It is great wiſedome in the Spirit of God thus to expound one word by another. That as in the body of a man, thoſe parts that are of moſt uſe, God in wiſedome hath made them double, hath made them paires, two eyes, two hands, two eares, &c. (becauſe theſe are parts of great uſe) that if one part fall away and miſcary, the other part may ſupply; if one eye be out, a man loſeth not his ſight, he hath another, and ſo in other parts: ſo it is in the Scripture: if we miſtake one word, here is another that is more

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plaine to lead us right in the meaning of the Scripture: for elſe men would have beene offended: *Godly men periſh?* That is more then to die, that that periſheth is loſt. But it is plaine, they are not loſt in death. Periſhing is one ſtep beyond death: If it had beene predicated of mercileſſe, impenitent, unrighteous men, it might have been ſaid ſo, they periſh, they not only die. But *what hath the righteous done? who ever periſhed being innocent?* Who ever ſuſpected and dreamed, that it was poſſible for *mercifull men to periſh?* Here commeth in the interpretation: No, be not deceived; It is a word frequently uſed in the world, carnall men thinke ſo: but they periſh not, they are but *tooke away.* Yee ſee how one word helpeth the other: ſo this word giveth us aſſurance of the meaning of this Scripture, and of the ſtate and condition of a *mercifull man,* hee periſheth not, though the Atheiſts of the world thinke ſo: he *periſheth* not to himſelfe, for then beginneth his happineſſe, when death commeth: though they *periſh* to mens memoriall and remembrance, there is no *remembrance of the wiſe man, more then of the foole* (ſaith *Solomon*) that is, worldly men, that mind the world, and their bellies, they take no more to conſideration, when a *righteous man,* a *wiſe man* dieth, then a *foole*; that is, an impenitent man, though I ſay they *periſh* to the memoriall of the world, they *periſh* not to God; not to the fruition of his happineſſe, for Death is but a porter, a bridge to everlaſting life, then beginneth their glory: Heaven that was begun before in a miſterie, then it is ſet open to them literally and perſonally. They periſh not becauſe they are taken away, there is the proofe of it. A man that is removed only from an Inne, no man will ſay that hee is loſt. That that is tranſplanted from one ſoile to another, doth not periſh. A graft or ſyens, though it be cut off, and it is to have a more noble plantation; It is ſo farre from periſhing, that it is more perfect, it is ſtabliſhed in its nature, it is ſet into a better. Eccleſ. 3.

There are but one of theſe two interpretations of *periſhing,* and neither of them can befall a godly *mercifull* man. Either it is a paſſage from a beeing, to a not beeing: and ſo the Beaſts when they die, *periſh,* becauſe their ſoules are mortall, as well as their bodies: it is no more a living creature, there is no more life in it, it reſolveth to its firſt principle; the ſoule it is nouriſhed as well as the body, there was a beeing before, but now there is a nullitie of beeing, in reſpect of a living creature, there is nothing liveth. Here is a *periſhing* from a being, to a not beeing.

Againe, *periſhing* may be a paſſage from a being to a worſe beeing: ſo an impenitent man when he dieth, he paſſeth from life to death; yea, to an eternall death, to a worſe beeing; that is a *periſhing,* and a proper *periſhing,* that is worſe then to bee loſt.

It is better to have no beeing, then to have either of these.

But in neither of these senses the *righteous man perisheth*: hee hath a beeing, and a well-beeing after death. His soule hath a real beeing with God in happinesse, his body hath a beeing of hope, though it be in the grave; Nay, it hath a real beeing of happinesse, as it is a member of Christ, in regard of the misticall union. So in no sense he *perisheth*, he is but *tooke away*, hee is but removed, it is but *Exodus*, but *transitus*: his death is not a going out of the Candle, it is but a translation, a removing of it to a better frame, it is set upon a more glorious table to shine more bright. The word is well expounded in the 11. *Hebr.* concerning *Enoch*: whereas in the fifth of *Genesis*, the Scripture saith, *Enoch walked with God, and God tooke him*; in the *Hebrewes* it is said, *he was translated*. In the one, he was *tooke away*, that is, in respect of the world; In the other, *hee was translated*, that is, in respect of heaven. They are *tooke away*; that is, from the place of miserie, the Dungeon, the prison, to a place of glory and happinesse. They are *tooke away* from the *house of clay*, to the *house Eternall, not made with hands, in the heavens*: they are *translated* upward, that is meant in this.

So that there are two observations in this.

Observation.

First, *That Pietie and Mercie excuseth not from death.*

Godlinesse it selfe freeth not a man from death. Death it is that end that is propounded to all men. The bodies of godly men are of the same mould and temper, of the same frame and constitution as other men, their flesh is as fraile, their humours as cholericke, their spirit as fading, their breath as vanishing, they owe the same debt to nature, to sinne, to God, to themselves and their owne happinesse. They are bound under the weight of the same Law, the statute law is; *It is appointed to all men to die once*. It is well said, *to die once*, for the impenitent man dieth twice, he dieth here by the separation of his soule from his body, that is the first death; and there is the second death that succeedeth that; the death of the soule, by a separation of it from God, which is far worse. But *righteous and mercifull men die once*; the first death seizeth upon them: *It is appointed to all: It is the end of all flesh*; in one place: *It is the end of all the earth*, in another place: It is the end of all living, the end of all men, even *mercifull* and *godly men* are brought within the compasse of this law of Nature, to yeeld up this debt & due. Righteousnesse excuses not, it frees not. It is a law that bindeth one as well as another. As *Basil* of *Seuleucia* observeth, though *Adam* was the first that sinned, yet *Abel* was the first that died: *Adam* committed the transgression, the elder sonne was *Cain*, the second *Abel*, in the course of nature the eldest should have gone first, but *Abel*, righteous *Abel*, that was the moytie, the halfe of his comfort, and the greater

ter halfe, though the younger: *Adam* ſinneth firſt, and yet righteous *Abel* dieth firſt. Hee gives the reaſon to be this, becauſe God would let us ſee in the Portall of death, the table of the Reſurrection, he would ſhew us the linnaments of the Reſurrection in the firſt man that dieth, that *righteous Abel is tooke away*, that we ſhould be aſſured that he was but *tranſlated*, there was hope of the Reſurrection confirmed even in his death. But yet that is not all; the reaſon (I conceive) that is more proper to this is: righteous *Abel* dieth firſt, to ſhew that even *righteous and mercifull men* muſt not expect immunitie from death, and from ſuffering tribulation in this world; it is the condition that befalleth *Abel* the righteous, as well as *Cain* the Phariſee; It belongeth to *faithfull Abraham*, as well as to *Apoſtatizing Demas*: to *beloved Iacob*, as well as to *rejected Eſau*: to *mecke Moſes*, as well as to *curſing Shemei*: to *Deborah* the *Propheteſſe*, as well as to *uſurping Athaliah*: to devout *Ioſiah*, as well as to *impious Ahab*: to *tender-hearted David*, as well as to *churliſh Nabal*; to the *humble* Publican, as well as to the *vaunting* Phariſee. It is the law and rule that is ſet to all, there is no exemption: righteouſneſſe, pietie, and workes of mercie, then doe not exempt.

For if they could exempt, how ſhould pietie have the reward? when ſhould godlineſſe come to the full recompence? It is Death that makes way to the hope of reward.

And if it be ſo, that righteouſneſſe excuſeth not, then neither honour, nor ſtrength, nor beautie, nor riches, can excuſe in the world: for theſe are of farre leſſe prevalencie with God then pietie. So the Argument ſtandeth ſtrongly, if *Iob* died that was a *mercifull* man; if *Abel* was taken away that was a *righteous* man, looke to other conditions: then *Cæſar*, that is, the Princes of the world ſhall be cut off, their ſtate and pompe ſhall not keepe them: then *Creſſus*, that is the rich men of the world, ſhall die, their purſe and plentie, ſhall not excuſe them: then *Socrates*, that is, the prudent and learned men of the world, their wiſdome ſhall not prevent it: then *Helena*, that is, the Minnions of the world, the decking of their bodies, and their beauty, and painting ſhall bee fetched off, they will expoſe them to death, they ſhall not free them: then *Sampſon*, that is, the ſtrong men of the world, thoſe that are healthy, of able parts, likely to out-live nature, their ſtrength ſhall not excuſe them: that no man ſhould glorie in any thing without, *Neither the ſtrong man in his ſtrength, nor the wiſe man in his wiſedome, or the rich man in his wealth, but if hee glory in any thing, to glory in the Lord.* Though wee muſt not boaſt our ſelves of pietie, yet as the Apoſtle ſaith, *yee have compelled mee.* If a man may boaſt of any thing, it is of pietie, that is, rejoyce in this if God have made a man a veſſell of mercie, and an inſtrument of doing any good: but otherwiſe to boaſt of it, even that

shall be the staine, and further disgrace of it: for *righteousnesse it selfe excuses not from death*; all are subject to the same law, that is the first observation, *Mercifull men are taken away* as well as others.

Secondly, there is a difference in the manner, though they bee subject to death, yet it is a subjection under another subjection: Death is made subject to them, they conquer Death. So both stand together, they die, and not die, because their death is but a translation, but a removing.

There are two persons, two men in every penitent and godly man; there is somewhat of a righteous man, and somewhat of a sinner; somewhat of the flesh, and somewhat of the spirit: so according to these two, both lawes are kept: the Law of commination, that is kept, *thou shalt die the death*; there is the reward of sinne; the law of promise, that is kept, *thou shalt live for ever*; there is the reward of righteousnesse. Mortalitie giveth the reward to sinne, immortalitie to pietie.

Though they die, *they are but taken away*. The word implies these two things;

First, it implies that their death is but a temporarie death. Taking away is not a finall translation, it doth not implie a nullitie. Death, though it cut the knot of nature, yet not of grace. It is true, there is the sharpe Axe of Death, there is no knot so *Gordian*, but it will cut it asunder. It is a great knot that was first knit betweene the body and the soule, it cutteth that asunder. It is a sure knot, which is the Conjugal knot between man and wife, it cutteth that asunder. There is a naturall bond and union betweene Parents and children, it cuts that asunder. There is a civill union betweene friend and friend, it cuts that knot asunder, it takes one friend from another. But there is the misticall union betweene the head and the members, betweene Christ and the Church, it cannot cut that knot asunder. But looke as Christs body in the Grave, it was not deprived of the Hypostaticall union, so likewise the body of a Saint, when it lies in the grave, in corruption, it is *mellowing* for immortalitie, and eternitie: yea, then it enjoyeth the benefit of the misticall Union, there is somewhat of a member of Christ that lies in the grave: that dust that the body of a Saint is resolved into, it is *holy Dust*, because that misticall Union is not cut asunder; Death cutteth not that knot. It perfecteth the misticall Union in respect of the soule, and it is but an interruption of the manifestation of the union in respect of the body, it is never severed. As the Husbandman hath some corne in his ground, and some in his Barne: the Corne in his ground is of no lesse value and account, then that in his house and Barne. Nay, it is of more, for that that is in his Barne shall not multiply, so many bushels he

putteth up, and ſo many hee receiveth, but that which is in the ground multiples, therefore it is in as great account. So it is with God. There are many bodies of the Saints walking on the earth; and thoſe that are laid in the grave, that *are ſowen* (as the Apoſtle ſaith) *for immortalitie*. The bodies of the Saints in the grave, are of no leſſe account with God, then thoſe which walke up and downe in the world, and glorifie him with workes of pietie: why? the body is ſowne to immortalitie, there is ſtill ſomewhat of Chriſt. That is the firſt thing it implies; *They are taken away*, it argues *that their death is temporary*.

Secondly, it ſheweth it is *deliberate*, that their death is not ſudden. For there is a difference betweene theſe two, to be ſnatched away, and to be *taken away*. Impenitent men when they are *taken away* in judgement, they are ſnatched away in diſpleaſure. The godly man, God takes him away, removes him, it is as gentle a word as could be uſed, there cannot be a better word to expreſſe it in our tranſlation, then for God *to take him away*. *Iob* and *Moſes* expreſſed it ſo, and ſo *Iſaiah* here, to ſhew that Death is never ſudden to the *mercifull and righteous man*, why? becauſe he is alwaies prepared. It may bee ſudden in reſpect of others, but not to himſelfe. The ſtroke of Death may be the ſame to a *righteous man*, as to an impenitent man, they may both fall by the prevalencie of the ſame diſeaſe, the ſame duration of ſickneſſe, the ſame warning given them, the ſame ſympathy; but there is a difference in regard of the ſuddenneſſe.

If it be a ſudden ſtroke that overtakes an impenitent man, then it is two wayes ſudden; even a premeditated death is ſudden to him, becauſe he is not prepared: ſudden death commeth not to a prepared man, becauſe he lookes for it: it may (as I ſaid) be ſudden to others, but it is not to himſelfe, why? becauſe he expects Death, he *dieth daily*, hee dieth in his thoughts, before hee dies in act, he dies in meditation, before he dies in paſſion: *I die daily*, ſaith the Apoſtle, Death when it came to the Apoſtle, it found him dying, it could not come ſuddenly to him; Death findes him ſetting open the dores: therefore though it ſeeme ſudden death, it cannot be ſudden, becauſe he is *taken away*: the ſtroke of Death may be ſudden, but the iſſue of death is not ſudden: the ſtroke may be ſudden to his body, but not to his mind; becauſe he fitteth himſelfe ſtill for it. There is the deliberation implied in the word, his death is not ſudden, in that he is prepared: God awaketh his heart to make him looke for it, therefore when Death commeth though ſooner or later, it doth but take him, it ſnatcheth him not away, that is the meaning of the ſecond.

The third word is, the extent of this act, *from the evill to come*: that is a word that is not ſpecified in the former part: it makes

3. Of the extent: from the evill to come.

makes both this and that the more full: it makes a greater demonſtration of Gods goodneſſe: hee is not only mercifull in *taking away*, but he *takes away* from that that is *evill*, hee takes from a bad eſtate to a better. An evill that is preſent, that is ſimply ſo: an Evill for the time to come, God takes righteous and mercifull men from both.

That I may lay a fit path for my proceeding in it, Saint *Auſtin* devideth the nature of Evill well to thoſe two heads: there is the Evill of doing, and the evill of ſuffering, that is, the evill of ſinne and of puniſhment. The firſt of theſe, the *Evill of ſinne*, is oppoſite (ſaith *Aquinas*) to the increated good. The ſecond, the Evill of puniſhment, is oppoſite to the created good. God takes away mercifull men from both theſe.

1. From the evill of ſuffering.

Firſt, from the Evill of ſuffering. Two wayes he is tooke from that. Hee is tooke away from the *Evill of ſuffering*, that hee ſhall not ſee it, and that he ſhall not undergoe it, and endure it.

That he ſhall not ſee it.

Firſt, that he *ſhall not ſee it*, that he ſhall not bee a ſpectatour: that is one part of *taking away*. For *righteous* and *mercifull* men have tender affections, and yearning bowels, when they ſee Gods judgements extended over any place or perſon, they ſympathize with them, they *weepe with thoſe that weepe, and mourne with thoſe that mourne*. God takes them from this ſorrow and mourning.

It hath alwayes beene accounted one part of the happineſſe of a godly man, to be taken from the Evils of the place he liveth in. God *takes Ioſiah from the evill to come*. Saint *Ierom* ſheweth it well in *Nepotian*, he makes this as an Argument amongſt others, that his departure was a comfort and happineſſe to him, becauſe (ſaith he) *Nepotian is happy that hee ſees not thoſe Evils, and calamities, and miſeries that are now come on the Church that wee ſee*.

Nay, not only in the eſteeme of godly, and righteous, and Chriſtian men, but in the eſteeme of the Heathens it was accounted a happineſſe to die before a man ſee the miſeries on the place he wiſheth well to. *Virgill* in the eleventh of his Æniads, bringeth in *Vandall*, making a lamentation over his ſonne *Pallas* that was ſlaine; after many teares that were ſhed over him, and dolefull words that were paſt: the Poet bringeth in his wife, and ſaith, it was her happineſſe to die before him, that ſhe ſaw not this miſerie: the Poet accounted her happy that ſhe died before, and ſaw not the miſerie that was brought on that place, and her husband. In his eſteeme then it is one point of happineſſe, *to bee taken away before that Evill come upon a place wee wiſh well too*. Hee expreſſeth himſelfe in another place, in the firſt of his Æniads, *They are happy that die before their Countrey*, before they ſee the ruine of that. Therefore it muſt needs be a great happineſſe for a Chriſtian to be *taken away* before miſerie come upon the Church. Here is one re-

ſpect

ſpect the Lord hath, he takes them away that they doe not ſee the Evill he bringeth on a place.

That he ſhall not endue it.

Secondly; That *they ſhould not ſuffer it*, that is a further degree and a greater. So we ſee that it is the happineſſe that is intailed on other ſervants of God; Though it is not a courſe that God alwayes conſtantly keepeth: ſometime he ſuffereth godly men to live, and to be ſwept away in common calamities, as the Plague, Famine, Sword, and the like, even *righteous men periſh* in theſe times, that is the courſe that God ſometimes takes. On the other ſide ſometime he takes this courſe, that hee will preſerve them in the middeſt of danger, he will keepe them alive: he ſendeth calamities, and plagues, and yet he preſerveth the righteous. So in the Revelation, he commandeth the Angel to *ſeale his ſervants on the forehead*, when he poureth his curſes on the Earth: ſo in the ninth of *Ezekiel* he ſpeakes to the man with the ſlaughter weapon, to *marke thoſe that mourned*, to paſſe them by: So in the 12. *Exod.* hee commandeth *the bloud to bee ſprinkled on the poſts of the dores, that the Angel may paſſe by:* So God when hee ſeeth his marke the bloud of the Covenant on the head of his ſervants, hee paſſeth them by in common calamities: ſometimes I ſay hee takes that courſe. But he is not tyed to one courſe alwayes: ſometimes, hee *takes away* his ſervants *from the Evill to come*, hee doth not ſuffer them to have the ſorrow of ſeeing, or feeling of it.

Ezek. 9.

Exod. 12.

God when he intendeth to ſmite the Earth with plagues and curſes, he will make this way for his courſe, he will remove the obſtacles, the Saints that are the impediments; they hold Gods hands, they wreſtle by prayer, they prevaile by humiliation, they caſt downe themſelve, and ſtand in the gap: that he may unwind his hands of this burthen, of the prayers of his ſervants, hee removeth them by death, hee ſaith to them as he did to *Moſes, let mee alone that I may deſtroy them.* And then, as it is with the Husbandman, when the corne is gotten into his Barne, he burneth up the ſtuble: till the Wheate be gathered, the Tares are not turned up. God will not poure his plagues untill he have remoued the impediments, thoſe that are *mercifull men*, when they are *taken away*, he powreth downe his judgements. Therefore he *takes them away*, that they may not ſee it, nor ſuffer it, that is the firſt.

2. From the evill of ſinning. That he ſhall not ſee ſinne committed by others.

Secondly, he takes them from the Evill of ſinning, that is a greater bleſſing, and in two ſenſes from that. He takes them from it, that they ſhall not ſee ſinne, for that is a great Corraſive to a godly man. It was one point of *Davids* grievance, that hee ſaw wicked men ſuffer; *I humbled my ſoule with faſting, and I behaved my ſelfe as one that mourned for his Mother. David* humbled himſelfe even for his enemies, when they were afflicted, that was one part of his ſorrow. But the chiefe part of his ſorrow was to

ſee

ſee them commit ſinne, *Mine eyes guſh out with rivers of teares, becauſe men keepe not thy law*; That was a great affliction. Therefore that they may be eaſed of that evill, *God takes away mercifull men, that they ſhall not ſee ſinnes committed*; they are offenſive to chaſte eyes. Hee takes them to heaven, that their eares may not bee filled with helliſh blaſphemies, and damnable oathes that overburthen the ground, that ring their peales in every ſtreet, as a man paſſeth by: there is no hearing ſuch things in heaven. That is one thing, he takes them away, that their eyes may not be glutted with beholding extortions, oppreſſions, murthers, contentions, revilings, and other ſinnes in the world. It is a great eaſe to a godly man to be tooke out of evill times: when God leaveth him in times and places that are evill, hee ſhines as a light: when God takes him away, he hath the reward of his ſorrow: it coſt him griefe to ſee it, therefore to reward him, *God takes him away, that hee may not ſee ſinne committed.*

That he ſhall not commit ſin himſelfe.

Secondly, God takes them away, that they may not ſinne themſelves: for heaven is a place as of no ſorrow, ſo of no ſinne: though we be unſatiable of ſinne now, then there is an end put to it. It pleaſeth God ſo to deale, in his providence to order it, that ſinne brought in Death, and Death carrieth out ſinne: that as a skilfull Chimmicke diſtilleth an Antidote out of poyſon, ſo doth God, Death that was the reward of ſinne, God fetcheth the tranſlation out of it to eternall happineſſe: the Mother, ſinne, brought forth Death, and Death the daughter carrieth out ſinne. That is it that is the great comfort of a man in death: as now I ſhal ceaſe ſuffering, ſo here is my comfort too, I ſhall ceaſe ſinning: though my purpoſes and endeavours be bent upon piety, yet I am overtaken; I could not tread ſo ſtraite, but I did often tread awry; now there ſhall be a new plaine path provided for my feet, there is no ſinne in heaven.

That is a great point of wiſedome, that God deſtroyeth ſinne with the body, and raiſeth the body againe without ſinne: if the body ſhould live alwayes, how ſhould ſinne end? ſinne will not be rooted out, as long as wee are in the body; while wee carry about us this *vale of fleſh*, we ſhall carry about us alſo another *vaile of ſinne*: therefore ſaith *Epiphanius*, *God dealeth with us, as a skilfull houſholder with his houſe.* Looke as it is in building an old houſe, if there grow a Fig-tree, or Ivy out of the houſe, that it ſpread the root through the chinckes and partitions of the wall, a man that cuts downe the Fig-tree ſhall not profit, for it is ſo faſt rooted in the wall, and in the chinkes, that either hee muſt pull downe the wall, or elſe it will not die; Therefore a wiſe man will pull down his houſe, and root out the Fig-tree, and then ſet up ſtones, and and there erect the houſe beautifull, and ſo both are preſerved: he

hath

hath his end in both, both the houſe is rebuilt, and the Ivy conſumed and rooted out. So it is in caſe of ſinne, there is the houſe we carry about us, the building, the temple of our body, the houſe is man himſelfe, ſinne is the fig-tree, it is ſuch a fig-tree as inſinuateth it ſelfe betweene every chinke, and partition in our nature; there is ſomewhat corrupt in every facultie of the ſoule, and it ſheweth the fruit in every part of the body, that is an inſtrument of ſin: it hath ſo wound it ſelfe in, that the fig-tree cannot be deſtroyed, cannot be pulled out, except the houſe be diſſolved, there muſt be a pulling downe of the Temple: therefore God in wiſedome, by Death he takes the temple, the houſe in peeces, and then the fig-tree may be pulled out; and then he erects the wall of that houſe more glorious then before it was throwne downe, while the fig-tree was in it, while ſinne was in it: it is raiſed up without it; that is that the Apoſtle ſaith, *Corruption ſhall put on incorruption, and mortalitie ſhall put on immortalitie, the body that is ſowne a naturall body, it ſhall bee raiſed a ſpirituall, it is ſowne in diſhonour, it ſhall be raiſed in glory.* God therefore *takes them away from the evill of ſinne*, hee diſſolveth the body, that hee may purifie it, and cloath it with immortalitie, that it may be a purer body, then when it was firſt preſented in nature at the firſt Creation.

We ſee hereby what thoſe good things are that Death bringeth; It bringeth immunitie from the evill of ſuffering: God *takes away mercifull men*, that they ſee not, that they ſuffer not. And it bringeth immunitie from ſinne, that they doe not ſee it, that they doe not commit it.

Vſe. The uſe is a Pillar of confidence, not to bee afraid of Death: who would feare that which makes for his perfection, that is the meanes of his tranſlation to happineſſe?

And in reſpect of others, not to mourne for them that are tooke away out of this world, as thoſe that are without hope: they are not *tooke away* but *tranſlated*: they are removed for their advantage, for the better. *Elijah* was removed from earth to heaven *in a firie chariot*, ſhall *Eliſha* weepe becauſe hee enjoyeth him not? No, he is tooke from earth to heaven. *Ioſeph* was ſold into Ægypt, but it was to be a Ruler, God intended that: it is the ſame reaſon, God tranſlates us out of the world, to give us *the end of our hope, even the ſalvation of our ſoules*; Shall we mourne as men without hope? God takes them out of a *valley of teares*, ſhall we mourne unſatiably for thoſe that are tooke out of the *valley of teares?* let us not bring their memory to the *valley of teares*, they are paſt it. God takes them from evill to good, to the beſt good, the good of immortalitie, and eternitie, the good of the enjoying of God, *of that that eye hath not ſeene, nor eare hath heard.*

It is true, that when we ſee any impenitent man die, any man die

die in his sinnes, there is just cause of mourning. That was the course that *David* observed: he lost two sonnes, *Absolom* a wicked sonne, he mourned for him; he lost the child that was begotten in adulterie, for the life of which he prayed; he mourned not for the childes departure: and Saint *Ambrose* giveth the reason well, he had a good hope and assurance that the child was translated to a better estate: he doubted of *Absolom*, he died in his sinnes, therefore he mourned for him, for his death, not for the childes. So when we see any die in his sinnes, there is cause then of teares, and of excessive teares: then *David* crieth, *Absolom, oh my sonne, my sonne.*

But if there be good evidences of a Saint translated to glory, shall we *mourne as men without hope?* As Saint *Ierom* speakes to *Paula* mourning for her daughter; *Art thou angrie Paula, because I have made thy child mine?* (Hee bringeth in God speaking thus) *dost thou envie me my owne possession? my owne creature?*

It is true, for the state of an impenitent man, he hath his good things here, and his evill to come after, there is cause of mourning, for that he is translated from good to ill; his heaven is in this world, his heaven is in his treasure, in his riches, in his chests, and upon his table; and as he enjoyed a heaven here, so hee must not looke for it after, there is a place of another condition, his heaven is here, his hell after.

But the penitent and contrite, his ill is here, and his good after, his hell is in this world in suffering, and in mortifying the flesh, in wrestling with sinne, in incountring with tentations, here is his hell, and his torments, but after commeth his heaven, and his blisse, so he is translated from bad to good, he is tooke away from the evill to come.

So here is the meaning of all. I have shewed first the meaning of the three phrases.

Quest. The second thing I propound is this; What the Prophet bemoaneth, and makes lamentation for, and these *mercifull men:* for if they be *tooke away* from evill present, and evill to come, evill corporall and spirituall, sufferings extraordinary, plague and famine; sufferings ordinary, sickness and tentation, if it be so that no sinne shall fall upon them to destruction, no tentation fall on them to destroy them here, much lesse afterward; if they be *tooke* from all these evils, how commeth the Prophet to make lamentation, that *mercifull men are taken away from the evill to come?* for hee speakes it mourningly.

Answ. It is one sufficient reason, he mourneth over them because others did not.

But there are two reasons that are more speciall. There is the losse of the godly man for the present *when hee is taken away*, that is

is a thing to be lamented; And the danger of the world, in respect of the losse of a godly man.

The losse of a godly man, a great punishment to a place.

First, the losse of a godly man, that is a great punishment that God sendeth on a place, there is a great losse to those that survive. The losse of their example: they shine as lights, there is a Taper, a Candle taken away; *Yee rejoyced to walke in his light*, saith Christ, to the *Iewes*, concerning *Iohn*, there was a light not only of *Iohns* Doctrine, but of his example, whereby those that heard him walked. There is the light of grace set up in the life of the Saints of God: they are as a Taper to guide us in the paths of mercy and pietie that they tread in. *Iob* was set up a *light of patience: Abraham* of *faith*: *Cornelius* of *Charitie*: and so every grace that the Saints are eminent in, they are set up as so many lights. When the light is gone, is there not a great losse to have a candle put out? Though they enjoy their light, we lose it, the benefit of their example and societie, their advise and counsell. Oh the experience of the Saints, bring a great deale of good to their acquaintance: I am in this affliction, I remember that you were in the same case, how did you carry your selfe? It is a great matter to build upon the experiences of the Saints of God.

Wee lose many benefits by losing of a Saint. Hee is not only beneficiall in his example, but in his prayers. Hee is one of the *Advocates of the world*, that pleads with God, that *stands in the gap*. *Abraham* was a strong *Advocate* for *Sodome*, and so was *Moses* for *Israel*, and so was *Aaron*, and so other Saints in their time. The Saints while they live in the world, there is a great deale of power in their prayers to with-hold judgements: and is there then no losse when they are taken away?

When a Saint is removed, a Pillar is removed, a Pillar of the house, and of the Earth, and must there not be danger when the Pillar is gone? They are the *Corner stones*: when a Corner stone falleth, there is a great deale of trash and rubbish falleth with it.

There is a great deale of discomfort upon the fall of a Saint. When God removeth godly and *mercifull men*, there is a losse every way: to the Church, to the State. The Church loseth a member, the State a Pillar; godly men lose an example, wicked men lose an Advocate, poore men lose a Patron, all men lose a comfort.

That is the first thing the Prophet bemoaneth in the losse of *righteous men*. First, it went to his heart that the world should be left emptie of pietie, and all those vertuous examples, that God should cut off those precious Plants, those that are looking-glasses for us to see our selves in, and that pitch of perfection wee should breath after, and aime at. That is the first thing.

But that is not all; for there was impendant danger when they were

were gone. It is a prognosticating of some evill to befall a place, when God takes them away. If *Noah* enter into the Arke, the world may expect a deluge. If *Lot* be out of *Sodome*, let it looke for a showre of fire and brimstone: God himselfe expresseth himselfe by the Angel that *he could doe nothing* as long as *Lot* was in *Sodome*; he had a commission not to raine fire and brimstone while *Lot* was there, while *Lots* person and prayers were there: assoone as *Lot* was gone, there commeth a cloud of Judgement, and in that a showre. So the Saints when they are translated into the Arke; when they are tooke from the earth as *Noah* was, (*Noah* was to ascend from the earth to the Arke) when *Lot* is gone to the Citie God provided for him, the Citie of refuge, then we may expect one Judgement or other, for they are meanes to hinder, and keepe them from being poured out.

That is the second thing in the losse of righteous men. They are tooke away for their good, but for our ill: wee have lost the benefit of their example, the comfort of their societie, and now we may feare that Judgements will come plentifully: *for mercifull men are taken away from the evill to come.* So I have done with the first part of the Complaint.

The second part of the Text.

I will be very briefe in the second: that is, over the living, *no man considereth it:* this is truly to be bemoaned. There is a double extent, first of the Act, *they consider not*; And then an extent of the person, *no man considereth.*

This Act, hath a great latitude. It is either an aggravation of the former, *they lay it not to heart*, nay, *they doe not take it into consideration:* or else it is a rendring a reason of the former; *they lay it not to heart, because they bethinke not themselves.*

Consideration is an act of the judiciall part of the understanding, as incogitancie is a rocking of reason asleepe, a shutting of the dore of reason. Neglect, that is a negligence of due care to bee taken: on the other side, inconsideration or incogitancie that is a neglect of the due course of reason, due pondering of a thing. A man is said not to consider, that scanneth not, that examineth not the cause, that laies not the effects and consequences together, that compareth not one thing with another. So that it is thus much now, *they considered not*; that is, they pondered not in their hearts, they examined not according to the rule of reason; they looked not to it what should bee Gods meaning in *taking away mercifull men from the evill to come*; they looked not forward to the time to come, nor backward to the time past, they were altogether inconsiderate.

Inconsideration a great sinne.

It is a great sinne, and a fruit of sinne, and a cause of all sinne. It is a sinne in it selfe, for God hath given man Reason to use upon all occasions, to consider Gods workes, and his owne workes, and those

thoſe things that befall others and himſelfe. The true improvement of Chriſtianitie is the exercise of conſideration. That exciteth a man to repentance. *David* laies it as a ground, *I conſidered my wayes, and turned my feet to thy teſtimonies.* A man never repenteth that conſidereth not his wayes. The want of conſideration keepeth a man freezing, and ſettling on the dregs of ſinne.

A fruit of ſin.

It is a fruit of ſinne, of the firſt ſinne: incogitancie bringeth ſecuritie, that rocks reaſon aſleepe; then paſſion hath her ſcope, when reaſon governeth not. It is the true puniſhment of the firſt ſinne, and the fruit of it, becauſe reaſon is decaied in man by ſinne, reaſon was then unrectified, reaſon grew irregular.

A cauſe of ſinne.

Nay, it is the cauſe of all ſinne. We can reſolve no particular ſinne to any other principle but this, that men conſider not before they commit it. The reaſon why men goe on in exceſſe and riot, and continue in drunkenneſſe, is nothing but this, *they lay it not to heart*, they looke not forward, what will bee the iſſue and event, they conſider not the account they are to make to God, they thinke not that God is providing a *cuppe of deadly wine*, and that *all muſt appeare before the judgement ſeate of Chriſt.* The reaſon why mens deſires of the world, and of living here are ſo inlarged, it is the want of conſideration of what is the happineſſe of heaven, of the promiſes that God hath made. There is no ſin but it is reſolved into this caſe. So here it is, that the Prophet complaineth of the want of conſideration, *When mercifull men were taken away, they conſidered it not*; to ſympathize, to prepare themſelves to what God would doe after he had removed theſe, that when he had removed the obſtacles, that then he would poure his wrath upon them.

Secondly, there is another extent of the Word; that is, of the ſubject, of the perſon. No man. It argueth the neglect to be generall. A man would have thought, that upon the mention of the firſt word, *Mercifull men are taken away: the mourners ſhould goe about in the ſtreets*; the poore Orphans ſhould weepe, becauſe they have loſt a Patron: No ſuch matter, no conſideration on no hand: that is a wonder: had the *mercifull man* no wife? no children? no friend to mourne after him, when he was buried in the earth? was there no well-willers to him, that had benefit by his pietie to mourne for the *righteous man*? was there none like to himſelfe? one *righteous man* will mourne for another. What is this then, *No man?* If they would not regard the pietie of the *godly man* or *mercifull*, when he lived, me thinkes when hee died there ſhould be ſome conſideration. A Mountaine as long as it ſtandeth, men take no great notice of it: but if fall, all eyes looke upon it. The Sunne when he is in his ſtrength, there are few eyes that looke on it; but if it come to an eccliſe, every man getteth into his Turret.

Generally men delight to looke upon thoſe Starres, that in their opinion they thinke are fallen. All theſe the godly man is. Hee ſhineth as a ſtarre here, as the Sunne in his ſtrength after, he is as a Mountaine, as a Beacon upon a Mountaine, more glorious. The Mountaine, and the ſtarre falleth, the Sunne is in the Eccliſpe, *Mercifull men are taken away, and no man conſidereth it.*

I will not ſay it is to be taken in the full extent, it implieth not a nullitie, but a paucitie. As in that place in the Pſalme; *There is none that doth good, no not one.* The Prophet doth not implie, that there was not one godly man at all, but ſo few that they could hardly be numbred; a great paucitie. So here, *No man conſidereth*; that is, thoſe that conſidered, were ſo very few, that there was hardly notice taken of them, they were hardly in the compaſſe of a Number.

Nay, it is twice noted, *No man, no man,* to ſhew it was almoſt a nullitie; there is not any, not any; that is, they were exceeding few.

What is the reaſon? Becauſe they were not acquainted with the rule, and way of pietie, therefore they mourned not. If pietie were within, it would ſimpathize without, as there is like rejoycing, ſo they would ſorrow together.

Wee are not to thinke, but they had naturall affection, though it were almoſt cut off: it is likely if any of their kinne were tooke away, they would mourne: If a Father or Mother were taken away, the moſt impenitent man would have teares; though not for ſin, yet for loſſes and croſſes: then there are thoſe that would crie with *Eliſha, My father, my father, the Chariots of Iſrael,* &c. If a brother or a ſiſter were taken away, I doubt not but there are thoſe that would follow with the voyce of lamentation, *Alas my brother, alas my ſiſter, woe is mee for my brother Ionathan.* Wee have teares for brethren. Further, if it were but a child that were loſt, a man would be ſure to find teares for them, and ſigh a long time after, and would ſay with *David*; *Oh Abſalom, my ſon, my ſon, would God I had died for thee my ſon.* All conditions that live find teares in mens eyes, and conſideration of their departure, only the *godly*, and the *righteous man* findeth none.

Here is their ſtupiditie. Can there be a greater ſtupiditie, then to make a man die twice? as they die the death of their bodies, ſo to make them ſuffer a death in our memories; as they periſh to the world, ſo to periſh alſo in our thoughts and meditations. We owe God ſo much, we owe pietie ſo much, we owe the memoriall of many ſo much, we owe our ſelves ſo much, as to take it into conſideration. And yet no man conſidereth.

This is the fault which we may examine our ſelves of. For if we now make reflection of all this upon our ſelves, we ſhall finda conformitie

conformitie with our times. There is never a word of this Scripture, but it is true now. I will not take the parts in order.

First, wee cannot denie that evill is to come upon this place. Nay, it were well if it were to come: it is come already: it hath overtaken us. If we load the earth with the evill of sinne, it is impossible that God should forbeare long. The evill of sinne that surchargeth the earth must be unloaden againe, by this burthen, by the burthen of punishment: one burthen must justle out another. Evils there have beene impendant, that we have seene. Evils there are now present, that we begin to groane under: and no man can tell where that evill will stay. There is evill present, and evils to come, because our evils are still multiplying: the beginnings of sorrowes, and sufferings, and feares; God grant it may stay. But our state and condition is like them in this, that they are yet impendant. We see the heavens growne blacke, judgements are a ripening. When yee see the skie red, when yee see the skie blacke, judgement is beginning, not only beginning to bud, but it beginneth to spread and inlarge it selfe. Thus farre there is a correspondencie. There is evill that we have cause to feare and suspect, yet further to come on this place.

Secondly, there is a conformitie with the other too, in our negligence. The world sendeth forth men now *voide of naturall affection*. It was never so before. For if before they neglected others, yet they were carefull of themselves. But men now desperatly neglect their owne salvations. There is no respect to God, no pitty of others, no not of themselves.

I doe not wonder that men heretofore considered not, when they loved their lives better then their sinnes, because they had some sensible taste of that that was temporall, when they loved their lives better then heaven. But now men love not their lives best, but their sinnes better: for though their lives bee in danger, yet their sins are kept.

It is an admirable thing to consider, how every way we are given to plentie, to ryot, to securitie, notwithstanding God commeth neere, and bringeth his judgement even to the dore, and makes it swell. He forbeareth a long time, to trie us with mercies, and then he takes a severe course. Where shal men see the face of an alteration? our lives are the same, our delights the same, our vanities and follies the same; we keepe the same sins still, as if we were bent to provoke God further, to see what he will doe.

That is an evident signe we consider not for what purpose God sendeth his plagues, we consider not what he doth, when he takes away others for our example; none lay it to heart, and take it into consideration, it swimmeth not in his braine. We begin to tremble, and we thinke our selves well, if we provide a countrey house:

but God hath beſet us in the Countrey, and in the Citie. There will be no flight but to repentance, there is the Citie of refuge: and there is no way to repent but by conſideration: theſe muſt be tooke to heart before there can be amendment, and till there be amendment, there will be no removing of judgement. It is plaine then that we are conformable in that part of the Text.

And in the firſt too. That *merciſull men are taken away*, experience ſheweth it daily: they are taken ſo frequently, that there is hardly any left: they are not only *taken away*, but ſwept away. And if there were no other proofe, this repreſentation, this ſad ſpectacle before our eyes, that is an argument to make the proofe of the conformitie of the firſt part of the text with us.

In the text, there is mention made of a righteous man, of a merciſull man. The Spirit of God bringeth in all the parts by paires. It is fulfilled in the ſolemnitie, and occaſion of this day: by paires God calleth us to pietie, by paires he giveth us ſpectacles of mortalitie.

I thought I had come to doe the dutie for one, to performe the ſolemnitie of one Funerall: but after, I perceived I was called to doe the office for two. It was not ſo from the beginning, it falleth not out ſo every day. Here is the true proofe that theſe are the times of mortalitie: ſet the paires any way, and wee ſhall ſee that there is none free, none can ſecure himſelfe from the ſtroke of death. One, a vertuous ancient Gentlewoman: the other, a grave learned Miniſter, but of younger condition: here are both ages tooke away, and both preſented: not only ſo, but here are both conditions of life, and both preſented together; and here are both ſexes, and both preſented together, to teach us, that no ſexe, no condition, no age can ſecure themſelves. I will ſmite the Shepheard (ſaith Chriſt, foretelling the Diſciples what ſhould befall them.) Here is the ſmiting of the Shepheard, and the ſheepe too: Put both together, and I beleeve this place cannot ſend ſuch another paire.

For the one, Hee was the moſt eminent for his place; For the other, ſhee was the moſt eminent for her pietie. I was not acquainted with the converſation of either, and therefore I ſhall not ſpeake much: and the information I had, it was not much, for it was needleſſe: I may ſave a labour for both: for if I ſpeake any thing falſe, yee are able to refute me; if I ſpeake any thing true (as all muſt be true that is ſpoken here) yet yee are able to prevent me, and I can ſay nothing that yee know not.

For the one; I heare that he had the report of a man that was conſcionable in the diſcharge of his place. And all that I ſhall ſay of him ſhall be only this; there is cauſe that yee ſhould take to heart his death. For what is the reaſon that in this little Pariſh, that

that is as healthfull as another. (But God is wonderfull in his wayes, and we muſt not ſearch into the judgements of God) that it is not full eight yeares, but there have three ſucceeded, that have beene commended to this place, and have died one after another? Is it ſo that yee kill them with unkindneſſe? the world ſaith ſo I tell yee. I know not, but this I am ſure of, that there have beene too many unkind paſſages: where the fault is, your ſelves know. But this is to be taken into conſideration, that God removeth them from yee, as if yee were worthy of none. If God ſend us theſe helpes and Lampes that waſte themſelves to ſhine to us, and to breake and diſpenſe to us the bread of life, ſhall we not give them incouragement in their ſtudies, that they may goe on quietly and peaceably? A word is enough for that. Howſoever ſome of yee would not ſuffer him to reſt, God hath taken him to his reſt. There is more might bee ſaid, but I will not ſay too much.

For the other, ſince I came from my houſe, I had information. At my firſt footing in the Pariſh, they ſaid ſhee was as good a woman as lived. At my firſt footing in the houſe, they ſaid ſhee was a very good woman. Thoſe that have lived in the Pariſh, they teſtifie, that ſhe was a woman moſt eminent for her pietie and vertue. Shall ſhee want a memoriall? I asked of thoſe that have knowne her of old, they ſay, ſhee was a righteous woman for the righteouſneſſe of pietie, and a mercifull woman for the righteouſneſſe of mercie. Shee had reſpect to both tables, to her dutie to God, to her Neighbour. For the mercie of charitie, ſhe was good to the poore: ſhee was a lender to thoſe that were in neceſſitie, and a giver too. For the mercie of pittie, ſhe was very compaſſionate to thoſe that were in afflictions, ſhe ſympathized with them, viſited them, and comforted them. For the mercie of peace, in time of contention, ſhe laboured to ſet all ſtraite, ſhe had a ſoft anſwer to pacifie wrath. Shee was a mercifull woman, and God hath given her the reward, hath tooke her to his reſt. She was a lover of peace, he hath taken her to the place of peace. She was one that ſtudied happineſſe, and hee hath taken her to a place of happineſſe. He hath tooke her from theſe evils that we are reſerved to, and that we may feare.

That is the difference betweene a godly and an impenitent man. Impenitent men, if they be tooke away, they are taken to further evill, if they bee left alive, they are left to further evill. Mercifull men, if they be tooke away, they are taken away for the eſchewing of evill: and if they be left on the earth, it is for the diverting of evill. They divert them while they live, and ſhunne them when they die. As they labour to honour God in their lives, ſo God gratifieth them in their death, he takes them to himſelfe.

This conſideration, and occaſion, is a proofe of the Text. As it is proved in all the Text, let us diſprove it in our ſelves, that this word may never goe in the courſe it lieth here, but in a contrary courſe. That righteous men periſh, and men doe lay it to heart (let it be ſaid ſo) and mercifull men, though they be tooke away, yet there are thoſe that take it into conſideration. I have done with the laſt part, and with the occaſion.

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FINIS.

THE GOOD MANS EPITAPH; OR, THE HAPPINESSE OF THOSE THAT DIE WELL.

2 Tim. 4. 7.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith.

Verse 8.

Hence-forth is layed up for mee a crowne of righteouſneſſe, &c.

LONDON,
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THE GOOD MANS EPITAPH.

OR, THE HAPPINESSE OF THOSE THAT DIE WELL.

SERMON IX.

REVELAT. 14. 13.

I heard a voyce from heaven, ſaying unto mee, write, Bleſſed are the dead which die in the Lord, from hence forth, yea, ſaith the ſpirit, that they may reſt from their labours, and their workes doe follow them.

THe Scripture will afford us many Texts for *Funeralls*. Me thinkes there is none more fit, nor more ordinarily preached on then two: and they are both of them *voyces from heaven*.

One was to *Iſaiah* the Prophet. Hee was commanded to crie. *The voyce ſaid, Cry. And hee ſaid, What ſhall I crie? All fleſh is graſſe, and all the goodlineſſe thereof, is as the flower of the field.* Iſa. 40. 6.

You will ſay: That is a fit Text indeed: So is this here; A *voyce from heaven too*. But Saint *Iohn* is not commanded to *crie it*, as *Iſaiah* was: he is commanded *to write it*.

That that is *written* is for the more aſſurance. *It ſeemeth good to mee* (ſaith Saint *Luke* in his preface to his Goſpell) *Moſt excellent Theophilus, to write to thee of thoſe things in order, that thou mighteſt know the certaintie, &c.* Luk. 1. 4.

It

It did not pleaſe God for many generations to teach his Church by *writing*. The Fathers before the flood he did not teach by *writing*. They lived long: their memorie ſerved them in ſtead of bookes: and they had now and then ſome Divine revelations. They needed no *writing*.

Pſal.90.10. But after that the dayes of man grew ſhort (as they did in the time of *Moſes the man of God: the dayes of our yeares are threeſcore yeares and ten:* then (I ſay) when the dayes of man came thus to be ſhortned, it pleaſed God to teach his Church by *writing*.

And although, the whole will of God, *all things neceſſarie to ſalvation bee written*, yet God did appoint ſome ſpeciall things above all others to be *written*, ſome paſſages of divine truths. As that ſame hiſtorie of the foile of *Amalek* in the wilderneſſe, *Scribe hoc ad monumentum*, ſaith God to *Moſes, write this for a memoriall in a booke*. So God commandeth *Iſaiah, to take to himſelfe a great roule,* Exod. 17.14. Iſa.8.1. Ezek.24.2. *and to write in it with a mans pen*. So to *Ezekiel: Son of man, write thee the name of the day, even of this ſame day, the king of Babylon ſet himſelfe againſt Ieruſalem this ſame day*. And Saint *Iohn* (to goe no further) though he was commanded to *write* this whole Epiſtle, and all the Viſions he ſaw, yet there is ſome ſpeciall thing, that God in a more ſpeciall manner would have him to *write*. And here is one; *Write this ſame voyce: this voyce that came downe from heaven, write it*.

Though that *writing* addeth nothing to the Authoritie of the Word. For the word of God is is the ſame Word, and is as well to be obeyed, and as well to be beleeved, when it is delivered by tradition, as when it is by *writing*: yet notwithſtanding we are to bleſſe God that we have it *written*. How many Divine truths have beene turned into lies? And how many divine Hiſtories have beene turned into fables, when things have beene deliuered by tradition from hand to hand, and from man to man? *Tradition was never ſo ſafe a preſerver of Divine truths*.

Rom.14.2. We are to thanke God (I ſay) for the whole Scripture, for every part of it: *for whatſoever is written, is written for our learning, that we through patience, and comfort of the Scriptures might have hope*.

But what comfortable thing is this, that here Saint *Iohn* is commanded to write? *Write*, what? *Bleſſed are the dead that die in the Lord, ſo ſaith the ſpirit, they reſt from their labours, and their workes follow them*.

The diviſion of the words. In the which you have five things;

1 Firſt, you have a *Propoſition*. *Dead men are bleſſed, Bleſſed are the dead*. Now, becauſe this is not generally true, therefore

2 Secondly, you have a *Reſtriction*: all *Dead men* are not *bleſſed*. But who are *bleſſed* then? they that die in the Lord. There is the *Reſtriction*.

Thirdly,

Thirdly, you have the *Time* from whence this *bleſſedneſſe* beginneth. *From hence-forth, bleſſed are the dead that die in the Lord.* 3

Fourthly, you have the *Particulars wherein this bleſſedneſſe conſiſts.* It is in a *Relaxation of their labours*; and *a Retribution of their workes, they reſt from their labours, and their workes follow them.* 4

Laſtly, you have a *Confirmation* of all this. It is confirmed firſt by *a voyce frm heaven*; *A voyce from heaven ſaid write.* And then it is confirmed by the Spirit of God; *Even ſo ſaith the ſpirit, they reſt from their labours.* 5

You muſt not looke that in this ſhortneſſe of time, I ſhould goe through all theſe. And I doe not intend it. It may bee only the firſt and ſecond. I pray let mee take ſome time to ſpeake of the occaſion of our meeting. I would doe all within the houre.

I begin with the firſt.

Dead men are bleſſed. *Bleſſed are the dead.* *Obſervation 1.*

Bleſſedneſſe, is a thing that every man deſireth. Hee is no man, but a monſter, that would live wretchedly. Every man deſireth to be *bleſſed.*

But that thing which wee all deſire in common, when it commeth to be determined, moſt men miſtake it. Some place *bleſſedneſſe* in riches. And ſome place it in honours. Some place it in pleaſures. And ſome place it in health of body. And ſome place it in civill vertues. What need I tell you more? S. *Auſtin* in his 19. booke *De Civitate Dei*, telleth us of no fewer then two hundred foureſcore and eight ſeverall places of *bleſſedneſſe.* All determined in this life. *Auſt. lib. 19. de Civit. Dei.*

To let them paſſe. *Bleſſedneſſe conſiſteth in the enjoying of the ſoveraigne good. That ſame ſoveraigne good is God.* Wee enjoy God both in this life, and in the life to come.

From hence there is a double *Bleſſedneſſe.* A double bleſſedneſſe.

Diſtinguiſh them as you will; Whether you call one *Beatudo viæ*, the other *Beatudo patriæ*, as ſome doe. The *Bleſſedneſſe of the way*, and the *Bleſſedneſſe of the Countrey.* Or whether you call one *Beatudo ſpei*; the other *Beatudo rei.* The *Bleſſedneſſe of expectation, or the bleſſedneſſe of fruition.* Or whether you call them (as uſually you doe,) The *Bleſſedneſſe of Grace* here, and *the Bleſſedneſſe of Glory* hereafter; It mattereth not in what termes you diſtinguiſh them, but ſo we know this, have one, and you are ſure of both. There is none have the *Bleſſedneſſe of Glory*, but ſuch as were firſt *Bleſſed in the ſtate of Grace.* And there is none *Bleſſed in a ſtate of Grace*, but ſhall be *Bleſſed in the ſtate of Glory.*

There is a threefold condition of a *Bleſſed ſoule.* It is here *in the bodie*, (as long as God pleaſeth) But then *it is from the Lord.*

It

It is *with the Lord*, but then it is *from the Bodie*. There is a third Condition, when it ſhall be *in the body* againe, and *with the Lord for ever*. Then is the full conſumation of bliſſe, when this ſame
Phil.3.21. body of ours ſhall bee raiſed up, *and made like the glorious body of Ieſus Chriſt*.

But our *Bleſſedneſſe* in this life, though we have here a comfortable fellowſhip with God, yet, becauſe that it is not *per ſpeciem*,
2 Cor.5.7. it is not by ſight, it is but by faith, *wee walke by faith and not by ſight*. Becauſe while *wee are here* (though wee doe *ſee the face of God* in the Mirrour or glaſſe of the Goſpell, yet becauſe) wee *are abſent from him*, as he is *objectum Beatificans*. Becauſe here *the teares are not all wiped from our eyes*, and we have not yet a *full reſt from our labours*, nor a full *reward* for our ſervices. Therefore our *Beſſedneſſe* here it is nothing (to ſpeake of) in compariſon of that *Bleſſedneſſe* which we ſhall have hereafter, when the ſoule is ſeparated from the body, and is *with the Lord*.

Phil.1.23. Therefore (ſaith the Apoſtle) *I deſire to be diſſolved, and to bee with Chriſt*, and *this* (quoth hee) it is *melius, it is better: Better?* Yea, it is *multo melius, it is much better*: Yea, it is *multo magis melius* (you muſt beare with Saint *Pauls* incongruitie of ſpeech) *it is*
1 Cor.15.19. *much more better to bee with him. If our hope were only in this life of all men*, beleevers, the children of God, *were moſt miſerable*.

But the hope of our immortall life, is the life of this mortall.

There was ſome little glimpſe of this light, even amongſt the Gentiles, (ſuch as did beleeve the immortalitie of the ſoule.) One of the heathen Poets could ſay, *No man is bleſſed till death*.

Creſſus the Lybian (a man happy in his great achievements) asked *Solon*; *Pray* (quoth he) *tell mee, what man doſt thou thinke happie?* Hee named one to him, (*Tellus*) a man that was dead. *But* (quoth he) *whom elſe doſt thou thinke happy?* Hee named two brethren more, that did a worke of pietie to their Mother (it were too long to tell you the particular ſtorie) and they were dead, *I thinke them happy*, quoth he. *Creſſus* began to bee angrie, that hee himſelfe ſhould not be thought a happy man. Am not I happy? *Oh* (quoth he) *I take thee for a great king, but I account thee not happy before death. Creſſus* grew to miſerie, and then he cried out, *Oh Solon, Solon*, &c.

Here we have a word, *a voyce from heaven*: and the Word confirmed by the Spirit: and we have teſtimonies of Scripture: and we have ſome little glimpſe of this light from the Gentiles: yet notwithſtanding, fleſh and bloud will not be perſwaded of this, *that dead men ſhould be happy*, that there is a happineſſe in *death*.

There are many things they have againſt it. Firſt, ſay they, *Death is an enemie*. It is very true, *Death is an enemie*, the Apoſtle calleth it ſo. *The laſt enemie that ſhall be deſtroyed is Death*.

And

And, ſay they, *it is a terrible enemie.* It is very true, and *of all terrible things the moſt terrible:* yea, and nature abhorreth it exceedingly. See it in any creature that liveth: Marke if every creature would not uſe legges, wings, hoofes, hornes, tuskes, beakes, or whatſoever thing it is wherewith God and nature hath armed it, to preſerve life.

Solomon ſaith it (but he ſaith it in the perſon of a carnall man, as he doth many things by Metaphors in his booke of Eccleſiaſtes.) *That a living dogge, is better then a dead lyon.* Eccleſ.9.4.

Sathan is a lyar, and the father of lies, but yet notwithſtanding that word of his was a truth, *Skin for skin; yea, all that a man hath will hee give for his life. Vita dum ſuper eſt, benè eſt,* ſaid *Mæcenas,* when he lay grievouſly ſicke of the Gout, *So long as life remaines, it is well enough.* You have one man that liveth in extreame povertie, eateth no bread, but *the bread of affliction,* yet hee would live. You have another man that carrieth about him a diſeaſed body, *the arrowes of God ſticking faſt in him, and the venome of them drinking up his ſpirits,* by ſome ſickneſſe; yet he wonld live. You have another man, that hath a rotten name that ſtinkes while he liveth, yet he would live ſtill. Job 2.4. Job.6.3.

Yea, and not only wicked men, doe make many baſe ſhifts to live (*they have their portion in this life*; no wonder therefore they doe it) but even Gods beſt children, that looke for a better life then this, when this is ended, are not willing to part with this life if they could keepe it: Doe you not remember how *David* pleaded for life; *Oh let me live, that I may praiſe thy Name: oh ſpare mee a little before I goe hence, and bee no more? Hezekiah* turneth *his face to the wall and wept, oh ſhall the grave give thankes unto thee? or ſhall the dead celebrate thy praiſe?* No, *Vivens, vivens, it is the living, it is the living that muſt praiſe thee, as I doe this day.* Pſa.119.175 Pſal.39 13. Iſa.38.18,19.

I know indeed that ſometime you ſhall find ſome of Gods children, wiſhing for death, *Iob, My ſoule hath choſen ſtrangling, and death, rather then my life. Lord I pray thee* (ſaith *Moſes*) *kill mee out of hand, and let mee not ſee my wretchedneſſe. Elijah,* when hee fled from *Iezabel for his life, Lord* (quoth he) *take away my life, for I am not better then my fathers.* Hee was not willing that *Iezabel* ſhould take away his life, but he would have God to take it away. You know *Ionah* his pettiſh moode that he was in, when hee would deeds thinke to know what was better for him, then God himſelfe doth; *Lord, take I beſeech thee, my life from mee; for it is better for me to die, then to live.* Job 7.15. Num. 11.15. 1 King. 19.4. Jonah.4 3.

Theſe men of God, they were ſonnes of men, they had their paſſions as other men have; and paſſion was never good judge betweene life and death.

I know againe, that there is a queſtion made by *Iob*; *Wherefore* Job 3.20.

is light given to a man that is in miſerie, and life to the bitter in ſoule? Such a man I confeſſe, that hath *bitterneſſe of ſoule*, he may happily *ſeeke for death, as for treaſures*, and *be glad when hee hath found the grave.*

But let God be but pleaſed a little to allay that bitterneſſe, let him but lap up that bitter pill in ſugar a little, and then he will like life well enough.

Why doe we all this while goe from my Text? Surely there be ſo many voyces upon earth againſt it, that if there were not a *voyce from heaven* to ſay, *Bleſſed are the dead, that die in the Lord*, we ſhould ſcarce beleeve it.

Queſt. But then if the dead be bleſſed, why doe wee not die, that wee may be bleſſed?

Anſw. There is ſuch a like Queſtion of *Scipio* in that ſame booke of *Tullies, Somnium Scipionis*. *Scipio* asked his Father, when his father had told him of thoſe glories that the ſoule enjoyed in immortalitie: *Why* (ſaith he) *doe I tarry thus long upon the earth? why doe not I haſten to die?* The ſchollers of *Eugeſius*, when they heard their Maſter diſpute of the immortalitie of the ſoule, went and laid violent hands upon themſelves, that they might go to that immortalitie. And ſo *Cato Vticenſis* after he read *Platoes* books of the Immortalitie of the Soule; made away himſelfe. Many ſuch examples there have beene. And I find often-times in your bills many that have laid violent hands upon themſelves, ſome that cut their owne throats, and ſome that hung themſelves. I pray give me leave a little to ſpeake upon this.

Saint *Auſtin* tells me of five cauſes, for which perſons doe uſually lay violent hands upon themſelves.

Five cauſes of ſelfe-murther.

1 The firſt is this. Some doe it to avoide ſome ſhame, or ſome diſhonour, or miſerie, or beggerie, that ſhall befall them. Thus did *Achitophel*, when he ſaw that his counſell was defeated, hee went home and hanged himſelfe: Thus have many done to avoide ſhame and diſhonour. Alas poore wretches; While they ſeeke to eſcape temporall puniſhment, they runne into eternall, like our fiſhes in the Proverbe, *Out of the frying-pan into the fire: into hell fire, where the worme dieth not, and where the fire never goeth out.*

2 Secondly, ſome have done it to avoide the terrours of a guiltie conſcience. Thus *Iudas*, troubled in conſcience, after hee had betrayed Chriſt, he went and hung himſelfe.

Poore wretch; He had more need he had lived, that hee might have healed that ſinne of his by repentance. This is not a way to expiate thy ſinne, this is a way to increaſe it. *Iudas* when he killed himſelfe, hee killed as wicked a man as was upon the earth, and yet hee ſhall anſwer to God, aſwell for that nocent bloud of his owne

owne that he ſpilt, as hee ſhall for the innocent bloud of the Son of God that he betrayed.

Thirdly, wee find ſome that have done this to avoide ſome vilanie that they feared ſhould bee offered them. As for example. *Pelagia* a noble Ladie, that we reade of in Eccleſiaſticall ſtories, when ſhee was followed by ſome barbarous ſouldiours, that would have abuſed her, ſhe ſpeaking nothing but, *never a villaine of them all ſhall touch me*; threw her ſelfe over a bridge, and drowned her ſelfe. 3

Some of the Fathers doe little leſſe then commend her for this. Saint *Auguſtine* condemnes her, ſo ſhould I. For, why ſhould ſhe that had done no hurt, doe hurt to her ſelfe? why ſhould ſhe to eſcape the hands of the Nocent, lay violent hands upon her ſelfe that was innocent? Our chaſtitie of body is not loſt, when the chaſtitie of our mind remaineth inviolated.

Fourthly, Some have done this to purchaſe to themſelves a name of valour. *Raſis* in the booke of the Machabees did thus. And if there were no other thing in the world to ſhew that booke to be Apochriphall Scripture, this is enough, in that the Author of that booke commendeth *Raſis* for it. 4

It is not valour for to flie a danger: it is valour to beare it. If any example can bee alledged to this purpoſe, that of *Sampſons* may. But Saint *Auſtin* hee anſwereth. The Spirit of God ſecretly commanded him to doe it. And wee may verily beleeve it: for if the Spirit of God had not commanded it, yea, and aſſiſted him in it too, hee had never done that he did, in pulling downe the houſe upon himſelfe and the Philiſtims.

Laſtly, ſome have done it, or they might have done it, becauſe *Bleſſed are the dead.* Some will die, that they may be bleſſed. 5

Poore wretches; They that deprive themſelves of this life, may not looke for a better when this is ended. I will not judge particulars, I leave them unto God. But in the generall, conſidering that life is Gods bleſſing: it is hee that giveth it, and it is hee that muſt take it away. Conſidering that man is not lord of his owne ſpirit. Conſidering that God hath ſet us here in our ſtations, and we may not move out without leave from our Generall. Conſidering that we are ſet here to ſerve God, and we muſt ſerve him as long as he will, and not as long as wee will. Or ſpecially conſidering that God hath forbidden us to kill others, therefore forbidden us much more to kill our ſelves: therefore ſurely (except Gods mercie bee greater then I can give warrant for) they that die thus, die eternally. And wee had need beſeech God with all earneſtneſſe of ſpirit, to keepe us from ſuch a fearfull temptation as this: for they that die thus, *die not in the Lord*, and therefore cannot bee *bleſſed*: for my Text ſaith it of no other, but of

thoſe, *Bleſſed are the dead, that die in the Lord.* This is the firſt point.

I come to the Reſtriction.

Die in the Lord.

Obſervation 2. What it is to die in the Lord. Rom. 16. 1.

It may be conſtrued two wayes, the prepoſition is Ambiguous: for the Prepoſition many times in Scripture ſignifies *In Domino*, or *propter Dominum*. As *Rom.* 26. 1. *I commend unto you Phebe our ſiſter, that you would receive her, in Domino, in the Lord*; that is, for the Lords ſake, *as becommeth Saints*. And in the twelfth verſe of the ſame Chapter, *Salute the beloved Perſis which laboured much in the Lord*; that is, *laboured much in Gods cauſe, for the Lord*. So againe, *Say to Archippus, looke to the miniſterie that thou haſt received In Domino*; that is, *for the Lord*, for the Lords ſervice, for his worke. I might give you many more inſtances. There is one place moſt pregnant, *Eph.* 4. 1. *I Paul a priſoner in Domino*; ſo ſaith the vulgar Latine, and ſo is the Greeke interpretation, *In the Lord*. What meaneth Saint *Paul? A priſoner in the Lord*, what is that? *A priſoner for the Lord, a priſoner for the Lords cauſe*. And thus you may take the word here in the Text, *Bleſſed are they that die, In Domino*; that is, ſuch as *die in cauſa Domini*: and thus *Iudicious Beza*, (to whoſe judgement I attribute much in tranſlations) hee readeth it ſo, *Bleſſed are the dead, qui moriuntur cauſa Domini*: and then in his Annotations, *propter Dominum*. And if you take it thus, then the Martyrs only are bleſſed. That Martyrs are bleſſed, the Church of God is ſo farre from making a queſtion, that they ſet it downe as a Rule, *Injuriam facit Martyri qui orat pro Martyre*; *A man doth wrong to a Martyr, that prayes for a Martyr*, their bleſſednesſe is ſo ſure: for, *Hee that loſeth his life for my ſake, and the Goſpels, ſhall find it*, ſaith Chriſt. If he loſeth a temporall life, he ſhall find an eternall. If he loſe a life accompanied with ſorrow, hee ſhall find another life that is with joy, ſuch joy as cannot bee conceived, ſuch joy as ſhall never be ended.

Precious in the eyes of the Lord is the death of his Saints.

There are two things (ſaith S. *Bernard*) that makes the *death of a Saint precious*: the one is a good life before; the other is a good cauſe for which he dieth. A good life will make it *a precious death*: but a good cauſe will make it a more *precious death*. But that is the moſt *precious death*, that hath both a good life before it, and a good cauſe comming next.

The Martyrs are bleſſed, but they muſt be ſuch Martyrs as ſuffer for the Lord, be ſure of that, or elſe they are not bleſſed. There be ſome that would be accounted Martyrs (a great company of ſuch we have had of late) that have died for broaching of treaſon, and

and ſome for ſowing of ſedition; ſome for abſolving ſubjects from the oath of Alleageance, ſome for attempting to blow up Parliament houſes. Such as theſe are not Martyrs. *It is not the puniſhment, it is the cauſe that makes the Martyr.* Our bleſſed Lord himſelfe, that never did evill was crucified betweene two evill doers; there was an equall puniſhment, there was not an equall cauſe. It muſt be the cauſe that wee muſt looke to, if wee looke to be bleſſed.

But I cannot ſtand upon that. Here is the firſt interpretation: *To die in the Lord, is for the Lord.*

But there is a ſecond, and that is more large, *Die in the Lord*, that is, die in the faith of the Lord. *Salute Andronicus, and Iunius my fellow priſoners, which were in the Lord before mee*, ſaith S. *Paul*; that is, that were Beleevers, that were in the faith before mee. And (to let paſſe many other places) *if there bee no reſurrection of the dead* (ſaith the Apoſtle) *then wee that are aſleepe in Chriſt*, &c. *If wee beleeve that Ieſus died, then thoſe that ſleepe in Ieſus ſhall hee bring with him*, &c. And againe, *Hee ſhall deſcend from heaven with a ſhout, and they that are dead in Chriſt ſhall riſe firſt.* Now what is it to die in Chriſt in a large ſenſe? 1 Theſ. 4.

I will tell you. Hee that would die in Chriſt, firſt hee muſt *die in obedience.*

1. To die in obedience.

There are many workes of obedience, that wee are to doe. Our laſt and greateſt act of obedience, is to reſigne up this ſame ſpirit of ours willingly, chearfully into the hands of God that gave it.

If wee have not attained to that ſtrength, that ſome have done; that is, to live patiently, and die willingly, yet wee ſhould labour to attaine to thus much ſtrength, to live willingly, and to die patiently; *So as Chriſt may bee magnified in my body* (ſaith the Apoſtle) *I paſſe not*, it makes no matter, *let it either bee by life or by death.* When wee have done the worke that God hath ſet us to doe, wee muſt be gone: and thus muſt every one ſay with himſelfe; *Lord, if I have done all the worke thou haſt appointed mee to doe, call me away at thy pleaſure.* Here is the firſt. In obedience. Phil. 1.

Secondly. *Die in repentance.* I remember what *Poſſidonius* ſaid of Saint *Auguſtine*, a little before his death, that it was neceſſarie that men when they died, they ſhould not goe out of the world, *abſq; digna & competenti reſipiſcentiâ, without a fit competent repentance.* Hee himſelfe did ſo, for he cauſed the penitentiall Pſalmes to be written, and they were before him, as hee lay upon his bed, and hee was continually reading thoſe penetentiall Pſalmes, and meditating upon them with many teares: he died even in the very act of contrition.

2. In repentance.

I doe love to ſee a man chearefull upon his death-bed: but I doe

doe more love to ſee a man penitent. There is a day indeed, *when God will wipe away all teares from our eyes*; When that commeth, then he will wipe away theſe teares of repentance too, theſe teares of godly ſorrow: *But the Lord grant he may find mee with teaees in mine eyes.*

3. In faith. Thirdly; *Die in faith.* Indeed if ever Faith had a worke to doe, it hath then a worke to doe, when all other comforts in the world faile us, and friends goe from us; then faith, to lay hold on the promiſes; *I know that my Redeemer liveth, and that I ſhall riſe againe at the laſt day, and bee covered with my skin, and ſhall ſee God with theſe ſame eyes.* Thus faith.

4. With prayer. And then fourthly. *Die with Invocation*, calling upon the name of God. Thus have all the Saints of God done, continually commending of their ſoules to God in prayers. Saint *Paul* would have us *commend our ſoules to God in well-doing.* And it is a neceſſary thing every morning wee riſe, and every night wee goe to bed, but eſpecially when wee ſee ſome harbingers of death ſent unto us, then to have nothing to doe, but with our bleſſed Lord; *Father, into thy hands I commend my ſpirit.* And with Saint *Steven*, *Lord Ieſus receive my ſpirit.*

Luke 23.46. Act. 7.59.

5. In charity. And next to this, let me put in alſo, *Mercie, Charitie*: Die *forgiving one another.* Thus our Lord taught us to doe, when he cried out, *Father forgive them, for they know not what they doe.* And Saint *Steven* taught us to doe ſo too; *Lord lay not this ſinne to their charge.*

Luke 23.34. Acts 7.60.

6. In peace. And then laſtly, (for I cannot ſtand upon theſe things) there muſt be a *death in Peace.* Peace with God: Peace with our owne conſciences, and Peace with all the world.

And now the man that dieth thus; dieth with *willingneſſe*: Dieth in *repentance*; dieth in *faith*, dieth with *invocation*, dieth in *charitie*, dieth in *peace*, this man *dieth in the Lord*, and ſuch a one is *bleſſed.*

How to come to die in the Lord.

1 *They that would thus die in him, muſt live in him.* A man cannot bee ſaid to die in *London*, that never lived in *London.* A man cannot be ſaid to *die in the Lord*, that never lived in the Lord. If thou doſt not live in *obedience*, in *faith*, in *repentance*, in *invocation*, in *charitie*, in *peace*, thou canſt not die in theſe. A man muſt firſt live the life of the righteous, before he can *die the death of the righteous.*

2 And then againe, if a man would die thus, *Hee muſt bee well acquainted with death*: grow familiar with him by meditation. Many things more I might have ſaid to this purpoſe, but I am loth to tranſgreſſe the houre. I have done with that.

Give me only leave now to ſpeake in a few words unto the preſent occaſion.

You have brought here (beloved) the body of your well-beloved

loved neigbour, Miſtris *S. H.* late the Wife of your late reverend Paſtour Doctor *R.H.* to be layed up together with her Husband, in hope of a bleſſed and glorious reſurrection. It is long ſince that I did in this place performe this ſervice at the buriall of his former Wife, a woman of whom I may not ſpeake, for though I hold my peace, the very ſtone here in the wall will ſay enough of her: and you that know her, cannot but aſſure the truth of it.

I am intreated to performe now, the like duty to the ſecond Wife. And I was eaſily intreated to doe it: for that name of brother and ſiſter, that was uſually betweene us for many yeares continued, may very well challenge of me, any dutie I am able to performe. I am ſtraitned in time, and I cannot ſpeake what I would: and I doe perceive alreadie by this that I have ſpoken, that if I ſhould ſpeake much more, my paſſion would not give me leave. Let me tell you one thing amongſt many others, it is a thing extraordinary, and it is for imitation. The *Vertuous woman* in the laſt of the *Proverbs*, is commended for many things; Amongſt others this is one, *Shee doeth her husband good, and not evill, all the dayes of her life.* And marke it I pray you: *It is not all the dayes of his life*, and yet peradventure ſome woman might bee thought a good woman, that doth that, but ſhee may perhaps outlive her Husband. *A vertuous woman will doe him good, and not evill all the dayes of her life:* And for this amongſt many other things, I doe commend this vertuous Gentlewoman. I may almoſt ſay with the words there in the end of that Chapter; *Many daughters have done excellently, but thou ſurmounteſt them all.* So I may ſay, many women peradventure have done excellently in this kind, but I doe not know of any one that ever hath done the like to her Husband. I pray you heare it.

Her Husband had a brother that lived in *Portugall* at the time of his death, who was there married, he had there three children at leaſt, two ſonnes and a daughter. This vertuous good Woman would give her ſelfe no reſt, till ſhe had theſe children out of *Portugall:* ſhee got the two ſonnes hither. And what was her care? (here is another excellencie of hers) her chiefe care was for their ſoules. What did ſhee? or rather what did ſhee not, to winne thoſe children from Poperie (in which they have beene brought up) and to bring them to the true ſervice of God? Shee obtained it, ſhe got it.

When ſhee had done that, wonne them to our religion, ſhe had not done all: one of theſe had a deſire to exerciſe ſome Merchandiſe by Sea. Shee furniſhed him to the Sea, ſhee furniſhed him with money for his adventures. The other ſhee bound Apprentiſe here in the Citie to an honeſt trade: and ſhee hath given them a liberall childes portion, I may ſay ſo. A childes portion, that they

they may thanke God (and I hope they wil have the grace to do it) that they had, I do not ſay ſuch an Aunt in law, but ſuch a Mother.

Here was not all. Shee ſent for the Mother too; ſhee was but ſiſter-in-law to her Husband: ſhe ſent for the Mother, ſhe ſent for the Daughter: they were here. Shee clothed them; ſhe fed them ſome moneths: and if ſhee could have wonne them to our religion, ſhe would have maintained the Mother while ſhee had lived: ſhee would have brought up the Daughter, as her owne child: But that could not be done, it was a worke beyond her ſtrength.

You ſee here a vertuous Woman, that did good to her Huſband, not all the dayes of his life, but all the dayes of her life: To the very laſt day of her life, ſhee never did ceaſe to doe good to her Husband in his kindred: and I thinke I may ſay, that ſhee was more carefull of his kindred, then of her owne. But this is not all. This kindneſſe you will ſay was ſhewed to her Husbands kindred. Heare a little more therefore.

Shee knew that there were many Miniſters that had a great charge of children, and peradventure would be very glad to have ſome of their children taken off of their hands. Shee hath given to the putting out of five Miniſters children, to bind them Apprentices, fiftie pounds.

Shee knew that there were ſome poore perſons of the *Palatinate* here, which ſtood in neceſſitie; Shee hath given to the reliefe of them, twentie pounds.

Shee knew that there were many poore ſoules, that lay in Turkiſh ſlavery. Shee hath given for the redeeming of them, twentie pounds.

Nay, yet more; Shee conſidered, that her Husband was ſometime a poore ſcholler in the Univerſitie of *Cambridge*. And ſhee conſidered too, that, there are many Miniſters Widowes that lived well, while their husband lived, that are faine to crave reliefe (the greater is the ſhame of ſome men) when they are dead. Shee hath therefore given five hundred pounds to purchaſe lands, and with this land to maintaine, partly two Schollers in the Univerſitie, from their firſt comming thither, till they bee Maſters of Art. And then with the reſidue to maintaine foure Widowes, that have beene the Wives of honeſt preaching Miniſters. *Zacheus*, his offer was, but halfe of his goods. *Lord, halfe of my goods I give to the poore.* For ought I can perceive and underſtand, above halfe of her eſtate ſhee hath given to charitable uſes. I ſay no more of her. *Theſe workes of her will praiſe her in the gates.*

Shee died in the Countrey. And I am ſorry that I had not information (as I did deſire) of her behaviour in her ſickneſſe. I have it not: I can ſay nothing of it: but thus much. It was not poſſible, that ſuch a creature, that lived thus (as we know ſhe did) in

in *obedience* to God, in *repentance*, in *faith*, with *invocation* of Gods mercie, in *Charity*, in *Peace*, but that her death was bleſſed. Shee that lived in the Lord, no queſtion but ſhe died in the Lord, and ſhee is bleſſed; for *Bleſſed are the dead, that die in the Lord.*

Good Lord teach us to number our dayes, that wee may apply our hearts to wiſedome; and grant that as we grow in yeares, we may grow in knowledge of thy truth, in obedience to thy will, in faith in thy promiſes, in love toward thee, and toward our neighbours for thy ſake, that when wee come to the end of our dayes, wee may come to *the end of our hope, the ſalvation of our ſoules*, through Jeſus Chriſt: to whom with thee oh Father, and thee oh holy Spirit, three Perſons, but one true and immortall, and onely wiſe God, be given, both from us, and all thy creatures in heaven and in earth, continuall praiſe, honour, glory, dominion and power, now and for evermore.

Let all thoſe that heare the word of God depart from iniquitie.

Now the God of Peace, that brought againe from the dead our Lord Ieſus, the great Shepheard of the ſheepe, through the bloud of the everlaſting Covenant, make you perfect to doe his will, working in you that which is pleaſing in his ſight, through Ieſus Chriſt.
Amen.

FINIS.

THE CHRISTIANS CENTER; OR, HOW TO LIVE TO GOD.

PHILIP. 1.20.

Chriſt ſhall bee magnified in my body, whether it be by life or by death.

2 COR. 5.15.

They which live, ſhould not hence-forth live unto themſelves, but unto him which died for them, and roſe againe.

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THE CHRISTIANS CENTER; OR, HOW TO LIVE TO GOD.

SERMON X.

ROM. 14. 7.

For none of us liveth to himſelfe, and no man dieth to himſelfe: for whether we live, we live to the Lord: and whether wee die, wee die unto the Lord: whether we live therefore or die, wee are the Lords.

THeſe words containe an Argument or reaſon which the Apoſtle uſeth, to prove that the weake Chriſtian ſhould bee borne withall, and that men ſhould not judge, becauſe of the difference of meat amongſt them. Hee ſheweth that they did not with the neglect of the knowledge of any truth keepe themſelves ignorant in this particular: but it was their weakneſſe. The ſtrong ſhould beare with the weake, and the weake ſhould not cenſure the ſtrong: the reaſon is, becauſe they agree in one end: they propound one generall end to themſelves, that guides them in all their actions, they walke in one way, and in one path, and therefore they ſhould in theſe things agree together. The generall end at which they all aymed in their doings is *the Lord: Hee that eateth* (ſaith he) *eateth to the Lord, and he that eateth not, to the Lord hee eateth not*; that is, ſtill he propoundeth God as his end, and the pleaſing of God in his actions, as the rule of them. That he may

The ſumme of the words.

prove this unto us, that they ſtand thus affected, both of them, notwithſtanding this difference, he bringeth in this as the generall reaſon, whereto every particular of their lives may bee reduced: All their life is ordered by the Lord: *they live to the Lord, they die to the Lord, ſo that whether they live or die, they are the Lords*; Therefore all their particular actions are to the Lord. *Whether we live, wee live to the Lord, and whether we die, we die to the Lord.*

Deviſion. Now this generall reaſon he propoundeth two wayes. Firſt, Negatively, *None of us liveth to himſelfe, and no man dieth to himſelfe.*

Secondly, Affirmatively: which conſiſteth of two parts. Their dutie to God. Gods acceptance of them, and protection over them.

Their dutie to God, *if we live, we live to the Lord, and if wee die, we die to the Load.*

Gods acceptance of them; *Whether wee live or die wee are the Lords.*

That which we ſhall now inſiſt upon, is the former part, the negative expreſſion, and propoſall of this generall reaſon; *None of us liveth to himſelfe, and no man dieth to himſelfe.*

Explanation. Now, when the Apoſtle affirmeth this of the beleevers of thoſe times, he therein intimateth thus much; that it is the courſe of beleevers in all times; It is a dutie belonging to all others, of which they muſt make account, not to live to themſelves, but to the Lord. Therefore though he ſpeakes generally here, yet there is in his ſpeech a kind of particular univerſalitie: a generality with a reſtraint. He ſaith *none of us:* hee ſaith not none in the world *live to themſelves*, for there are many in the world *live to themſelves, and not to the Lord:* but *none of us:* none of thoſe that wee ranke our ſelves with, that are in the condition of beleevers: none of thoſe concerning whom we ſpeake in this queſtion: *none of us live to our ſelves.*

liveth Life, in generall, is nothing elſe but that power whereby wee act or move. As we read *Gen.2. God breathed into man the breath of life, and he became a living ſoule:* he gave him the power whereby he acted. The acting of this power is the exerciſe of that life, whether the action be of the mind, or of the body. And ſo, as there is a double life, there are two ſorts of actions of life: there are naturall actions of a naturall life, and there are ſpirituall actions of a ſpirituall life. When the Apoſtle ſpeakes of living, hee intends both theſe. *Wee live not*; that is, we doe not the actions of life, whether naturall or ſpirituall, *to our ſelves, but to the Lord. No man liveth to himſelfe.*

to himſelfe. By *himſelfe*, he meaneth not only a mans perſon, either ſoule or body: but all thoſe advantages, that conduce, to the well-being of

of a man. No man of us ſo ordereth the actions of his life, with reference and reſpect to our ſelves, as the uttermoſt end: wee doe not make our owne wel-beeing, or wel-fare, the uttermoſt end of our actions: *None of us live to our ſelves.*

You have the ſenſe and meaning of the words; which being a patterne to other Chriſtians: a thing which the Apoſtle ſuppoſeth, is or ſhould be in every beleever: it giveth us this point of inſtruction, whereupon we ſhall inſiſt at this time. That is.

No beleever, none that are in Chriſt, ſhould make themſelves, the end, in their actions.

Obſervation
A beleever is not to make himſelfe the end in his Actions.

None ſhould live; that is, ſpend their time and ſtrength and endeavour, ayming at no higher end then themſelves. No Chriſtian ſhould ſo ſpend his time, as to ſeeke himſelfe only in the actions that he doth; *None of us liveth to himſelfe.*

Obiect.

But here it may bee objected (for the clearing of the point) May not a Chriſtian ſeeke himſelfe in the things that hee doth? When they doe good things, that which God commandeth, that they may avoide the puniſhment: when, being incouraged by the promiſe of a reward, they performe the actions of obedience, doe they not herein ſeeke themſelves? They ſeeke the avoyding of evill to themſelves, and the obtaining of good for themſelves: and doing thus they live to themſelves.

Anſw.
A double conſideration of our ſelves.

To this wee Anſwer. Wee muſt conſider, our ſelves two wayes.

Firſt, in ſubordination to God.

Secondly, in competition with him, or oppoſition againſt him.

How a man may ſeeke himſelfe.

Conſider a mans ſelfe in ſubordination to God: ſo a man may ſeeke himſelfe; that is, he may ſeeke his owne good: though not as the uttermoſt end, wherein his thoughts reſt, yet hee hath this incouragement. *Selfe-love is a plant of Gods owne planting* in the heart of man: and hee will not have any man root out that that he hath planted: *Grace drieth not up the fountaine of nature*: It doth but turne the ſtreame into a new channell: it guides it the right way. When a man is renewed by grace, and ſanctified, he is the ſame man in his faculties: he doth his actions better then he did before; and all that he did before, he doth them to a better end. It is impoſſible that the will of man ſhould incline to any thing, but as he conceiveth it good, and good for mee: now there is no man can conceive a thing as good for him, but hee muſt conceive it as good and ſutable to him, ſutable to his welfare and condition. The law of God forbiddeth not this, but ſtabliſh it, and commendeth it, if it be rightly ordered. *Thou ſhalt love the Lord thy God, with all thy ſoule, and with all thy ſtrength, that is the chiefe:* notwithſtanding thou ſhalt not hate thy ſelfe: *thou ſhalt love thy*

Selfe-love lawfull.

neighbour as thy selfe: subordinate to the love of a mans selfe must be the love of his neighbour; and subordinate to his love of God, must be the love of himselfe. Thou maist love thy selfe, but in a degree inferiour to God. Thou must love thy selfe in God, and seeke thy good in God, and not in thy selfe: therefore it is that God in the Scripture hath set promises and threatnings one opposite to the other. Now it is lawfull for a man to bee drawne to obedience, or driven from sinne by any argument that God useth in his Word. When God threatneth punishment, shall not men be awakened? the Lyon roareth, and the beasts of the Forrest tremble. When God promiseth: here is the act of Faith to receive this promise, and to believe it.

Herein *Iesus Christ the Author and finisher of our faith,* is set as a patterne for us: *hee set before him the joy.* It is lawfull for a Christian herein to imitate Christ: I speake this for their sakes, to allure them by incouragements from the Word: that howsoever the avoyding of sinne by threatnings is an action of selfe-love, without the love of God; yet these two may stand together in a due subordination one to another, a mans love to himselfe, and love to God: to love God more then himselfe, and so to seeke all good in God, and in the way leading to him.

Secondly, take man as he standeth in competition, and opposite to God, in matter of will and desire. In this case a man must not loue and seeke himselfe, but God. When a man seekes good to himselfe in a way displeasing to God; herein he must not seeke himselfe; for he must live to God, and not to himselfe: when his thoughts and desires, and affections, are carried for himselfe principally; this is against the rule: this is not the state of a Christian, of a beleever, thus to seeke himselfe in any thing contrary to God, or in any thing above him.

Thus you have the opening of it. And it shall appeare to be a truth by these reasons.

The Observation proved by reason.

For a man *to live to himselfe:* that is, to doe the actions of life with respect to himselfe, not to others, and to God. It is

First, a dishonour to God.

Secondly, injurious to Christ.

Thirdly, dangerous and hurtfull to a mans selfe.

Reas. 1. It is dishonourable to God.

First (I say) it is dishonourable to God. It is the greatest dishonour the creature can doe to the Creatour, to exalt himselfe, to make himselfe his end in the actions hee doth. It is to make a mans selfe a God, and to make God an Idoll. For what is that incommunicable *glory that God will not give to another.* but this, to make himselfe his end? It is a glory proper only to God. *Hee made all things for himselfe, Prov.* 16.4. Marke how these two agree well together, that that, that is the efficient cause,

should

ſhould be the finall cauſe too: that as God is the maker, ſo hee ſhould be the end of all things: and as that that giveth beeing to the creature it is out of it ſelfe, ſo likewiſe that that ſhould quicken and act the creature ſhould bee out of it ſelfe. When a man therefore propounds himſelfe as his end, he is ſaid in that to make himſelfe God. Thoſe falſe Apoſtles, *Phil.*3.20. it is ſaid of them, that *they made their belly their god*; becauſe this they propounded as their end, how they might advantage themſelves in the world, how they might feed and delight themſelves, and exalt themſelves, and ſerve not God. This is to bring God below a mans ſelfe, making God an Idoll, and himſelfe God. I ſay therefore it is the higheſt diſhonour that the creature can doe to God.

Secondly, it is the greateſt injurie that he can doe to Chriſt, to live to himſelfe. Chriſt may ſay truly, and more properly, and fitly to us, then Saint *Paul* could ſay to *Philemon*, *Thou oweſt thy ſelfe to mee.* Wee owe our ſelves to him by all rights, eſpecially by that great right of purchaſe: hee bought us to himſelfe, he redeemed us to himſelfe; *You are bought with a price,* (ſaith the Apoſtle) *therefore glorifie God in your ſpirits and bodies, for they are Gods.* They are his, and not your owne, becauſe he bought them, bought them when you were ſlaves, and had inthralled your ſelves, therefore you owe your ſelves to him, hee hath purchaſed you to himſelfe.

*Reaſ.*2. It is injurious to Chriſt. Phil. ver.19.

1 Cor.6,20.

In the old Law, the rule was, that if a man had bought another, either out of captivitie, or the like, he was to demand all the worke and ſervice, that this man could doe, all his time and ſtrength belonged unto him that bought him, for he was his money, therefore he might exact of him the uttermoſt hee could doe for his ſervice, for he bought him. Much more Chriſt, that hath bought us from a worſe ſlaverie, from a ſlavery uuder the power of darkneſſe: and bought us with the greateſt price, even with the effuſion of his owne bloud: *Hee hath redeemed us* (ſaith Saint *Peter*) *not with ſilver and gold, but with his owne precious bloud*; a price farre above that, if a man ſhould give all his wealth. Now when Chriſt hath bought us for himſelfe, wee are become not his money, but his bloud; therefore all that we have, and are, is due to him, becauſe we are his. If we have any good in the world, in things preſent: if there be any good to the ſoule, in things to come, all is by Chriſt: therefore all muſt be unto him.

1 Per. 1,18.

I a man have a ſervant, if he be either bound to him, ſuppoſe an Apprentiſe: or if he be hyred to him, ſuppoſe a workman or Artificer: if hee live by him, and have maintenance from him: every man expects that his time be to his Maſter, and his worke for his Maſters advantage. If a day-labourer come at night and demand pay: the Maſter will aske him, what worke hee did?

ſuppoſe the man ſhould tell him, he had beene building himſelfe a cottage, or mending his owne apparell, or had beene doing ſuch and ſuch worke for himſelfe: but what haſt thou done for mee, ſaith the Maſter? Doſt thou thinke to live by me, and not worke to me? Doe we thinke to live by Chriſt, and not ſerve Chriſt? This is the very end why *hee hath delivered us from the hands of our enemies, that wee might ſerve him in holineſſe and righteouſneſſe, all the dayes of our life:* Marke it: wee muſt ſerve him, for he hath delivered us; that is, we muſt doe him ſervice: doe his worke, not ſome peece of the day, and the worke of another, another part of the day: doe ſomewhat with reſpect to God, and ſomewhat with reſpect to our ſelves: but we muſt *ſerve him all the dayes of our life.* The whole time of the hyreling is for his Maſters ſervice, and the whole time of a Chriſtian, for the ſervice of Chriſt: for hee hath bought us with the price of his owne bloud. Then it is an injury to the Lord Chriſt, becauſe he hath ranſommed us at ſuch a price for himſelfe, if we doe things to our ſelves, and not to him.

Luk. 1.74.

Reaſ. 3. It is dangerous to a mans ſelfe.

Thirdly, as it is a diſhonour to God, and injurious to Chriſt, that men ſhould live to themſelues: ſo it is dangerous to a mans ſelfe. And that will appeare by comparing what wee loſe by it, with what we gaine by it. Compare our loſſe and our gaine together, and wee ſhall ſee then, that wee doe our ſelves the greateſt miſchiefe, when we ſeeke our ſelves moſt.

1. A man in ſeeking himſelfe, loſeth his happineſſe.

Conſider firſt what wee loſe by it. Our happineſſe. What is the happineſe of the creature, but the injoying of God? We loſe our end, and perfection. What is the bleſſedneſſe of the creature, but to obtaine his end? What is the end of the creature, but the glory of the Creatour? Then the creature commeth to perfection, and bleſſedneſſe, and happineſſe, when it is moſt emptie of himſelfe, when he moſt perfectly, and with due affection ſeekes God. Therefore in ſeeking our ſelves, we loſe our happineſſe. Saint *Paul* ſo conceived of their bleſſedneſſe: they let fall themſelves in the higheſt point of ſelfe-love, when they ſtood in competition with God, or oppoſition againſt God. *Moſes* deſired that *his name might bee blotted out of the booke of life*, rather then God ſhould be diſhonoured. And ſaith the Apoſtle, *I could bee content to bee ſeparated from Chriſt, for my brethrens ſake:* that is, that Chriſt may be glorified. Hee knew that his happineſſe lay not in injoying a bleſſed eſtate to himſelfe, free from care and trouble: but that herein his happineſſe lay, that God may bee glorified, and that he might bring it to paſſe by any meanes, that he might ſerve God, in that end whereto God had appointed him: and the more perfectly he could attaine that end, the more perfectly he ſhould attaine his happineſſe. So it is with a true Chriſtian, he is ſo farre bleſſed, and happy in heaven, as he is ſerviceable to God on earth,

as

as he lives to him, and doth much, and ſuffereth much for him: when that life that he hath, is ſpent (in the ſeverall actions, and turnings, and changings of it) in the ſervice, and to the glory of God.

Therefore I ſay conſider this: you loſe that which you ſeeke: you ſeeme to ſeeke happineſſe to your ſelves, by ſeeking wealth, and pleaſures, or earthly advantages to your ſelves; and while you ſeeke them, with a neglect of duty to God, with a neglect of the diſcharge of that worke and ſervice, hee hath committed to you: you loſe that happineſſe that you ſeeme to ſeeke, and which you ſhould ſeeke indeed, which is the perfection, the end of the creature: the ſervice of his Creatour. So you ſee what we loſe.

Conſider ſecondly, what wee gaine. It may bee you gaine wealth for your ſelves: this is ſomewhat you will ſay. It may be you gaine honour, and eſteeme in the World: you gaine a name amongſt men, or ſome earthly advantage. Alas! what is this if it be rightly conſidered? It is but the gaine of a ſhadow, to the loſſe of the ſoule. If it be wealth: doth it ſatisfie the ſoule? Doth it quiet the conſcience? Doth it fill a man ſo, as that hee needs no more? All the wealth in the world cannot doe this: there is an emptineſſe in all theſe things: there is fulneſſe to bee had only in God, in Chriſt, in ſpirituall things: nothing elſe is able to ſatisfie the ſoule in all its deſires, to give it perfect peace.

2. That which he gaines, is but a ſhadow of gaine.

If the happineſſe of a man were either in himſelfe, or in any other creature, he need have nothing to doe with God, hee need not then to looke higher above himſelfe. But God hath placed a vanitie both in men, and in all creatures: man is vaine, and all the creatures in the world *are vanitie, and vexation of ſpirit.* And when the Scripture calleth them vanitie, what doth it meane, but that they are emptie things? they have not that nouriſhment in them, that they ſeeme to have, they have not that in them, that they ſhould have, according to that eſteeme that men put upon them: they are emptie things: as we ſay of wells, when they want water, they are emptie, though they bee full of other things, as duſt and ſand, &c. Or as clouds that have no moiſture, and raine in them, they are emptie: ſo are all things in the world therfore emptie, becauſe they have not in them, that which the heart ſeekes after: they have not happineſſe in them, they have not contentment in them. What is this then, but to forſake bread, and to ſeeke after huskes, like the Prodigall that left his Fathers houſe, where there was bread enough, and to feed on huskes with ſwine? to leave the aproach and acceſſe of the ſoule to God, wherein it may ſatisfie it ſelfe to the full, with that which is food indeed: and to ſeeke ſomewhat in the world that it cannot get. I ſay, this is a mans loſſe.

Nay,

3. Hee loseth himselfe. Mat. 16.26.

Nay, he loseth himselfe in living to himselfe: *What shall it profit a man to winne the whole world, and lose himselfe?* Mat.16.26. *To lose his soule*, saith one Evangelist, *to lose himselfe* saith another. A man loseth himselfe, when he loseth his soule. And this he doth in the neglect of God: hee loseth his soule in that action: when a man gathereth wealth by indirect meanes, or keepeth his wealth and doth not disburse it in the service of God, for his glory, or what soever else a man doth; in gaining the world, hee loseth himselfe. *Hee that will lose his life shall save it, and hee that will save his life shall lose it.* Mark.10. A man never loseth a shadow more, then when he followeth it: the faster hee pursues it, the faster still it runneth from him: such is the pursuit after any thing out of God: the more a man pursueth it, the more hee loseth himselfe, he is driven so many paces from heaven, so many degrees from his owne happinesse. This is the folly and madnesse of the world, whereby Sathan deludeth men, leading them after vaine shewes of earthly delights, in carnall security, flattering themselves in the pursuit of the world, dreaming of happinesse and comfort, and in the conclusion imbrace nothing but a shadow and emptinesse. This I say is the misery of man. Now put both together: Consider what wee lose: that that is truly good, that that is blessednesse indeed: and what wee get: that that is but a shadow, that that is emptinesse indeed. Men lose that they seeme to have: and want that they pursue after. A secret judgement of God, because they sought not that, that they should doe. Thus we see the point opened, I hasten to the aplication.

Mark. 10.

Vse 1. For Conviction.

The first use is, for Conviction, Since there is such a truth as this, that *no man* that professeth himselfe to be in Christ, that professeth himselfe to be a beleever, *should live to himselfe*, that is, doe any action of his life, ayming at himselfe, as the uttermost end in those actions. It serveth in the first place to convince us, that professe our selves to be Christians, and beleevers, to bee such as know Christ (though with these differences, some are more weake, and some more strong;) yet I say, it convinceth every man to stand guilty before the Lord, that if hee live to himselfe, hee is none of Christs. This is the property of every true Christian, even of the weakest, aswell as of the strongest (for the Apostle speakes of all, *None of us*, saith he, whether weake or strong Christians, *live to our selves*) if thou therefore live to thy selfe, thou art none of those the Apostle speakes to: thou art none of those *that live and die to the Lord*; thou art none of those *that are the Lords, whether in life or death.* Let us therefore first be convinced of this, that there is such a sinfull disposition in the hearts of men, that professe themselves to bee Christians, and yet live to themselves. That is the first thing I would convince you of at this time.

Secondly,

Secondly, I would ſhew you, that whereſoever this diſpoſition is, it argueth a foule and ſinfull heart. None of us doe ſo (ſaith the Apoſtle) other men that have no part in theſe priviledges and comforts, they doe ſo, they live to themſelves.

Thirdly, wee will convince you of this life, that it is ſimply neceſſary. That ſo without delay, every one that is convince that he liveth to himſelfe, may now begin to leave that courſe, to liue to himſelfe, and hereafter live to God.

For the firſt of theſe: To convince us that there are many amongſt us that profeſſe our ſelves to be Chriſts, and yet are thus diſpoſed, and have this ſinfull affection, to *live to our ſelves*. Take this firſt in the generall. If there were not ſuch a diſpoſition in mens hearts, the holy Ghoſt would not thus have directed the ſpirit of the Apoſtle, in expreſſing this, as a note of difference betweene them and others, and as an argument that a ſtrong Chriſtian, ſhould beare with the weake, becauſe *they doe not live to themſelves*. The Scripture giveth not rules in vaine.

1. That there are many that profeſſe themſelves Chriſtians yet live to themſelves.

But that yet we may ſee it more clearely: you ſhall find this very thing complained of ſometime: and ſometime forbidden. Complained of, *Phil.* 2. 21. *All ſeeke their owne, and not the things of Ieſus Chriſt.* Such a diſpoſition there was in them, that they ſought their owne, they lived to themſelves. And forbidden. 1 *Cor.* 10. 24. *Let no man ſeeke his owne, but every one another mans wealth.* A thing expreſly, and in termes ſo clearely forbidden, as no man can hide himſelfe from the light of it. Hee is certainly guiltie of the breach of this command, that ſeekes after his owne: that ſeekes himſelfe.

Complained of.

Phil. 2. 21.

Forbidden. 1 Cor. 10. 24.

But how ſhall wee know (that wee may bee more ſenſible of our owne caſe) whether it be thus with us, or not: whether wee live to our ſelves, and not unto God?

How a man ſhall know whether he liveth to himſelfe.

I will give you two generall rules and tryals whereby a man may diſcerne whether he live to himſelfe or not. The firſt is this. Conſider when a luſt, and an occaſion meet together, how you are. I ſhall ſhew it in divers particulars. Take it thus.

Rule 1.

Sometimes you ſhall ſee that a man is put on to a good dutie by incouragement: ſometimes hee wants thoſe incouragements. Marke now, how a man determineth and reſolveth, to act, or to ceaſe his action, by vertue of theſe incouragements. Sometimes you ſhall ſee that there is a command to a dutie, but no outward incouragement to that duty, that may ſatisfie the deſire of a mans heart in ſelfe-reſpects. He muſt obey God in this command, but hee ſhall gaine nothing in the world by it: hee ſhall neither grow rich, nor get more eſteeme among men, or have a more eaſie or pleaſant life in outward things: all ſelfe-reſpects faile in this action. The queſtion is, what a man reſolveth upon in this? If now his

Inſtance 1.

his heart ſtart aſide from God, and fall off from the dutie, becauſe he wants thoſe incouragements that a man lookes after, a way for himſelfe, fulneſſe to himſelfe: then it is evident, thou haſt reſpect to thy ſelfe. *Jehu* all the while, that his zeale to God might further him, and the better ſettle himſelfe in the kingdome of *Iſrael*; he can call others *to come up and ſee his zeale for the Lord*: but when his zeale had no ſuch baite, and allurement to thoſe actions, then *Jehu* turneth againſt God, and falleth to Idolatrie and other ſins: *Jehu* is not now the man, when theſe incouragements faile, that he was before.

Joh. 6. 10. You have abundance in *John* 6. 10. ſeeking Chriſt, that ſtill diſcovered a living to themſelves in it. *You ſeeke me* (ſaith our Saviour) *becauſe of the loaves*: they had ſome outward advantage by him, and therefore ſo long they ſought him.

Hoſ. 7. So the Lord diſcovered them in *Hoſ.* 7. to bee ſuch as lived to themſelves even in holy duties: *You crie unto me* (ſaith God) *but it is for corne, and wine, and oyle*: for this they cryed: but when they had corne, and wine, and oyle, what zeale had they then? *Hee that ſhould have beene upright when hee waxed fat, he kicked with the heele*, Deut. 32. as the Lord ſpeakes under the name of *Jeſurun* to Iſrael. That is one caſe: Conſider when things come thus, that ſometime thoſe worldly advantages fall off from a man in the profeſſion and practiſe of religion: if hee fall off from the dutie too, he is a man that liveth to himſelfe. This was the caſe of the ſecond and third grounds they *received the ſeed with joy*: that is, when they were ſenſible of comfort they followed Chriſt, but afterward when *perſecution aroſe for the Goſpell, they fell off, and tooke offence*. Such as theſe *live to themſelves*: they ſeeme to live to God, but it *is* to themſelves: and therefore when ſelfe-reſpects faile, they fall off too.

Inſtance 2. Secondly, take another inſtance for the clearing of it; Suppoſe that not only ſenſible advantages faile, but ſenſible diſadvantages come in the world. A man is ſenſible that hee ſhall diſadvantage himſelfe much, if he goe on in the wayes of obedience to God. It may be if he make conſcience of his wayes, hee muſt make reſtitution of his eſtate, unjuſtly gotten. Hee muſt deny himſelfe in a greater meaſure of pleaſures, that hee hath unlawfully purſued. Hee muſt emptie himſelfe, in workes of mercie, and pietie, of a great part of his eſtate, for the good of others, that God may be glorified by his ſubſtance. Hee ſhall loſe ſome worldly friends; ſome eſteeme among men. Here are ſenſible diſadvantages to a man. Now the Queſtion is, what he reſolveth to doe? Here is the command of God; and here is (the thing whereupon the heart of man, and his affections are ſet upon) diſadvantages in the world. Theſe come together. Here is an occaſion

ſion for a luſt, a ſinfull affection to expreſſe it ſelfe; If that bee laid in the ballance, and ſhall prevaile above the other: that rather then I will endure diſadvantage in the world, I will neglect the way of ſerving God: this partie liveth to himſelfe: whatſoever good he did before in matters of religion, all was done to himſelfe. I ſay when theſe two come together: as you know when two men walke together, and one ſervant followeth them, a man knoweth not whoſe ſervant he is till they part: but then when they part, a ſtranger may know whoſe ſervant hee is: hee followeth his owne Maſter, and leaveth the other. So, when God and the world goe together, God and a mans owne advantages goe together: when there is nothing commanded, but ſtandeth with his owne advantages: ſo long a mans deceitfull heart may flatter, and delude, and miſguide him, hee may goe on in a falſe perſwaſion, and in a ſtrong conceit that hee is in Chriſt, in a bleſſed eſtate. But when theſe two part: that I ſhall not onely not advantage my ſelfe, but ſenſibly diſaduantage my ſelfe in outward things. Here now I ſay the Queſtion is what a man doth. If I reſolve to cleave to my outward advantages, and leave God, and leave the wayes of God: I live to my ſelfe. *Simile.*

A man that liveth to God, you ſhall ſee it is otherwiſe with him: as for inſtance, *David:* when hee might have had the kingdome of Iſrael ſomewhat ſooner, by ſinne, hee would not doe it: his heart ſmote him, for cutting off the lappe of *Sauls* garment: though he might have gained the kingdome of Iſrael by it, hee would not lay his hands on the Lords anointed: And what was the reaſon of it? becauſe he would not advantage himſelfe by diſobedience to God; he would rather want himſelfe.

What was the reaſon that *Daniel.* when he ſaw hee was in an apparant hazard, not only of the loſſe of honour, but of his life, and that for the performance but of one dutie, prayer, and that but for a ſhort time: yet would not omit it, no not for a ſhort time, though he might by that not onely have ſaved his life, but kept his honour in the Court: he prayed to God, even at that time, when he was forbidden: Why ſo? becauſe he lived to God, and not to himſelfe. Had *Daniel* lived to, and ſought himſelfe more then God, he would have diſpenſed with this, and ſaved both his life and honour, though he had offended God in that particular of omiſſion. But this is the diſpoſition of a heart that is faithfull and upright with God: it will not diſhonour God for the greateſt advantage that can come to it ſelfe: it will not neglect a dutie to God, whatſoever loſſe it have in the world.

Thirdly, Take another inſtance, whereby we may ſee what we intend in this tryall. Let the will of God, and the bent of a mans owne will come in competition together. God will have *Inſtance 3.*

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me leave this: I will hold it. God will have mee forsake this: I will keepe it; It is a comfort, a worldly benefit: I lose my comfort if I part with it. He that now liveth to himselfe, hee will please his owne will, and be disquieted, and vexed against Gods will that crosseth his. But he that liueth to God, will bee content that God should crosse him in his will: because he would glorifie God in his owne will, in his soveraignty, in his puritie, in his holinesse, and justice, *&c.* See it in the case of *Abraham*. *Abraham* had a strong love to *Isaak*, and good cause: yet nevertheless though hee could see a comfort to himselfe in this sonne, when God telleth him, thou must *sacrifice thy sonne Isaack*, when he had the revealed will of God: *Abraham* now resolveth to shew that he lived to God, and not to himselfe: therefore he would part with any comfort of his life for God, when he required it. So *David*; *If the Lord will* (saith he) *hee can bring me backe, that I shall see the Tabernacle, and the Arke: if not: if he say I have no pleasure in thee, lo here I am, let the Lord doe with me, as seemeth good in his owne eyes.* When the case is this, when the will of God, crosseth thy will: what now prevaileth? Doth the desire of having thy owne will prevaile against the desire of submitting to Gods will? Doth it raise murmuring, and impatiencie of spirit? So farre thou livest to thy selfe. Therefore consider this. Here is an occasion now for a lust, and a sinfull affection to shew it selfe: either a man may advantage himselfe in an evill course, or he cannot but disadvantage himselfe in a good course: or when God crosseth a man in that he desireth, and delights in, in the world. That is the first tryall whereby a man may know whether he liveth to himselfe.

Rule 2. Secondly, another tryall will be this; Consider if there be any part of the truth of God, of his revealed will, that for selfe-respects thou art willing to be ignorant of, lest the knowledge of it, should make thee doe somewhat to thy owne disadvantage: in this thou livest to thy selfe. See this to be true, in all that lived to themselves.

Balaam, though he profest, that for a house full of gold, hee would not goe beyond the word of the Lord, yet notwithstanding he was willing not to take notice of Gods will, but to goe on rather to curse.

Johanan in *Jer.* 42. professeth deeply that he would obey the will of the Lord; but when he understood the will of the Lord, when it crost his will: then saith he to *Jeremy*; *It is not the Lord that hath bid thee say this, but Baruch.*

Rom. 1. When men cavill against any part of Gods word, or hide any truth from themselves, *and with-hold the truth in unrighteousnesse*; Here is a man living to himselfe. How many points are there in Religion, that many men are willingly ignorant of? And when they

they cannot but know them, how doe they labour for diſtinction? how doe they dawbe over the matter, that they may hide the truth from themſelves, that it may not worke upon their conſciences, to make them leave their profitable ſins? Some would have the keeping of the Lords day according to Judaiſme, though it bee revealed to them, that there is a broad difference between the *Iews* obſervation, and the Chriſtians keeping of it. Another man he will not underſtand Uſurie to be a ſinne, becauſe his courſe is uſurious: he will not know this willingly, becauſe he would not diſadvantage himſelfe. Another will not underſtand what hee is bound to doe, to the glory of God with his eſtate: in what meaſure, according to all the good that God hath bleſſed him with, to honour God, and give the firſt fruits of all his increaſe: nor in what manner, that he ſhould be ready to every good worke, to contribute willing ly to the neceſſities of the Saints: what he ſhould doe to pious and mercifull uſes, what for publike, what for private occaſions: he would not willingly know theſe things: he ſhould have leſs eaſe he makes account. Thus when a man is not willing to bee informed in any thing, to ſift the truth to the bottome, to the uttermoſt, to know any thing concerning a duty in any kind, when he laboureth not to convince his heart, to this end, that he may be brought in every thing to obey God, when he ſtandeth out with God in any one point: this man liveth to himſelfe, and walketh not as he ſhould, according to the rule of God. Now then (beloved) let us be convinced of it, I beſeech you, take it home, and let every man conſider of it with himſelfe. Sometime in the actions of religion there commeth matter of glory in the world, & this ſetteth me forward much: when theſe things are ſpoken againſt, and when I ſhal ſuffer diſadvantages, I cānot hold out. At another time, though all things be wel, yet if it croſſe me in ſuch a courſe, I murmure, as if it were an unprofitable thing to ſerve God. And then again when God revealeth his will my froward and rebellious heart hath hung backe, and beene unwilling to ſubmit to Gods wil in this point: all this while I have lived to my ſelf. And if it be true: if a man be in Chriſt, he liveth not to himſelf, then it follows: if a man liveth to himſelf, he is out of Ghriſt; *If the weakeſt Chriſtian live to Chriſt, then the beſt that liveth to himſelfe is out of Chriſt.* Be convinced of this firſt.

Secondly, Be convinced, as it is the caſe of our ſelves: ſo it is an ill eſtate for a man to live to himſelfe. You ſee ſtill it is the whole drift of wicked men to looke to themſelves. *Haman* aimed at himſelfe: when the King asked him, *what ſhould be done to the man whom the King would honour?* He thought, whom ſhould the King honour but himſelfe? He looked to himſelfe. Here was the difference betweene *Haman* and *Mordecai*, both had honour in the world: *Haman* ſeekes himſelfe in all his honour. *Mordecai* ſeekes God, and his glory, and the welfare of his Church in his honour: A great

2. That it is an evill thing for a man to live to himſelfe.

difference. Saith *Nabal: shal I take my bread, and my drink, and give it to a man that I know not?* Here was a man that lived to himself. Compare him with *Iob*, *He was a foot to the lame, an eye to the blind*, he continually fed those that wanted food. A great difference: *Iob* lived to God, and therefore he honoured God in releeving many with the estate that God had given him: *Nabal* lived to himselfe, therefore he regarded none but himselfe, and his owne house, and sheep-shearers, and those that depended upon him. This is the propeirtie of a man out of Christ to seeke hmselfe, and live to himselfe in all things.

Mat. 6. 22.

A single eye, what.

Againe consider, others that have gone further in matters of religion, yet they have still turned out of the way, as farre as they have halted in this. *Matt. 6. 22. If thine eye be single, the whole body is light: but if thine eye be wicked, the whole body is darknesse.* A wicked eye is supposed to a single eye: a double eye is a wicked eye: What is a single eye? That that lookes but upon one object, upon God, and God onely, and God principally: and on all other things in him, and with reference to him. Now the double eye, is that, that though it lookes to God, and doe many things in obedience to God: yet it lookes to somewat else, and takes other things as greater incouragements: this is a wicked eye, and such a man walketh in darknesse: when he lookes to God, hee hath light in the duty: when he lookes to men, and other things, then hee turneth aside, and runneth to by-wayes: And therefore *a double-minded man is unconstant in all his wayes.* What is a double-minded man? He is a double-minded man, whose mind is set upon more things then one: first on the world, and then on God: as farre as hee sees it is profitable, he will serve God, or else not. This man is an unconstant man. You see it is an ill estate.

Jam. 1.

Vse 2. For Exhortation.

So much for the first Use, for conviction. Secondly therefore As many as are guiltie of this, labour to get out of it, not to live to your selves any more. Let it be enough, that you have lived thus long to your selves: that you have defrauded Christ of his due, that hath purchased you with his bloud, and not served him in holinesse and rigteousnesse, so many dayes of your life. Now for the time to come, let us serve him better.

Helpes.

And that you may doe thus. I will give you two sorts of directions, or helpes. I can give you but the heads of them.

1. Our good is in God, and not in our selves.

First, be convinced that our good is in God, and not in our selves: our life is in God, and not in our selves; our selves are in God, and not in our selves: that as the beams of the Sun are in the Sun more then in themselves, so a Christian is more in Christ then in himselfe. Whatsoever is good and comfortable to him, is in Christ: he hath all by vertue of a union with Christ: he is not at all happy or blessed, further then he is in him. If then all our good lie in him, it is great reason all our actions should returne to him:

that

that he ſhould be the Center where all our lynes ſhould meet; the marke whereto all our actions ſhould ayme. *Let not the ſtrong man glory in his ſtrength, or the wiſe man in his wiſedome, or the rich man in his riches, but he that glorieth, let him glory in this, that hee knoweth mee, that I am the Lord.* Jer.9.24. What Lord? *The Lord that ſheweth judgement and righteouſneſſe upon the earth:* there is a mercy ſhewed to the creature, but it is I that doe it, ſaith the Lord. If you meet with a mercifull man, God is mercifull in that man: If you meet with a bountifull man, God is bountifull in that man: If you meet with a man whoſe *lippes feed many*, God inſtructeth that man. I ſay, ſeeing all things we have, though they have divers channels and pipes, and conveyances, whereby God conveyeth goodneſſe and mercy to men, yet nevertheleſſe, it is in God, and from God we receive all; let us therefore looke upon every creature as inſtruments in Gods hand, that can doe us neither good nor hurt without him. What good it doth, it doth by the influence of the ſupreame cauſe, working by that creature: let us ſo looke upon, and conceive of every creature. Ier.9.24.

Thus the Saints have done in all times. *Jacob* when hee ſaw *Eſau*; *I have ſeene thy face, as the face of God* (ſaith hee.) Hee ſaw God in the face of *Eſau*. So in all good men, we ſhould ſay, God is good in them. This ſhould make men not to ſeeke themſelves; not to ſtudy men more then God: not to ſtudie gaine with men, with the loſſe of God: to pleaſe men, with the diſpleaſing of God: but to venture the loſſe of all men, that they may pleaſe God, if they cannot keepe men and God together. For the affections of men are in Gods hand, and he faſhioneth, and frameth them, according to his owne pleaſure, either to love, or hatred, as *David* obſerued in the caſe of *Shimei, God hath bid him curſe.* Bee convinced, I ſay, of this, that if we get all the men in the world to be our friends, with the neglect of God, if we get all the treaſures and wealth of the world: if a man were advanced to the Monarchie of the whole earth: yet theſe things are more in Gods hand, then in ours. When a man hath wealth, it is not in his owne keeping: riches have wings. When a man hath fauour, God gives it not into his owne keeping: whatſoever wee have, it is ſecured to us by Gods protection, and made good to us by his bleſſing.

Let this be our care, and worke therefore, how we may live to God: how we may enjoy God, in the things we enjoy, and poſſeſſe God in all things we poſſeſſe: in the things we have, ſtill to keepe God, and that will keepe our eſtates, and names, and comforts, and lives, and all. That is the firſt.

Againe ſecondly; There are certaine graces to bee exerciſed, if a man would not live to himſelfe (for indeed it is the propertie 2. Exerciſe the grace.

of a Christian, and none else to live to God, and not to himselfe: and he doth it by vertue of those graces in his heart, that empties him of himselfe, and drawes him to God: therefore, I say, there are certaine graces that every one should exercise, if he would not live to himselfe) What are those?

Of knowledge.

First, the knowledge of God in Christ. Get a more full and particular, and experimentall knowledge of God. All our looking to the creature is, because we know not God perfectly: if we did know him, we would account *him the chiefest of tenne thousand*,

Cant. 5. 1 Sam. 1.

the Church when she knew Christ, said so: wee would account him (as *Elkanah* said to *Hannah*; *Am not I better to thee then tenne sounes?*) better then tenne friends, then ten worlds. Get therefore a more full knowledge of God: that all power is in him: *One thing have I heard once and twice, that power belongeth unto God*, saith the Psalmist.

Of Faith.

Secondly, Get faith in the exercise more. All the worthies of the Lord in that 11. *Hebr.* What made them live to God, and not to themselves as they did? because they beleeved, they did it by faith: *by faith Abraham denied himselfe: by faith Moses forsooke the pleasures of Egypt: by faith those Worthies, of whom the world was not worthy, wandred up and downe in sheepes skins, and goats skins, and would not be delivered.* When a man getteth interest in Christ by faith, he shall see that in him, that will satisfie all his desires, and answer all his losses.

Of Love.

Thirdly, exercise Love. Faith workes by love. The more we love God in Christ, the more perfectly wee shall cleave to him: Love is a uniting grace, that uniteth the soule to Christ. *The love of Christ constraineth mee* (saith the Apostle 2 *Cor.* 5.) *for wee thus judge, if one died for all, then it is fit they that live should not live to themselves.* And the truth is, the more a soule loveth Christ, the more it will live to him.

2 Cor. 5.

Vse 3. For instruction.

Lastly, a word of the last Use, and that is for instruction. Beeing convinced that such is the estate of most men, that they live to themselves: and that whose estate soever it is, it is a sinfull estate, and argueth a man out of Christ: and that there is a possibility of getting out of this estate. Let it be for instruction to all those, that in some measure live to God, and not to themselves: let it be to teach them, and perswade them more fully to live to him, and lesse to themselves. A man simply considered without any relation to others, or dependance upon another man, he may please himselfe: but when a man is considered in his dependance upon God, and his relation to men: hee must then observe the will of his Creatour, in that relation God hath set him: he must carry himselfe as his creature, and observe the end that the creature is appointed to. Nay, he must carry himselfe as a Christian,

and

and obſerve the good of the body: hee muſt carry himſelfe as a member, to doe good to the whole. Let every Chriſtian labour to doe this, if he would have comfort to his ſoule, that hee doth not live to himſelfe, that he is of the number of thoſe that are accepted of God in life and death. Labour to imploy, his time, and ſtrength, and gifts, and whatſoever he is, and hath, to the good of others: *As every man hath received the gift, let him miniſter to others, as faithfull diſpencers of the manifold grace of God.* If you have received gifts, you have received them from God, you have received them for the good of others, you have received them as diſpenſers: let every man (ſaith the Apoſtle) diſpenſe the manifold grace of God: if the Apoſtle had ſaid, be diſpenſers of the grace of knowledge that you have, for the feeding of the ſoules of many: and not of your eſtates: or, relieve as many as you can with your eſtates, but take no care for their ſoules: but when hee ſaith, be diſpenſers of the manifold gifts of God, his meaning is, that whatſoever I have wherewith I am able to doe men good with, whether it be inward or outward gifts, the gifts of the mind, or of the outward man, any thing whereby I can bee advantageous to others; I muſt ſerve God and men in improving of that. He that will not live to himſelfe, is bound to ſerve every man with every gift he hath.

If God have furniſhed a man with inward gifts, the graces of his Spirit. If a man have knowledge, and faith, or experience, or comfort, whatſoever graces of the Spirit hee hath, there are duties appointed, and a Communion of Saints expreſt, that men may be ſtirred up to exerciſe thoſe graces in that communion for the good of all the Saints. Therefore wee are ſaid *to have knowledge to profit with. And gifts to edifie with.* All that a man hath, God hath given him for this end, that God may be glorified by it: *Herein is my Father glorified, that you bring forth much fruit. Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heaven.* Men have much benefit by the graces of the Spirit in others, when they are improved as they ought, they are as lights amongſt men in the world. Grace when it is opened (like the Box of oyntment) raiſeth a deſire in others after it. Grace exerciſed and communicated to others, it ſheweth the amiableneſſe of it. Chriſtians ſhould therefore doe it, that they may make Chriſtianity lovely: that they may make the profeſſion of Religion amiable to the world, that is by communicating the graces of God to others. This every man ſhould doe, in his place, in his perſon, take all advantages this way.

1 Cor. 14. Eph. 4. 9.

And as it is good for others, ſo it is good for a mans ſelfe to doe thus, a man increaſeth his owne ſtore. *Liberalitie* (we ſay) *is the beſt husbandrie.* There is no promiſe in the Scripture for hoarding

up, there are many to distribute. I say it is the best husbandrie in the world, especially in spirituall things: it is as the oyle, increased in the pouring out: like the loaves, the more they were broken, the more they multiplied still. We see the hand nourisheth it selfe by administring food to the mouth: so a Christian, not onely exerciseth, but increaseth grace in himselfe by communicating grace to others.

And what I say for spirituall, I say for outward things. If a man have wealth, or honour, or any of these outward things, and an opportunitie, he should imploy them for others, that it may appeare that hee doth not live to himselfe. Hee that layeth up riches only for himselfe, and his family, liveth to himselfe. Hee that followeth his calling only for himselfe, and his family, liveth to himselfe. Hee doth that which a man out of Christ would doe: but a man that would live unto God, hee must glorifie God with his estate. *To doe good, and to distribute, forget not, for with such sacrifices God is pleased,* Heb. 13. *Charge them that are rich in the world, that they bee not high-minded, but ready to distribute to the necessities of the Saints.* 1 *Tim.* 3. It is a charge laid upon all, to glorifie God with their estates: with their Authoritie as they are Magistrates: as *Job* saith, *I was a foot to the lame, an eye to the blind, a father to the fatherlesse, a husband to the widow:* Hee did all things for the good of others. All men are ambassadours sent from God, for the good of the bodies, and soules of others. Am I a neighbour, it is for the good of the body and soule of every one that converseth with me, according to the manifold gifts bestowed upon me: and I live no further to God, then I doe extend, and communicate all my particular gifts to the good of others, both for soule and body.

Thus you have the point opened, and pressed, concerning living to our selves, as a marke of those that are Christs, that they doe not live to themselves. I beseech you (brethren,) let this be the advantage of *Funerall Sermons*, that are preached upon the occasion of the death of our deceased brethren, to teach us how to live. Let every man hereafter resolue to lead a profitable and fruitfull life: to doe all the good he can while he liveth, that *for much good done to many, thankes may bee given by many on his behalfe.*

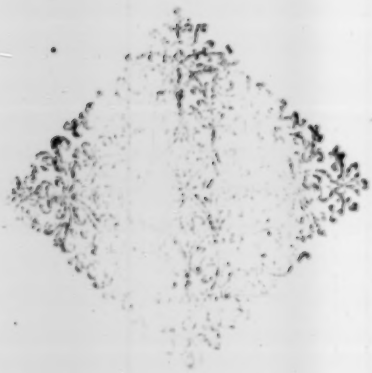
FINIS.

THE IMPROVEMENT OF TIME; OR, THE RIGHT VSE OF TIMES SHORTNESSE.

Job 7.1.
Is there not an appointed Time to man upon Earth?

Ephes. 5.16.
Redeeme the time, because the daies are evill.

LONDON,
Printed by *John Dawson*, for *Ralph Mabbe*. 1639.



THE IMPROVEMENT OF TIME;

OR,

THE RIGHT VSE OF TIMES SHORTNESSE.

SERMON XI.

1 COR. 7.29.30.

But this I ſay, brethren, the time is ſhort; It remaineth, that both they that have wives, be as though they had none: and they that weepe, as though they wept not: and they that rejoyce, as if they rejoyced not: and they that buy, as though they poſſeſſed not: and they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.

THAT I may briefly come to open to you the ſumme of that that I have to deliver out of this Scripture: I deſire you (beloved in the Lord) in few words, to take notice of the drift and ſcope of the holy Apoſtle in this place: and that is this. *The Coherence.*

The Corinths (as it ſeemeth in the beginning of this chapter) had written a Letter to Saint *Paul*, wherein they did propound to him divers Caſes of conſcience: and did intreate him, that he would ſend his judgement, concerning thoſe points. Some five or ſix we may gather they did write to him about.

One was this; whether he thought it either a lawfull, or a fitting thing for a man to marrie.

The ſecond was; Whether if a man were married, his wife and he might not ſeparate themſelves one from another.

The

The third was; If they did live together, whether it were lawfull, for the one to denie to the other matrimonall benevolence.

The fourth; Whether if one of them being a beleever, and the other an Infidell, it were lawfull, or convenient for the beleever to remaine a yoke-fellow to the Infidell. Theſe and divers other caſes of conſcience, they intreated Saint *Paul* to reſolve them in.

Now the Apoſtle in the beginning of this Chapter writeth an Anſwer to every one of theſe Queſtions they propounded. To ſome of them he anſwered thus; *Indeed I cannot give an abſolute determination what is to be done, but I ſuppoſe, this and this is beſt.* And to another, *I adviſe ſuch a thing: I cannot directly determine the will of God, but I have received mercie of God to bee accounted faithfull, and if you would know my opinion it is this.* And ſo he hee giveth divers doubtfull anſwers to their Queſtions: only he telleth them, this is fitteſt for the oportunitie.

When he hath done all, he commeth to this I have read. *But this I ſay brethren,* &c. As if he ſhould ſay; The Queſtions I have given you an Anſwer to, I thinke you know not what to reſolve upon, becauſe I ſay only this is my counſell, or this is my opinion. But this I am peremptory in, that is, *That they that have wives bee as if they had none: they that weepe, as if they wept not: and they that rejoyce, as if they rejoyced not,* This, I doe not come to ſay *I ſuppoſe: and I thinke it fit, or I give my adviſe, or for the preſent occaſion it is fit to bee thus. But brethren,* herein I am confident, and reſolute. that *you ſhould bee as if not* in all things: in this I am bold. This is the drift of the Apoſtle, that hee would bring in one thing wherein he is confident, after the reſolution of of divers Queſtions, wherein he could not be ſo confident.

Diviſion of the Text.
1. Preface.
2. Exhortation.

So then, the words I have read, containe two generall things.

Firſt, the Apoſtles Preface to his Exhortation.

Secondly, the Exhortation it ſelfe.

The Preface in theſe words, *But this I ſay brethren.*

The Exhortation in the reſt of the words, *The time is ſhort,* &c.

In the Exhortation.
1. The ground of it.

In the Exhortation there are likewiſe three things that I would note unto you.

Firſt, the ground of the Exhortation in theſe words; *The time is ſhort.*

2. The Exhortation it ſelfe.

Secondly the Exhortation it ſelfe, in theſe words: *It remaineth that they that have wives, bee as though they had none: and they that weepe, as if they wept not: and they that rejoyce, as if they rejoyced not: and they that buy, as if they poſſeſſed not: and they that uſe the world as not abuſing it.* Here is the Exhortation.

3. The motive.

Then the third thing, is a ſpurre the Apoſtle addeth to quic-

ken

ken them up, to practiſe all theſe things, in theſe words, *For the faſhion of this world paſſeth away.*

The firſt generall thing in the words, is the Apoſtles Preface, *But this I ſay brethren.* And in this I would note but two things: I will but name them (becauſe I would not be ſtraitned in two principall points that I would gladly open.) In the Preface.

Firſt here I would note: *How confident, and earneſt and reſolute a faithfull miniſter will be, when hee commeth to a point that mainly concernes his people.* In all other things the Apoſtle giveth them his Anſwer, ſo as it might ſeeme, hee had not fully reſolved them. *I give my adviſe* (ſaith hee) and againe, *I ſuppoſe this.* But now when he commeth unto the right uſe of the world, that it bee not abuſed: and the thought of heaven, that they might ſet themſelves about it. Here he commeth without *ifs and ands*, he ſetteth it downe reſolutely and poſitively. *Brethren, this I ſay, or this you muſt doe.* This is one thing that I might note. Obſervation 1.

Secondly I might note; *The compellation, or terme that hee giveth them: Brethren.* In which, note who they are, to whom Saint *Paul* giveth the Exhortation. And it ſeemeth to mee, as if the Apoſtle ſhould ſay; I am putting you now upon a duty, that if I could not give you the terme, *brethren*, I ſhould hope to prevaile little with you. To come and tell a young gallant that is in the middeſt of his ruffe, and his jollitie, and all pleaſures: *the faſhion of this world paſſeth away*, and I would have you *uſe theſe things, as if you uſed them not*: I know he would not receive it. Or to come to an old ſoaked worldling, whoſe *Mammon* and pennie is his god, whoſe thoughts runne altogether upon his wealth: and to tell him, that *hee ſhould uſe the world, as if hee uſed it not.* Or to come to another that is newly married, and it may be hath made a Goddeſſe of his yoake-fellow for a while, and tell him *that he muſt bee as if he were not married*: I ſhould have little hope to prevaile with theſe. But you are *brethren*: and becauſe *brethren* you know the good things of God, you are acquainted with things concerning eternall happineſſe: therefore as long as I can call you *brethren*, I am bold to put you upon the dutie. Obſervat. 2

So (brethren) this is my Preface to you. I ſhall anon ſpeake to a point that I ſhall have little hope to prevaile with many in the Congregation: when I come to ſpeake of the immoderate uſe of the world, and all the bleſſings in it, it may bee both your eares will be ſo ſtopped againſt it. But as many of you as are *brethren*, that have given up your ſelves to God, and have taken him for your portion, and his Word for your guide in all things: I hope you will bring willing and yeelding hearts, to reſolve that what is delivered out of the word of God, to embrace it, and to endeavour it, concerning the courſe of your lives. And ſo, this ſhall ſuffice

ſuffice for the Preface, becauſe (as I ſaid) I would not bee ſtraitned.

In the Exhortation,

Now I come to the Exhortation. *It remaineth that they that have wives, be as if they had none,* &c. Firſt I will in briefe open the words, and then come to ſome matter of inſtruction.

2. The ground of it.

I begin firſt with the ground of the Exhortation. *The time is ſhort.* The word tranſlated *ſhort*, ſignifieth in the originall, Time cut off. And ſo the Apoſtle aludeth (as the beſt Expoſitors agree) to Seafayring-men: that have almoſt done their voyage, and begin to ſtrike ſayle, and to fold them up together, and are even putting into the Harbour, and are going to unlade their goods. So ſaith the Apoſtle, *the time is ſhort*: as if he ſhould ſay: if a company, that are going out a long voyage, ſhould ſtrive who ſhould be Maſter, & who be maſters-Mate, and who ſhould have this or that office in the Ship, I could not greatly blame them. But when they are almoſt at home, when they are within a flight-ſhot of the ſhoare, when they begin to ſtrike ſayle, to take in all, and to goe themſelves out of the ſhip: then if they ſhould fall a quarrelling for places, and contend, and uſe all the friends and meanes they could make, it were a ridiculous thing, and folly. So it is with us. Time was when the world was in beginning, and then when a man came into the world, hee might ſay, by the courſe of nature, I have a matter of ſix, or ſeven, or eight, or nine hundred yeares, to goe on in my pilgrimage, before I ſhall end my voyage: and then if a man ſhould beſtow a little time to thinke with himſelfe; Well, if I can live but to ſee my ſelfe the father of a thouſand children, and might come to people almoſt a whole Countrey, &c. then I ſay, if a man ſhould greet the world, he might bee excuſed. But brethren, God hath caſt out the time of our age ſo, that aſſoone as wee begin our voyage, wee are ready to ſtrike ſayle preſently. Wee have but a little time to continue, and much worke to bee done for another life: therefore for us to ſtand ſtriving about wives and children, and courteſies: to cry out of afflictions, when we are ready to ſtrike ſayle, and even to goe out of the ſhip into the harbour, it is a meere folly. Theſe things are not worth the while, heaven is the thing we ſhould looke after, therefore let us be moderate in all theſe things. This is the meaning.

The meaning of the words.

So that the ground of the Exhortation, affordeth two things. The one I will but name; The other I will ſtand upon.

Obſer. 1. Firſt; *The time of our life in this world is very ſhort.* Wee have a very little time to continue in this world. This is a very fruitfull and profitable point, but becauſe I would not bee ſtraitned, and becauſe the Apoſtle intends it not as the maine thing, I doe but only name it.

Obſer. 2. The ſecond thing (and that which Saint *Paul* mainly intends) is

is that because wee have but a little time, wee are even ready to strike sayle, and to goe to the Harbour presently, therefore *hee that had a wife should bee as if hee had none, and hee that used the world, as if hee used it not*, &c. And there the Lesson that I note is this;

That the serious meditation of the little and short time that we have to remaine in here below, should bee a great meanes, to cut us off from the world, and to put us upon thoughts and actions concerning heaven.

The meditation of the shortnesse of our lives, a special means to take us off of the world.

I shall not need to give you a better ground of the point then is in the Text. *The time is short* (saith he) the time is contracted, you are ready to strike sayle: therefore doe this.

I might give you a world of Scripture to prove this. But I will satisfie my selfe in laying you downe two or three grounds of it.

First, wee know, that all things that ever a man can enjoy in this world, they all die, assoone as ever his time is gone. Marke it: All things here below, let a man dote never so much upon them: let him have wife, and children, and beauty, and credit, and pleasures, and learning, or whatsoever it is, if his glasse be out, if his time be gone, there is an end of all these to him. Now, the soule of man careth not for that happinesse, that hath no continuance at all in it; Yea, the rarest thing that mortall men seeke after, if they should know before hand that they should enjoy them but a little time, the soule careth not for pitching upon it. If a man were offered the goodliest woman for his wife, that ever lived in this world: if God should send him this message, there take her, I bestow her freely upon thee, but to morrow thou shalt die: who would care for marrying? To bee a King, we know, is simply the greatest thing that men seeke after in this world: yet among the Grecian Cities (as that of *Sparta*) because one was but to have the kingdome but for a yeare, and then to lay downe his Crowne, and become a private man: all the wisest men of the Citie, strove as much not to be King, as we to get great places. Why? because they knew that that honour was but for a yeare, and that would be gone presently, therefore they cared not for it. So the Apostle teacheth in this place. Though thou shouldest have a wife that thou shouldest love mightily: though thou shouldest have pleasures, that thou takest full content in: Why doest thou so? Wee are ready to strike sayle, wee have but a little time to continue. So that because all the blessings of this life, let them be never so many, never so great, yet they all die with us, when our time is ended: hee that could but seriously thinke, that hee hath

Reas. 1.

but a little time to continue below, hee will never let his heart be set violently upon them: that is the first Argument.

Reas. 2. The second, and principall Reason, why the meditation of the shortnesse of our time should bee such a marvellous meanes to take us off, from all the things of the world is this. Because wee shall find worke enough in this short time, for things that more concerne us. Now the very nature of our soule that God hath put into us, is this, that a man cannot intend earnestly and violently, two things at the same time. Let a man for a certaine houre wholly bee tooke up with some businesse, though there were a great many other things, that he could find in his heart to thinke upon: yet the soule intends that one mainly, and can find no time for the other. Thus is our case. Wee have but a little time: but in that little time, admirable is the worke wee have to doe, before this time be spent, if wee would give a comfortable account.

What is the principall thing we have to doe in the world.

What have we to doe?

I tell you in a word. The maine and needfull thing of all that wee have to doe in this little time here allotted us is; How to shoote the gulph of hell: how to make our peace with God: how to get his favour in Christ; how to have the corruptions of our soule cured and healed; how to grow up in grace, and to get sure evidence against that day, when all shall stand naked before him, that then we may be found in Christ. Have I ever heard that I have a great worke to doe, and that I have but a little time to doe it in? Surely then if I seriously thinke of it, I cannot find in my heart, to let my soule pitch earnestly upon the things below. Beloved, our time here, is the only time we have to make heaven sure. It is the most precious thing that ever we have in the world. Now if a man have such a precious thing, and but a little of it, will hee goe and spend it for toyes and baubles.

It is a thing that the Emperour *Caligula* is laughed at for, in all Stories. There was a mighty Navie provided, admirable and strange, and all trimmed: and every one expected, that with it, the whole countrey of Greece should be conquered: and so it might have beene. But hee imploped his souldiers to gather a company of Cockleshells, and pibles, and so sayled home. Had not every one cause to laugh at the folly of this Emperour? Verely, such a foole is every man, and so wee would acknowledge, if wee would but weigh this: God hath given thee but thus much time, it may be twenty yeares, it may be but a day or two more: in this time he hath furnished thee with that, which may bee a meanes to conquer heaven it selfe: now if thou lay out this little, about wife, or children, or to purchase a little wealth, or these things here below: is it not the greatest folly that may bee?

Suppoſe that a ſervant hath a great deale of worke to doe, and knowes that he muſt give an account to his Maſter thereof, and that if all be not done, that ſhould bee done, he can never appeare with comfort before his Maſter; and hee ſees alſo that the Sunne drawes low, and the day haſtneth to an end, doe you thinke that this ſervant can find time to play? If a man have much to write, and but a little paper to write in, he muſt write ſmall and thicke, and cloſe as ever hee can. So it is with every one of us: I warrant you there is not any ſoule of us, but wee ſhall find ſo many thouſand things to repent of, ſo many graces to obtaine, that wee ſtand in need of: ſo many evidences for heaven to get, that yet we have not got ſealed, ſo many particulars concerning a better life, that a man may wonder that ever any one ſhould find one halfe day to intend any thing elſe.

Thus you ſee the reaſons, why the ſerious meditation of the little time we have to continue below, ſhould bee a marvellous meanes to take us off from the world, and to put us upon the ſtudie, and thought of better things.

Well now, let me briefly apply this unto you; that ſo I may come to that I principally intend.

Vſe. Oh that we had learned this excellent leſſon, that the Apoſtle teacheth the Corinths here, what wondrous happy people ſhould wee be?

The ground of all our neglect of heaven, is the want of the conſideration of the ſhortneſſe of this life.

You ſhall find ever-more in the Scripture, the Spirit of God putting the neglect that is amongſt men, and careleſneſſe of heaven, and all the wickedneſſe of their lives upon this, the not ſerious meditation of that ſmall time they have to continue below.

If a man come to thoſe that are not brethren, as Saint *Paul* beſpeakes the Corinths in the Text: they will ſay; It is true, it is a good point to be preſt upon a man that is in a conſumption, on one whom the Doctours have given over: to tell him that hee cannot continue a weeke, that his time is ſhort, But for our parts wee are but in the beginning of our voyage: it may be, wee are but twenty yeares old: we began but the other day to be furniſhed with a ſtocke: wee we are but newly entred: and doe you thinke that we are ſtriking ſayle? Or another that hath lived fortie or fiftie yeares, in the middeſt of a full trade, that beginneth to get ſomething in the world: doe you thinke that he is ſtriking ſayle? Thus people put it off. Alas! what is thy time? What is all thy life? Let God decide it: doth not he ſay, *it is a vapour, a dreame, a tale that is told, like a Ship that ſayleth by, and is gone*, and that in the turning of a hand almoſt? If thou have no more time of life here, but only while a little ſand is running out of a glaſſe, while a Ship is ſayling out of ſight, while a ſhort tale is told (God ſaith it is

no more) wilt thou account that thy voyage is yet ſcarſly begun?

I beſeech you (beloved) all goe home, and often thinke of this point. Say within your ſelves: How long Lord, am I like to continue below? and what is there for me to doe before I goe out of this world?

Sathan labours above all things, to make men put off the conſideration of the brevity of their lives.

But the truth is, men dare not thinke of this: and the divell laboureth for nothing more in the world then this, to make men put off the ſerious conſideration of the brevitie of their lives, and that they have longer time to continue here, then they have: becauſe hee knowes the truth of this, that I have ſpoken, that the meditation thereof will ſtirre them up, to make cleare all reckonings with God, before they goe hence, and bee ſeene no more. You may find this to be true in your owne experience, how loath men are to entertaine thoughts of their latter end: Goe to one that lies ſicke of a Conſumption, and hee will tell you: the Doctors ſay, that I may live, and I doubt not but I ſhall get up againe: ſuch a one hath beene brought as low as I, and hee is recovered, and why may not I. I once knew one that when the Phiſitians came and told him, that hee muſt die: Good Lord (ſaid hee) what a deale of worke have I to doe: I have all my ſeed to ſow: all my evidences to ſeale that my ſoule ſhould bee ſaved, *&c.* Such thoughts ſhould enter into us now: pitch on them ſeriouſly: buckle to them ſoundly.

Wee may learne this point of wiſedome of the divell himſelfe; Hee, becauſe hee knoweth his time is ſhort, hee is ſo much the fuller of rage and malice; and plies his worke with ſo much the more eagerneſſe. *Woe bee to the Inhabitants of the earth, and the Sea* (Revelat. 12. 12.) *for the divell is gone out amongſt men, having great wrath, becauſe hee knoweth that hee hath but a ſhort time.* So ſhould wee doe. Thinke with thy ſelfe: the *ſeventh Angel* will come ere long, *and ſweare by him that liveth for ever and ever, that there ſhall bee no more time:* but GOD will have an account for the time paſt. What if the *Angel* ſhould come now and ſweare (as tenne to one but there is ſome man or woman in this Congregation, concerning whom GOD hath determined, that they ſhall have no more time before a weeke bee at an end) Put the caſe it ſhould bee any ones caſe, thine or mine, that God ſhould ſay, Goe fetch ſuch a man, I will give him no more time; It is true, I gave him ſome, but now his voyage is at an end, his ſayle is ſtrucke: and then we ſhouldhave all to ſeeke, no Chriſt, no true faith, no evidence for Heaven; when wee muſt come and give an account to God. What have you done with all your time? will God ſay? I muſt have a reckoning of it.

And

And then commeth in, *Imprimis*, ſo much time in drinking, ſo much in revelling, ſo much in dreſſing my ſelfe every day. And then God ſhall ſay; Were theſe the things I gave you time for? Did I beſtow time on you, for to bee ſpent about ſuch things as theſe? No, it was for Heaven. Beloved, how could we anſwer to theſe things?

It is good and profitable, ſeriouſly to conſider of this betimes: ſay to thy ſelfe, I have not long to live, after a while I muſt goe hence, and be no more: *I muſt give an account, and a reckoning unto God, of all that I have done, whether it bee good or evill.*

But this is not the principall point I have to ſpeake of, therefore I paſſe it briefly. I come to the Exhortation it ſelfe. *It remaineth that both they that have wives, bee as though they had none; and they that weepe, as if they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not; and they that uſe the world, as not abuſing it,* &c.

2. The Exhortation it ſelfe.

In a word: I take the ſumme of the Exhortation to be, as if the Apoſtle S. *Paul* had ſaid thus;

The meaning of the words.

> Brethren; you are ready to caſt anchor: trouble not your ſelves: bee ſtedfaſt; gird up the loynes of your mindes: let your care bee greateſt for heaven: as for theſe things that are here below, if you have wives, bee as if you had none; thinke, aſſoone as you are aſhoare, you ſhall have none: if you bee ſicke, or under any croſſe, or affliction, bee as though you wept not: ſuppoſe you bee as a fellow that is faine to plie the pumpe all the day, aſſoone as hee is aſhoare, hee is free: if you rejoyce, if you be in proſperity, if you be as the Maſter of the Ship that hath great preferment, bee as if you rejoyced not: Why? you are almoſt come aſhoare; therefore bee, as if not, in all theſe.

I will briefly open the meaning of all theſe particulars, and then put all into one point of inſtruction, and ſo come further to applie it unto you, as God ſhall enable me.

What therefore is the meaning? firſt, *Let them that have wives, bee as though they had none.*

To that I anſwer; A man that hath a Wife, hath two things that another hath not, that hath no wife.

What is meant by having wives, and yet to be as having none.

The firſt is, He hath a great deale of joy and comfort: he hath a ſecond ſelfe, a loving yoak-fellow; one in whoſe Boſome hee can poure his heart at any time: one that he can make partaker of

all his contentments: one that is willing to helpe him to carry all his croſſes: ſo in a Wife (ſuppoſing her to be a good Wife) hee hath that comfort that another knowes not of.

Secondly, he that hath a Wife, hath a great many cares that another hath not: hee hath a great deale of feare leſt hee ſhould leave her in diſtreſſe: a great deale of care how ſhee, and the children that are begotten by him of her, ſhould be provided for, when he is gone: ſo that as Saint *Paul* ſaith, hee cannot but care for the things of the world, how he may give content to his wife. Theſe two things a man hath, that hath a Wife.

Now, *What is it to bee in this, as if hee had no wife?*

That is this; In all contentments that come by a wife to uſe them as if hee had none at all: that is, to be moderate, not to glut himſelfe, and to thinke, now I am a happy man, I need no more, God hath given me ſuch a yoake-fellow, and I have abundant joy in it. But to moderate his heart in this.

And for the other thing, for care, and thought how to provide for her and her children: to goe on, as if he had no wife and children to provide for: to leave all to God: to goe on in his calling in obedience to God, and let God doe what hee will. And for matter of providing food and rayment, when hee is gone, let him even carry himſelfe, as if all the world were gone, when hee is gone. *This is to have a wife, as if hee had none:* to be as moderate in the enjoying of the contentments that come by his wife: to be as moderate in cares required for a Wife, ſo moderate in them, as if he had no wife at all to joy in, or to take care for.

2. By weeping as if they wept not.

For the ſecond; *They that weepe, as if they wept not.* That is, for matter of Affliction. One man commeth out, and he exceedingly glorieth in his happineſſe that he hath a wife. Another complainet: no man is ſo full of croſſes as I: every day one croſſe after another: no man hath ſuch children: ſuch a husband: ſuch an eſtate, ſo poore, ſo afflicted, ſo weake: ever groaning and complaining, Now, ſaith Saint *Paul: bee as if not, in weeping.* That is, let the thoughts of the neereneſſe of the ſhoare make you ſo contented, as if there were no croſſe at all lying upon you. For (I ſtill follow the Metaphor the Spirit of God uſeth) hee that is the pooreſt man in the Ship, hee that doth nothing but dreſſe the ſayles, and (as I ſaid before) plie the pumpe, and it may be is beaten withall: yet in the middeſt of all theſe, he thinketh, I ſhall by and by caſt Anchor, and though I worke hard, yet one houre more will make me free. So it ſhould be with us, in all afflictions, *as if not:* that is, Thinke, Death will come and end all, I am ſicke in body, I am croſt in my good name, in my yoake-fellow: Well, Death will end all theſe, I have but a little while to tarry in this world, and ſhort things muſt not be tedious.

On

On the other ſide; *Hee that rejoyceth, as though hee rejoyced not.* That is, in all the contentments of the world: in all the joy a man hath in the things below: as ſuppoſe a man have an eſtate here, and credit given him, or any thing that makes the world account a man happy, Remember, all theſe things will be gone aſſoone as I die: as (ſtill to uſe the compariſon) let it bee the Maſter of the Ship, he may thinke with himſelfe: all theſe are under me, I can command them, and puniſh them if they diſobey: yet aſſoone as I am out of the Ship, they are as good as my ſelfe. I am now neere the ſhoare, and ſhall bee ſoone out of the place I am in, let me therefore moderate my ſelfe. So let us in all worldly contentments be ſo moderate, as if wee ſhould take our leaves of them, and they of us. 3. By rejoycing, as if rejoyced not.

And ſo for a man, *to bee as though hee poſſeſt not.* That is, for a man not to inlarge his heart, as the world is enlarged. But if I have now ſo many pounds, and therewith buy ſuch a purchaſe, and ſuch a purchaſe: let me live, and carry my ſelfe in my thoughts, as if I had nothing but food and rayment. 4. By buying, as if poſſeſſed not.

And then laſtly commeth in the maine of all the reſt: *They that uſe the world, as not abuſing it.* By *world* hee meanes, all the good things of the world, all that I named before, and all that you can elſe thinke of, Wife, and children, proſperity, and adverſity, every thing on the right hand, and on the left, all commeth within the compaſſe of the World: uſe all theſe things ſo. But eſpecially hee aymeth at worldly buſineſſes, the things wee are exerciſed about: doe them as not abuſing them, as not letting your hearts bee ſet too much upon them: but bee temperate and moderate in all, that we may ever be fit for that great ſervice that God hath to imploy us in. 5. By uſing the world, as not abuſing it.

Now, out of all theſe put together: the mayne Leſſon that I would ſpeake of, is this;

That the true ſervants of God, true beleevers: all the bleſſings and croſſes they meet with in this world, they muſt have them, as if they had them not. *Obſervat.*

This is the point I would open to you. That in wife, children, proſperity, croſſes, thinke what you can, a beleever muſt bee in them, *as if not*: as if hee were not in that condition.

To give you for the proofe of this any other Scripture then my Text, I ſuppoſe I need not: the Apoſtle Saint *Paul* (you ſee) layes it downe in ſo many words. Yet, for the better confirmation of the point, I will adde to that, two or three other plaine places. Only firſt, I would a little explaine to you, what it is for a man to uſe all theſe things, as if not.

And

Opened.

And I cannot for my life, better lay it open to you, then by ſuch a compariſon as this. Looke how worldly men uſe the things of heaven: ſo a heavenly man muſt uſe the things of the world.

A beleever is to be to the world, as a worldly man to the things of heaven.

To inſtance in a few duties that I will but name. Suppoſe it be the duty of prayer. Bring me out a true beleever, and a worldling, let them both be put upon this duty of prayer. The true beleever, his heart, before he goes to prayer, is ſo full of care, that hee may pray aright: ſo full of feare, leſt his heart ſhould not carry it ſelfe as it ſhould, when he is in the duty: his heart is ſo violently bent to it: it ſo ſtrugleth and ſtriveth, that hee may doe it, as may pleaſe God. When hee hath done, he hath much joy and comfort, if hee have carried it well: and much ſorrow and griefe, if hee have carried it ill. Thus a religious heart carrieth it ſelfe in this duty. Now a worldly man doth the duty too: but how? as if not: that is, hee hath none of this care before hee commeth to it: he hath none of this trouble when he is at it: he hath none of this perplexitie, when he hath done, if he have miſcarried in it. If hee be able to come off, it is well enough, though it be performed in never ſo ill a manner: Why? his mind is after other things, hee intends greater matters, as hee thinkes. The Miniſter hath taught him to pray, and he can ſay his prayers, and ſo hee doth the duty, but ſtill, as if not.

Or againe, ſuppoſe a man whoſe heart is ſet upon Mammon, put this man to recreation; hee may perhaps find time to play at Bowles, or Cards, or Tables with a friend: but how? hee cares not whether hee winnes or loſes: hee whiles away the time, but this is not the thing his heart is ſet upon, that giveth him contentment: but that which his mind is on, is his commodities, his trade, his merchandize, his buſineſſe in the world.

Iuſt thus (beloved) it muſt be with every true beleever in the uſing of all the things of this life, that is, without care, without feare, without perplexitie, without diſtraction, and if they come on, ſo: if they goe, ſo: he muſt be pleaſed if hee have them, and content if hee want them: and howſoever, his thoughts muſt bee carried higher and better. To thinke thus. I am the ſervant of God, I have a Calling here, I will follow it in obedience to God: I have a Wife, I will uſe her as a wife ſhould be uſed: I have children, I will have a care of their education. But I muſt not come to be diſtracted, about my calling, about my wife, and children, and ſervants, and good name, or any thing that is here below. I am here to day, it may pleaſe God, I may bee gone to morrow: my hearts deſire muſt be, to be content, with this that God is my all-ſufficient portion: if I bee in proſperity, to be, as if not: if in affliction, to carry my ſelfe ſo, that in the middeſt of ſorrow and trouble,

trouble, to bee as if God have freed me from all, remembring ſtill that my portion is in another life.

Thus you have ſeene both the leſſon ariſing from the Text, and what that is, that in it is required of every true beleever.

And this point I am now to prove, and ſtill I muſt uſe the compellation of the Apoſtle, *Brethren*, for as for others I have little hope of.

I will (as I promiſed) make it plaine out of the Scripture, *That a true beleever, that would have comfort of it, that hee is a true beleever, muſt be, as if not in all the things of this world.* There is one eminent place for this purpoſe, *viz.* 1 *John* 4.10. Saith the Apoſtle there, *Love not the world, nor the things of the world: if any man love the world, the love of the Father is not in him.* Hence I argue thus; Hee that muſt ſo uſe wife, children, credit, friends, good name, proſperitie, without loving of them, it is likely he uſeth them *as if not:* for love is the great wheele that ſetteth all the faculties aworke: Now the Spirit of God doth directly forbid all Chriſtians to love the world, or the things of the world (as they doe) the Scripture abſolutely injoyneth that we ſhould not love them, that is, that our hearts muſt not be fixed on them.

Proved by Scripture.

1 John 4.10.

Another place you have likewiſe in *Colloſſ.*3.1. *Set not your affections on things below.* Now (as I ſaid before) if any man doe any thing, that his affections are not upon, that he doth not love, and joy, and delight in, that hee doth not take care for, and the like, certainly that man *uſeth it as if not:* but ſo muſt every true beleever, uſe the things of the world ſo, as that he muſt not ſet his affections upon them.

Col. 3.1.

Other Scriptures I might give you to make good, this point, but I am ſomewhat afraid to bee ſtraytned. Two or three arguments I will adde to make it plaine, *Why every true beleever muſt be, as if not, in all theſe things.*

By Reaſon.

1

The things of the world are emptie things to a beleever.

Firſt, becauſe all the things in this world (which are contained in the Text) they are all but emptie poore things to a beleever. To another man who makes them his God (in his conceit) they are full, but to a true beleever theſe things are well knowne to bee but emptie things. I need give you no better proofe to make this evident, then that which followeth in the Text: *For the faſhion of this world paſſeth away. The faſhion of the world,* What is that? That is, a thing that is a ſhew without a ſubſtance. Nay, the word ſignifieth, ſuch a faſhion, as is in a Comedie, or ſtage-play, where all things are but for a while to pleaſe the eye: A man it may bee acts the part of a King, that is no better then a begger or a varlet: ſo all things in the world are no better then ſhadowes and empty, like a piece of a ſtage-play: and no marvell if beleevers that know this uſe them, as not.

Secondly,

Reaſ.2. The things of the world are none of a beleevers.

Secondly, another argument why Beleevers muſt in all theſe things uſe them as if not, is, becauſe they are none of a beleevers, and being none of his, it is a meere folly for him, to ſet his heart upon them. How are they none of his, you will ſay? Firſt, for the truth of it, theſe things below, they belong to the men of this life: but the treaſure and eſtate of a Beleever is laid up in another life; hee is but as a ſtranger and pilgrim here below, and therefore they are none of his. And then likewiſe they are none of his, becauſe he hath reſigned them all up to God, in the day when he made the bargaine for Chriſt. For when we come to be Chriſts, wee muſt ſell all to buy that Pearle, and in ſelling all, wee ſell not only our corruptions and luſts, but wives and children, and pleaſures, and credit, and all: wee have them not now to have and to hold, to doe what wee will with them: but now that wee have Chriſt, wee returne all to him, and have them as Coppy-hold, to bee tenants at will to that great Land-lord: wee have only a little time in them. And if it be ſo, that every beleever hath no more to doe in this world but thus: that he is meerely at the pleaſure of God, and can properly call nothing his owne, but God and Chriſt, then certainly, hee muſt uſe all theſe things as if not. Conceive it thus. A Traveller, goeth a long journey, hee commeth at night to his Inne, when hee is there, hee is wondrous glad, of his table, of his bed, of his fire, of his meat and drinke, and every thing, and hee is wondrous welcome: but hee doth not ſo delight in them, as the hoſt of the houſe, who is living there, and is right owner, and hath the whole eſtate: No, hee only reſteth there for a night after his weary journey, but on the morrow, God be with you, then hee is gone. So, a worldly man, he may ſay here is my eſtate, here is my ſtocke, all that I have is layed up here. But a Beleever ſaith, I am now in my journey, I am here, no other, then a pilgrim, my home is in Heaven, and while I am paſſing through this pilgrimage; If I have a piece of meat in my hunger, and a cup of drinke in my thirſt, and clothes in my nakednesſe, there is all that I care for.

Note.

Simile.

Reaſ.3. The things of the world hinder a beleever in the ſervice of God.

Thirdly, the laſt and the maine Argument to proue that every true beleever *muſt bee, as if not*, in all the things of this world is, becauſe if he be any otherwiſe in them, hee will be ſo intangled, that hee ſhall not be fit for the ſervice of God. And this third Argument will be of the greateſt force to a true beleever. For the other two, you will ſay, if they be none of mine, why doe I meddle with them? and if they be empty, why likewiſe doe I meddle with them? But now thirdly, if I meddle with them, they will make me directly that I ſhall not bee a Chriſtian, they will hinder me from the ſervice of my God; this will make a beleever of all things, to looke about him. The Apoſtle ſaith directly,

directly, *that none that warreth intangleth himſelfe*: that is thus: Suppoſe a man have received preſſe-money to goe a ſouldier, will he be ſo madde as to lay out his money upon a Farme in the Countrey, when upon the command of his Captaine, upon paine of death, he muſt follow preſently. Beloved, he that intangleth himſelfe with the things of the world, and of the fleſh, if his wife, his pleaſures, his credit, or any thing have taken up his heart: or if ſorrowes and afflictions drinke up his ſpirits, and eate up his very ſoule; when God calls this man now to come to prayer, to come to the Church, to heare his Word, to fight againſt his luſts, or to doe any duty, alas! his head, his heart, and all, are eaten up, with his Farme, with his oxen, with his wife, with his croſſes and afflictions: ſo that he is altogether unfit for any ſervice that God hath called him to. Therefore (ſaith Saint *John*) he that intangleth himſelfe with theſe things below, hee cannot poſſibly have the love of the Father dwelling in him. *Simile.*

This ſhall ſuffice for the clearing of the point, I have ſpent the more time in it, becauſe I would faine lay as good a foundation as I might, that the Application may take the deeper impreſſion in your hearts.

Wee that live in the Countrey, when we come up by occaſion into the Citie, and here ſee all men ſo full of trouble, every man ſo toyled in his worke, ſo full of buſineſſe, and ſo little time taken for any thing elſe, me thinkes that ſuch a point as this to *Brethren*, to beleevers ſhould be of ſpeciall uſe. Now (beloved) this is the ſumme of that I have to ſay; *Bee in all theſe things, as if not.* *Vſe.*

Shall wee all reſolve, as obedient children to carry this point home, and examine in deed, and in truth, whether wee be in theſe things, as if not. But alas what ſhall I ſay? I remember a ſtory of one *Thomas Lennot*, a learned Engliſh man, who reading once in the fifth, ſixth, and ſeventh Chapters of S. *Mathews* Goſpel, how our Saviour Chriſt ſaith; *You have heard how it hath beene ſaid of old, you muſt doe thus and thus, but I ſay unto you, you muſt love your enemies, pray for them that curſe you, doe good to them that hate you, and perſecute you*; and ſo hee goeth on in injoyning ſuch ſtrange duties to fleſh and bloud. Hee breakes out; *Oh Jeſus, either this is not thy Goſpel, or wee are not Chriſtians.* Truly (beloved) I would to God a Miniſter might not have juſt cauſe to ſay ſo in this point, that when hee commeth, and reades this of the Apoſtle; *It remaines (brethren) that hee that hath a wife, bee as if hee had none; hee that uſeth the world, as not abuſing it: and hee that buyeth, as if hee poſſeſſed not*, &c. And muſt it be thus, if wee meane to be Chriſtians? I would to God (I ſay) a man might not breake out, and ſay; *Oh Paul, either thou art not the writer of this, or wee are no Chriſtians.* Reprehenſion.

Wee talke and profeſſe it in words, that we purpoſe to doe it: but

but if wee come to the deed, and the truth, it is cleane contrary, wee are not at all moderate in the uſe of theſe things. In matters of Heaven, and in things that concerne our everlaſting welfare, where God would have *us take the kingdome of heaven with violence*: Where wee ſhould cry out as the *Horſe-leach his daughter*; *Give, give, and never ſay it is enough*: Wee are even like children that goe to ſchoole, that care not how little they have for their money. In hearing, if the Sermon bee but halfe an houre, wee thinke it enough: and in prayer, and in conference, a little will ſerve the turne. Like the Jeſuit, that when he thought he had a revelation, he cryed out, *Satis Domine, Enough Lord*; I have revelation enough: So wee, in matters of religion, *Enough Lord*. But turne us to wives, to children, to clothes, to honours, to preferments, to riches, to eaſe, to pleaſures, and the like; there wee are as the barren wombe, that never ſaith it is enough. Brethren, is it not thus?

Particular inſtances.

But me thinkes I ſhould bring you ſome particular inſtances to convince you that it is thus: and I would to the Lord I could throughly convince you of it, that thus it is with you. But to inſtance a little. Suppoſe now, a man comes and meets with a Citizen in his buſineſſe, and ſay to him; How have you ſpent this day? Truly (he will ſay) I am ſo full of buſineſſe, that I have not time ſo much as to eat my meat. But I hope, you have bee ne at prayer in your family, have you not? Alas (will hee ſay) I cannot get ſo much as a quarter of an houres time. Doe you call this as if not, brethren? Come to another, that hath a wife: all his care is for her: oh my wife and children, if I ſhould die, and leave them poore, what ſhould I doe? when I ſleepe, I dreame of them; when I awake in the morning, my thoughts are of them. Is this to be as if you had no wife and children? Another, hee is ever a complaining and mourning, oh, I have ſuch croſſes, I am ſo full of afflictions; I have loſt ſuch, and ſuch friends; and ſuch, and ſuch an eſtate: and though I goe to Church and heare, ſuch and ſuch comfortable doctrines, one after another, and all telling me, of the all-ſufficiency of God, of the comforts and joyes of the Spirit, of the good things that are layed up in Heaven: yet like *Rachel, they will never bee comforted for their brother, for their ſiſter, for their children*, &c. What ſhall we ſay to theſe things? Doe you thinke the Lord ſpeakes not as he meaneth? or that the Apoſtle, when he ſaith here abſolutely and determinatly, that thus and thus you muſt doe if you be Chriſtians, if you be *brethren*? Shall wee doe the contrary to all this, and yet thinke that all will bee well?

I know you may put it off (many of you) and alledge many things: wee have callings, and wee muſt follow our Callings: if God

God brings me in imployment, blame me not if I follow it: And I know not how to live, if I doe not doe thus and thus.

But be not deceived, God is not mocked. In a word therefore, to put you on the tryall. If thou findeſt in the middeſt of thy trading, and merchandizing, or whatſoever calling thou art of, thy heart daily gathering towards heaven: that thou canſt ſay, bleſſed be God for this, and other commodities, but Chriſt is my darling: this is good. And then, in theſe things, if thou haſt a care to uſe them aright, as well as to get them, and to thanke God for them, and that thy project is, how thou ſhalt doe good with that thou haſt, that thou art alwayes ſaying with thy ſelfe, Lord how ſhall I doe good with ſo much as I have got by ſuch a bargaine. God forbid I ſhould ſay againſt thee, though thou bee full of buſineſſe from morning to evening. But alas, there are many good people and godly, that give hope that they ſerve God, yet if they goe home and examine themſelves throughly, their owne conſciences will tell them, that in the things of this world, they are not, as if not, but rather, that they have beene over-carefull, and too full of diſtractions in buſineſſes.

How to know whether we uſe the things of the world, as if wee uſed them not.

And ſo for matter of joy: if a man have a little pleaſure, or preferment given him; his heart is ſo up, that hee knowes not where he is, hee is ſo tranſported, that he hath cleane forgot himſelfe. This cannot ſtand, this is not to be, as if not: and therefore I beſeech you in the feare of God thinke of it.

Now if a man would know, how hee ſhould come to have his heart in a good temper, to bee in theſe things, as if not. In one word, let me tell you that rule of Saint *Paul*. In all things bee filled with the Spirit, and then thou wilt not take thought much for other things: if once you let your ſoules bee filled with the things of a better life: then wife, and children, and wealth, and pleaſures, or any thing elſe, will not draw away your heart.

How a man may come to uſe things, as if he uſed them not.

Get a good hand-faſt of Jeſus Chriſt: worke out your ſalvation, that you may know that you are beleevers upon good grounds, and that you have the graces of the Spirit of God in you, in deed, and in truth, that you are new creatures.

And then often thinke of the rare things that are provided for you in another life. What; to have God to bee your Father, and Angels your keepers, to be children, to bee the companions of Angels. Weigh theſe things daily, and then you will be, as if not, in all theſe outward and worldly things. And untill thou doſt this: and thinkeſt withall of that I have formerly ſaid, that thou art ready to ſtrike ſayle, I will never beleeve that thou wilt bee as if not. This is the ſecond thing.

A word or two of the Third, and ſo I have done. And that is the *Spurre* that the Apoſtle Saint *Paul* uſeth. And it is neceſſary

hee ſhould uſe ſuch a ſpurre, for it is a very hard leſſon.

If you would be, as if you were not, conſider this; *The faſhion of the world paſſeth away.* That is, it ſignifieth (I touched it before) ſuch a faſhion as is on a ſtage: All theſe things below, they are but as the Acting of a Comedie, as a Scæne, it may bee it is done in halfe an houre, and though it make a fine ſhew, yet in truth there is no ſubſtance in it.

3. The Apoſtles Motive, or ſpurre.

There is one, *it is a faſhion:* beſides, *it paſſeth away.* So then in this ſpurre, there are two things. I will but name the heads.

Obſer. 1. The things of the world, but a ſhew without a ſubſtance.

Firſt, *That the things of this world* (all, that I named before) *are but a ſhew without a ſubſtance*; Even as a Scæne or Comedie, things that have a glorious glittering ſhew to the eye, but if you looke in deed and in truth upon them, there is no ſuch matter. That is one thing that I note, that our life is but as the acting of a part in a Comedie: and ſo by conſequence, in all theſe outward things, thy contentment in wife, or children, or credit, or pleaſures, thou doſt but act a glorious part, it may be thou haſt a goodly outſide, fine clothes, rich apparell, an outward repreſentation of comfort, but looke thorow them, and there is no ſuch matter.

Obſer. 2. The ſhew of the world is ſuddenly gone.

But the ſecond thing which I rather would preſſe, is, *that it is ſuddenly gone*; it paſſeth away, ſaith the Apoſtle. As a man hath but a little time to tarry in the world, ſo all the things hee enjoyeth in the world, are wondrous inconſtant. That looke as it is in a Play, hee that now acts the part of a King, it may be next, he may act the part of a Begger: or as it is with ſome of your delicate faſhions, that while you are ſpeaking of them, the faſhion is ſpoyled. Even ſo, the faſhion of this world it will not continue.

That is the ſumme of that I deſire you to take notice of: that if you will not be perſwaded by me, or by the Spirit of God in his unworthy miniſter, to uſe the things of this world moderately, and to carry your ſelves as you ought in croſſes and afflictions: yet know this, that *the faſhion of theſe things* will ſhortly be ſpoyled. And if they be all ſo unconſtant, what a foole art thou to ſet thy heart upon them?

Wee may learne this wiſedome from the foolery of our Engliſh Nation, eſteemed now the idleſt people of the world for changing their faſhion. They will never make clothes twice of one faſhion, but one gowne of this faſhion, and another of that, and though he bee never ſo good a Taylour that makes it, yet hee muſt make no more of the ſame faſhion, but the next Terme, they will come to another. Learne, I ſay, this wiſedome from that foolery: Now, the Lord giveth thee comfort in thy wife, ſet not thy heart too much upon her, the next Terme the faſhion may change: Now, thou art rich, let not thy heart dote upon thy riches, it is but a faſhion, a ſhew, it paſſeth away, to morrow thou

thou maiſt bee a begger: to day a man, to morrow none.

But if thou wouldeſt keepe the faſhion, get the faſhion of grace, get a right to heaven, an intereſt in God, and be content (in Gods name) to follow his faſhion. If the faſhion that God will have thee be in, be to be an humble dejected man, be content with that faſhion: if anon he will have thee on the toppe of the wheele of proſperitie, thanke God for it, take heed of abuſing the things thou enjoyeſt. Remember the things of this life are inconſtant things; as a flower, as a noſegay, that ſeemeth as a dainty fine thing, but while we are ſmelling at it, and praiſing it, it withereth away: ſo is it with all theſe things.

I would I could tell how to ſpeake home to your ſoules: and yet I know that little I have ſpoken, if it be entertained with faith, if you beleeve this to be the truth of God, not as the ſpeech that a man makes to you, but as the ſpeech of Saint *Paul*, an Apoſtle of Chriſt, that ſets it downe by the direction of God, that it is thus: I ſay, if you lay downe this as a truth that comes from God, and ſeriouſly thinke with your ſelves, I have but a little time to tarry here below, and when I am out of the world, I ſhall live for ever in heaven or in hell: while I doe enjoy the things of this world, God will have me to be, as if not, in them: and there is good reaſon why, they are ſhewes, and not ſubſtances: Grace and the favour of God is only that which is ſubſtantiall, whatſoever you looke upon that is under theſe, are but ſhewes: riches, and honours, and worldly contentments they are but ſhadowes, like one in a play, that is but a Peaſant under the coat of a King, theſe have but only outſides, under them there is no ſuch matter. This I ſay which I have ſpoken, being ſeriouſly conſidered, and faithfully received, may (through the bleſſing of GOD, and your owne prayers to God to teach you this) be a meanes to moderate you in the uſe of all thoſe things that are here below.

Grace is onely ſubſtantiall.

FINIS.

below.

SECVRITIE SVRPRIZED; OR, THE DESTRVCTION OF THE CARELESSE.

Iob 18.10.

The ſnare is laid for him in the ground, and a trappe for him in the way.

Heb. 2.3.

How ſhall wee eſcape, if wee neglect ſo great ſalvation.

LONDON,
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SECVRITIE SVRPRIZED; OR, THE DESTRVCTION OF THE CARELESSE.

SERMON XII.

1 THESSAL. 5.3.

For when they ſhall ſay, peace, and ſafetie: then ſudden deſtruction commeth upon them, as travaile upon a woman with child, and they ſhall not eſcape.

IN the latter part of the Chapter going before, the bleſſed Apoſtle S. *Paul*, (to the end that he might draw thoſe to whom hee wrote, from immoderate ſorrow for them that were departed this life:) revealeth to them certaine comfortable truths, concerning the Reſurrection from the dead, telling them that death it ſelfe is but as a ſleepe, whence they ſhall be raiſed at the laſt day, by the voyce of the Archangell, *&c.* *The Coherence.*

In the beginning of this Chapter, hee prevents an objection that ſome might make. For, having fallen upon the diſcourſe of the Reſurrection, hee well knew the curioſitie of mans nature, that leaves thoſe things that are moſt profitable, to enquire after ſuch things that God hath hid, and therfore ſome men might ſay; Since there ſhall be ſuch a time, and ſuch a change; when will thoſe times

times and ſeaſons be? When ſhall that great day of the Reſurrection come, when all ſhall bee brought together?

Of the times and ſeaſons brethren (ſaith the Apoſtle) *yee have no need that I write unto you*, verſe 1. As if hee ſhould ſay: this is no needfull, no neceſſarie thing for you to enquire into, or for mee to tell you: rather let us fall upon thoſe things that are neceſſarie and uſefull; for neither you, nor I, can tell the particular time when that ſhall be: yet know this, that very ſuddenly ſuch a time ſhall come, and that when the world leaſt thinkes of it.

The ſuddenneſſe hereof, he ſetteth downe by a twofold compariſon.

Firſt, by the comming of a thiefe in the night: *Your ſelves know perfectly, that the day of the Lord ſo commeth, as a theefe in the night*, verſe 2.

Secondly, by the travaile that commeth upon a woman with child: *When they ſhall ſay, peace, and ſafety, then ſudden deſtruction commeth upon them, as travaile upon a woman with child, and they ſhall not eſcape.* This latter, is that I have made choyce of at this time for my Text.

The meaning of the words.

A little for the explanation of the words;

1. What is meant by peace.

When they ſhall ſay, peace, and ſafety. The Apoſtle intendeth not to condemne, either the ſpeaking of *peace* to the children of peace: or their rejoycing in that *peace* they have. But that which he condemneth, is, that they *cry peace* to themſelves, whom God denounceth warre againſt: Men that goe on in a courſe of ſinning, and in ſecuritie, and yet will perſwade themſelves, that all ſhall be well with them in the end; theſe are the men upon whom Death ſhall come thus ſuddenly, and upon whom the Judgement day ſhall come thus unexpected. *When they ſhall ſay, peace, and ſafety*; that is, when they are living in their ſinnes, walking on in their rebellions againſt God, and ſhall yet be flattering themſelves, that it ſhall bee well with them notwithſtanding this, then ſhall Judgement come upon them, then *ſudden deſtruction* commeth.

2. What by deſtruction.

By *deſtruction* here, he meaneth not, the *deſtruction* of the body or the ſoule, the *deſtruction* of their beeing. For the Soule even after the death of the body ſhall have a beeing: and the body alſo ſhall be reſtored againe to its beeing and parts, in the reſurrection from the dead.

It were happy for wicked and ungodly men, if there ſhould be ſuch a *deſtruction* of their beeing, as that they ſhould ceaſe to bee any more: for then this body, the members whereof have beene the ſervants of ſinne, ſhould not be tormented in Hell: and then this Soule of theirs, that hath ſet all the body on worke in the ſervice of ſinne, it ſhould not be ſenſible of that anguiſh that ſhall cauſe *gnaſhing of teeth*. It were well (I ſay) for them if there

ſhould

ſhould be ſuch a *deſtruction*: it is that which if they might have their deſire, they would wiſh above all things in the world. But it will not bee ſuch a *deſtruction*, it ſhall bee worſe with them. It ſhall only be the *deſtruction* of their joy, and comfort, of all their contentments, of all thoſe things wherein they ſolaced, and flattered themſelves upon earth: all theſe things ſhall bee deſtroyed. Their riches that fed their luſts ſhall be deſtroyed: and their company that incouraged them in ſinne, ſhall bee deſtroyed: and all things wherein they have delighted themſelves here upon earth ſhall be deſtroyed: the *whole earth ſhall bee burnt with fire* before them. And beſide this, that ſame chearefulneſſe of ſpirrit, and that free diſpoſition, whereby they incouraged themſelves in the wayes of their pride, or whatſoever elſe it was, that made them ſeeme ſome body on earth; all this ſhall ceaſe, and faile them, and forſake them. There ſhall be no mirth, no wiſedome, no courage, no friends, no wealth, no houſes, no apparell, nothing to pride and delight themſelves in, there ſhall be an utter *deſtruction* of all theſe things. *Then ſhall deſtruction come upon them.*

As paine upon a woman with child. This ſheweth the manner, the kind of their *deſtruction that ſhall come upon them.* It ſhall be firſt, *a ſudden deſtruction*: it ſhall not give them warning, either of the time or place: as it falleth out with a woman with child, her travell may come upon her, in the ſtreet, at the table, when ſhee is talking, *&c.* So ſhall *deſtruction come ſuddenly upon them*, they ſhall have no more warning then theſe generall warnings, that they have in the preaching of the Word. The manner of the deſtruction. 1. Sudden.

Secondly, it ſhall bee a painfull *deſtruction*, full of miſerie and ſorrow, as travaile on a woman with a child. 2. Painfull.

And then thirdly, It ſhall bee an *inevitable deſtruction*, ſuch a deſtruction as they ſhall never avoide. All their wit, friends, power, ſtrength, wealth, or whatſoever elſe they have, cannot put off the ſtroke of Judgement that ſhall come upon them: as all the devices a woman hath, cannot make her eſcape her travaile, when it commeth. 3. Vnavoidable.

So then the meaning of the words are, as if the Apoſtle ſhould have ſaid; When wicked and ungodly men, in a courſe of ſinne ſhall *crie peace to themſelves*, and flatter themſelves in their rebellious courſes, then ſhall a *ſudden, a painfull, an inevitable deſtruction*, of all their comfort of all their props, and hopes, and helpes, fall upon them.

In the words, you have a twofold deſcription. In the words a double deſcription.

First of the ſtate and condition of the men of the world, when Chriſt ſhall come to Judgement. Hee ſhall find all the world at reſt. As *the Angell that ſtood among the myrtle trees*, ſpake in the 1 *Zachar.* 11. *Wee have walked to and fro through the earth: and behold all the earth* 1 Zach. 1. 11.

ſitteth

ſitteth ſtill, and is at reſt. Hee ſhall find all the men of the world in peace: every man applauding himſelfe in ſome vaine conceit, in ſome hope and confidence or other. *They ſhall cry peace.*

2 Secondly, here is the conſequent that followeth upon the vaine flatterie of themſelves: *Then ſhall deſtruction come upon them.*

And that deſtruction is farther deſcribed and amplified by a compariſon taken from a *woman with childe*, to declare the *ſuddainneſſe*, the *painfulneſſe*, the *unavoidableneſſe* of it. Thus you have the opening of the words.

Let us now come to the points of inſtruction that may be raiſed hence.

Firſt, here you may ſee, and he that runnes may read it, that

The Obſervation. *They are moſt ſecure, that are in leaſt ſafetie.*

In the greatheſt ſecurity; the greateſt danger, A man is in the greateſt danger, when he is in the greateſt ſecuritie. Then a mans Judgement is neereſt, when he leaſt thinkes of it, when he leaſt feareth it.

This is the very thing that the holy Ghoſt would have us to take notice of here: *At that very time*, not before that time, *they ſhall crie peace*: Nor after the time, when they had done it, and repented of it: But juſt at the very time, when they are in the middeſt of their ſinnes, applauding of their owne eſtate, living under the power and guilt of ſinne, then *commeth deſtruction upon them, and they ſhall not eſcape.* Thus farre the text.

That we may make the point cleare, before wee come to prove it, give me leave, firſt briefly to tell you what wee meane by that ſecuritie, which is upon men even in their chiefeſt dangers.

A double ſecurity. Know therefore, that there is a twofold ſecuritie;

A holy, ſpirituall } ſecuritie.
A ſinfull, carnall }

1. Holy and ſpirituall. There is firſt, a holy and ſpirituall ſecuritie (and that even in this ſtate whereinto wee are fallen) which conſiſteth in a mans reconciliation with God, when hee is in termes of peace with him, having obtained remiſſion of his ſinnes, and his favour through Jeſus Chriſt; ſo that God is pleaſed with him in his Son, hath received him into the Covenant of grace, intereſted him into all the promiſes, and is become his God by a Covenant for ever. Now here a man may be ſecure, yea, and hee muſt be ſo in a ſpirituall manner. Confidence upon the goodneſſe of God in Chriſt, upon the promiſes of God in the Goſpell, is that which is requiſite in every Chriſtian; it is that which God commandeth; *Feare not* (ſaith he in one place.) And againe, *Truſt in the Lord.* The Scripture is full in a calling for ſuch ſecuritie as this; that men ſhould lay aſide all thoſe carking, and diſtracting cares, when

when once they are in the Covenant of grace, that now they ſhould mind nothing but duty, and not bee troubled about ſucceſſe.

For (my brethren) it is ſuch a ſecurity as makes a man not to neglect duty; but ſuch, as freeth a man from thoſe diſquiets of ſoule about the event of things. This was that which *David* had, and rejoyced in; *I laid mee downe in reſt and peace, for the Lord keepeth mee in ſafetie.* Pſal. 4. 8.

Spirituall ſecurity, what.

This is that which the Lord commanded the people of Iſrael to doe; *Iſa.* 26. 20. *Come my people, enter thou into thy chamber, and ſhut thy dores about thee, hide thy ſelfe, &c.* Hee would have them ſecure themſelves under his protection, and in his ordinances. Iſa. 26. 20.

This is ſuch a ſecuritie, as draweth men neerer to God, bringeth them to further acquaintance with God, keepeth them in a conſtant communion with God, cauſeth them to walke in Gods preſence, *&c.* This is a good ſecurity.

But then ſecondly, there is a ſinfull carnall ſecurity; that is, when a man yet living in a courſe of ſinne, hee beareth up his ſpirit againſt all feare, either of judgements threatned, or judgements approaching upon him, under a vaine hope, of I know not what, mercy in God: and of I know not what, aſſurance from men, and upon worldly conceits and flatteries, either from others, or his owne heart. Here is now a ſinfull carnall ſecuritie, not warranted, but condemned in the word of God. This is the ſecurity, that is ever an ill prognoſticator, and fore-runner of ſome heavy judgement, to fall upon that perſon in whom it is. This is the ſecurity that we have now in chaſe.

2. Sinfull and carnall.

Firſt then, wee will make it appeare, that it is an infallible ſigne of Gods judgement upon a perſon, or a people, to cry peace to themſelves, to be ſecure, and no way troubled at their eſtate, when God is at warre with them.

Carnall ſecurity a fore-runner of Judgement.

You ſhall ſee this in inſtances and examples.

Proved.

See it in particular perſons: and in States and Kingdomes, and you ſhall generally find it, that before the deſtroying judgement came upon them, they have beene given up to this ſecuritie wee ſpeake of, this *crying of peace* upon a falſe ground.

1. By particular examples of particular perſons.

See it in *Agag*; 1 *Sam.* 15. 13. *The bitterneſſe of death is paſt.* But was it paſt? Nay, at that very time, the bitterneſſe of death was upon him, for the very next thing that wee meet withall in the Storie is, that *Agag was hewen in pieces before the Lord in Gilgall.* 1 Sam. 15. 13.

Yee have *Belſhazzar* in *Dan.* 5. wondrous ſecure, carrowſing, and *quaffing in the holy veſſels that were taken out of the Temple of the houſe of God which was at Jeruſalem, amongſt his Princes and Nobles, his Wives and his Concubines*, as if there would be no change of his eſtate, and tranſlation of his Empire. But what? was it ſo? Nay, Dan. 5. 3.

at

at that very time, *the very ſame houre* (ſaith the text, verſe 5.) *came forth fingers of a mans hand, and wrote upon the plaiſter of the wall of the Kings pallace, Mene, Mene, Tekell, Vpharſin. Thou art laid in the ballance, and art found too light, thy kingdome is divided, and given to the Medes and Perſians:* and immediatly, *In that very night* (verſ. 30.) *was Belſhazzar king of the Caldeans ſlaine*; hee was tooke away from all his comfort and jollity.

Luk. 12. 19. See this in the Rich man, *Luke* 12. 19. *Soule, ſoule* (ſaith he) *take thine eaſe, eate, drinke, and bee merry:* and why ſo? was it becauſe his ſoule indeed was waſhed in the bloud of Chriſt? Nothing leſſe. But, *take thine eaſe, thou haſt goods laid up for many yeares,* thou art well provided againſt a hard Winter, againſt a deare yeare, now *take thine eaſe.* Well, what of this? had his ſoule any whit the more eaſe? had he many yeares to enjoy that which hee had laid up for many yeares? Nay, marke the anſwer of God (verſe 20.) *Thou foole, this night thy ſoule ſhall bee taken from thee; then whoſe ſhall thoſe things bee, that thou haſt provided?*

Job 21. 13. It is ordinary (as *Job* noteth of worldly men) thus to flatter themſelves: *They ſpend their dayes in wealth, and in a moment goe downe to the grave.* They ſpend their daies in wealth: this is that they reſolve upon while they live upon earth, they will bee merry, and enjoy their wealth, and worldly contentments to the height, and want nothing, but in a moment, while they are in the middeſt of theſe thoughts of raiſing a happineſſe to themſelves out of their worldly eſtate, in the middeſt of theſe thoughts they goe downe to the grave.

2. By generall examples of nations and ſtates. Luke 17. So it is alſo in Nations and States. See it in two particulars in the 17. *Luke.* That of the old world; That of *Sodome* and *Gomorrah*; *They were eating and drinking, and building, and planting, and marrying, and giving in marriage, till the flood came upon the one, and fire and brimſtone upon the other, till ſudden deſtruction came upon both,* according to my Text.

Jer. 6. 14, 15. Yee ſhall have Jeruſalem in the ſame caſe. Their Prophets are flattering them, and crying, peace, peace, as *Jeremy* tells them, Chap. 6. 14, 15. *They heale the hurt of the daughter of my people ſlightly, ſaying, peace, peace, when there is no peace. Were they aſhamed when they had committed abomination? Nay, they were not aſhamed, neither could they bluſh: therefore they ſhall fall among men that fall, at the time that I viſit them, they ſhall bee caſt downe, ſaith the Lord.* Marke; The Prophets cry peace; It had beene well done of the Prophets to cry peace to thoſe Iſraelites, that in truth were at peace with God: but they cry peace to them; to whom there was no peace. What then? Did the people reforme? did this make thoſe that before were rebellious againſt God, come in, and accept of the conditions of peace, and forſake their ſinnes, and turne to God?

No

No ſuch matter, nay though their ſinnes were reproved by *Jeremiah*, and other faithfull Prophets, *yet they were not aſhamed, when they had committed abomination, and they could not bluſh*; they ſtood it out, they remained in their impenitency. Well, what of this? *Therefore* (ſaith the Lord) *they ſhall fall amongſt them that fall, in that day, at that time, they ſhall be deſtroyed, they ſhall bee caſt downe*, they ſhall ceaſe to be a people; at leaſt, they ſhall ceaſe to be men prevailing above other people.

In the firſt of *Zephaniah*, verſ. 12. yee have the Lord ſaying there, that *he will viſit Jeruſalem with lights, and ſearch it with candles*. What to doe? *to find out the men that are frozen on their dregges, that are ſettled on their lees; that ſay in their heart, the Lord will not doe good, neither will hee doe evill*. Why will the Lord viſit *Jeruſalem* with lights, to find out theſe men? Hee meeteth with the conceit, that ſuch men as theſe have, they thinke (as the Atheiſts in *Job*) *that God is circled in the clouds*, and ſeeth not the things below, or as thoſe in this Propheſie of *Zephanie*, that ſaid, *The Lord ſees not, neither doth hee regard*. Why doth he not ſo? Becauſe hee wants light. Well then (ſaith the Lord) I will bring candles to ſee with, and viſit *Jeruſalem* with lights: and whoſoever hee ſpies out amongſt all the ſinners in Iſrael, hee will be ſure to meet with thoſe that ſay, *The Lord ſees not; that are ſettled on their dregges*, that ſecure themſelves under falſe perſwaſions, they ſhall not eſcape his wrath; Gods greateſt quarrell is againſt thoſe men that flatter themſelves, as if God did not take notice of their ſinnes, hee will ſurely puniſh thoſe: it is for their ſakes, why hee will bring candles to ſearch *Jeruſalem* with. Zepha. 1. 12.

It was ſo with *Babylon*, in *Iſa.* 47.8.9. The Lord obſerveth her boaſting; *I am* (ſaith ſhee) *a Queene, I ſit as a Lady, I ſhall neither ſee loſſe of children, nor widowhood*. Marke now what God ſaith, *Heare now this, thou that art given to pleaſures, and dwelleſt careleſly, both theſe ſhall come upon thee, loſſe of children, and widowhood*; all thy props, and all thy ſtaies ſhall bee taken from thee, yea, and that in one day, in a moment, when thou leaſt thinkeſt of it, ſuddenly thou ſhalt be husbandleſſe, and childleſſe. Iſa. 47.8.9.

Nay, it is that which the Lord ſpeakes of Romiſh Babylon in the 18 *Revel.* 7. Shee had heard of the pride and boaſting of old *Babylon*, and ſhee would faine be like it: *I ſit as a Queene* (ſaith ſhee too) *and am no widow, and ſhall ſee no ſorrow*: ſhee ſtands upon her outward pompe and glory, as worldly-minded men doe (ſpecially when they come to greatneſſe and eminencie.) Well, what will the Lord doe? *Therefore* (verſe 8.) *ſhall her plagues come in one day, death, and mourning, and famine, and ſhee ſhall bee utterly burnt with fire, for ſtrong is the Lord God who judgeth her*. Thou ſaiſt I ſit as a Lady, I ſhall ſee no change. Well ſaith the Lord, it ſhall be Rev. 18. 7.

indeed a famous Church for ſomething, even for ſuch judgements as ſhall fall upon it, above all other places: there ſhall bee famine, and death, and burning: Yea, and it ſhall be done, when all outward meanes that ſhould bring this to paſſe, ſeeme to faile, and when *Babylon* ſhall ſeeme to advance her ſelfe like a Queene above all other Churches, when there is nothing but ſtrength, and might on her ſide, then ſhall God doe it, *for ſtrong is the Lord that judgeth her.* Hee bringeth in this (*ſtrong is the Lord*) to anſwer an objection. It ſhall bee done for the Church, even then when the advers partie thriveth moſt: then when it may be ſeene to be Gods owne worke: then when [illegible] off from ſelfe-confidence: then when men have no[illegible] eyes on, but God, then will God doe this for his C[illegible] ſaith plainly, that *Babylon ſhall be burnt with fire*, and at [illegible] time, when it appeares that it cannot be done, except hee put his ſtrength to the worke. Thus yee ſee the ſecuritie of a People or Nation, or Kingdome, it is an infallible ſigne of judgement falling upon it.

Confirmed by Reaſon.

And it muſt be ſo, and there is great reaſon for it. If we either conſider the cauſes of ſecurity, whence it commeth: or the concommitants that accompany it, or the fruits and events of it: it muſt be that great judgements muſt befall men, and places, when they are under this carnall ſecuritie.

1. In reſpect of the cauſes of ſecurity. Infidelity.

Firſt looke to the cauſes. Whence is it that men, that are not at peace with God, yet flatter themſelves that they ſhall doe well? It proceedeth from that unbeliefe, and infidelity, that is in the hearts of men: therefore they flatter themſelves, and pride themſelves in things that will not hold them up in the end: I ſay infidelity is the cauſe that men are ſo ſecure.

Did men beleeve the word of God, that every threatning that goeth out of the mouth of God, againſt any particular ſinne, ſhould certainly fall upon the head of the ſinner, durſt they goe on in a courſe of ſinning againſt God? Durſt they adde drunkenneſſe to thirſt? one wickedneſſe to another? No certainly. In that meaſure a man hath faith; in that meaſure he feareth God and his judgements that hee hath threatned.

Heb. 11. 7.

See it in *Noah*, Heb. 11. *By faith Noah being warned of God, moved with feare, prepared an Arke.* Hee beleeved that God was faithfull, that had threatned a judgement upon the world: he beleeved the word of God, that commanded him to provide an Arke for the ſafetie of him and his houſe, and therefore hee feared the Deluge to come, and prepared an Arke.

So likewiſe *Joſiah*, when he read the booke of the Law, and ſaw what was threatned againſt the ſinnes of the people, *his heart melted within him:* and why? becauſe hee beleeved that this was the word of God, he beleeved that God would be as true as his

Word, therefore his heart melted within him, at the ſight of thoſe ſinnes, wherein the people had continued ſo long a time.

Nay, it is made a deſcription of a beleever in *Iſa.61. That he is one that trembleth at Gods word.* On the other ſide: what is the reaſon why infidelity doth preſently bring judgements upon men? The cauſe is apparant: infidelity it draweth men from God; *An unbeleeving heart departs from the living God.* And when a man departs from Gods preſence, God purſueth him with his judgements. All the judgements of God are upon that place, where Gods preſence in his grace is not. *If I goe* (ſaith *David*) *to the uttermoſt parts of the earth, thou art there: if I goe into the deepe, thou art there.* And how there? Not only as an obſerver, but as a puniſher; that is, when men come to this point, to flie from God: Now, unbeleefe is a drawing of the ſoule from God to the creature, therefore it provokes God, for it ſets up an Idoll in the heart of man, and Idolatrie exceedingly provokes God, and therefore he bringeth judgements upon it.

Iſa.61. Heb.3.

Beſide that, marke the threatning of the Word againſt this, *Deut.29. When a man heareth the words of this curſe, and bleſſeth himſelfe, and ſaith, I ſhall have peace, though I walke in the ſtubbornneſſe of my owne heart, the Lord will not ſpare that man, but the anger of the Lord, and his jealouſie ſhall ſmoake againſt him, and all the plagues that are written in this booke, ſhall be heaped on him.* When is that? when is the time that the wrath of God ſhall ſmoake? At that very time and inſtant, when he flattereth himſelfe with his vaine conceits, that he ſhall have peace though God threaten judgement, then at that very inſtant, the wrath of God ſhall fall upon ſuch a man.

Deut.29.19.

In this manner did God deale with the Iſraelites, in *Iſa.6.9,10. Make the heart of this people fat, make their eares heavy:* and why ſo? *that they may ſee, and not perceive; that they may heare, and not underſtand; leſt they ſhould be converted, and I ſhould heale them. How long ſhall this be?* (ſaith the Prophet) *till the Cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate.*

Iſa.6.9,10.

When God giveth over a people to bee regardleſſe in hearing the Word, that they heare and doe not hearken, they heare and doe not regard, they doe not conforme and reforme, according to the doctrine delivered, then God intendeth to ſweepe them away by judgement, that they may be utterly left deſolate, as the Text ſaith.

You ſee then it muſt needs be a grievous fore-runner of a judgement upon a place, or Citie or people or nation, when they remaine impenitent in their ſinnes, and yet crie peace.

1. In reſpect of the concomitants of ſecurity.

Againe ſecondly; If you marke the concommitants, what accompanies this carnall ſecuritie in the hearts of men, and it will

appeare then, that it muſt of neceſſitie bring a judgement upon a a Land and place. What is that that accompanies it? A diſpoſition ſlighting of God himſelfe. When a man, I ſay, heareth the Word, the judgements threatned: heareth the Law warning him to take heed of wrath: the Goſpell alluring him to repent: and yet all moveth him not, but ſtill hee flattereth himſelfe: I ſay here is a diſpoſition ſlighting God himſelfe.

Diſreſpect of God in all his Attributes.

God in all his Attributes is ſlighted. His power, his wiſedome, his juſtice, his truth is ſlighted: yea, his mercy, and patience, and long-ſuffering, all are ſlighted, when a man in the courſe of ſinne goeth on in carnall ſecuritie. Eſpecially amongſt the reſt, this is a ſlighting of Gods patience, and long-ſuffering, and forbearance of men.

Wherfore do men harden themſelves againſt exhortations to repentance, but becauſe they preſume upon the continuance of Gods long-ſuffering toward them? Marke how the Lord takes notice of this, *Rom.2.4. The forbearance, and long-ſuffering, the goodneſſe, and mercy of God, ſhould lead thee to repentance*; and therefore God hath forbore thee all this while, that he might bring thee to repentance. But what if hee doe not? *Thou after thy hardneſſe, and impenitent heart, heapeſt up as a treaſure to thy ſelfe, wrath againſt the day of wrath.* What day is that? *The day of the revelation of the righteous judgement of God.* As if hee ſhould ſay; Now you obſcure Gods juſtice and righteouſneſſe from others, and from your ſelves: Well, God therefore will take a time to declare his righteous judgement, for that purpoſe God hath a day of wrath; and thy daily going on in ſinne, againſt the long-ſuffering, and patience of God, it doth but adde wrath to that day. Thus it is when God hath borne with a man his owne ſelfe.

Rom.2.4.5.

So it is likewiſe when God warneth a man by his patience toward others. What hardneth men in ſecuritie? Doe wee not ſee God hath beene mercifull to many ſinners, why may he not be ſo to me too? Hee gave them repentance after many ſins committed, why may he not doe ſo to me?

Marke what *Solomon* ſaith, *Eccleſ.8.11. Becauſe ſentence againſt an evill deed, or an evill worke, is not executed ſpeedily, therefore the heart of the ſonnes of men, is ſet in them to doe evill.* This they purpoſe, they reſolve upon, they venture upon: God hath beene thus and thus to others, patient and long-ſuffering, and why may hee not be ſo to them? *Well yet I know* (ſaith *Solomon*) *that it ſhall not goe well with them in the end, neither ſhall the wicked prolong his dayes*; Why? *becauſe he feareth not before God.* They are not awakened by the example of his judgements on others, they are not allured by his patience and long-ſuffering: it doth not make them to feare him: therefore it ſhall not goe well with them in the end.

Eccleſ.8.11.

Thirdly,

Thirdly, Looke to the end, what the conſequence of this carnal ſecuritie is; what followes upon it. Where there is carnall ſecuritie, there muſt of neceſſitie be an increaſe of ſin, and conſequently, a haſtening of judgement: for the more ſin haſteneth to ripeneſſe, the more judgement haſteneth alſo upon the ſinner. God hath ſet unto particular men a certaine ſtint, and it is not knowne to them, what that ſtint limited is. *Gen.*15.16. *The iniquitie of the Amorites, is not yet full.* They were a ſinfull people at that time: but the neerer they came to that fulneſſe, and ſtint, and limitation that God intended to be the immediate fore-runner of the judgement, the faſter judgement haſtned upon them. So for particular perſons, there is a certaine ſtint limited (Let every man looke to it.) The adding of one ſinne more, may be thy uttermoſt ſtint, that ſhall bring the laſt ſtroke of judgement, and deſtruction upon thee. Now (I ſay) this carnall ſecuritie is that, that increaſeth ſinne upon a man. Wee know how the ſecuritie of the Iſraelites increaſed their ſinne upon them. And the ſecuritie of *Sodome, their pride, and idleneſſe*, increaſed the reſt of their ſinnes, and conſequently haſtned on their judgement. In *Rom.*3. when *there was no feare of God before their eyes*; when there was a neglect of that, there was abundance of wickedneſſe amongſt them: and what followes? *then there was nothing but deſtruction, and calamitie in all their wayes.* I could give you ſundrie inſtances of this in the word of God. But I haſten.

3. In reſpect of the fruit and conſequences of ſecuritie.

Gen.15.16.

Note.

You ſee the reaſon. Let us now come to make ſome uſe of it, that we may not be prevented.

Wee have told you, that it is true of States and Kingdomes, of particular perſons, of every man, that when in a courſe of ſinne, and impenitencie, they cry peace to themſelves, then judgement and deſtruction is comming upon them. It ſerveth therefore to informe us, what to thinke of our ſelves, of the eſtate of this Land wherein wee live: of theſe times wherein we are fallen.

Vſe 1. For examination,

What can we expect, when we conſider to what a height of ſinne wee are come; how impenitent men are: how obſtinate and hard-hearted, and ſtiff-necked againſt the voyce of God in the Goſpell, and the meanes of Grace; but deſtruction to come upon us?

If wee looke upon the ſinnes of men, wee may perceive even a generall ripeneſſe for judgement. When the ſinnes of the *Amorites* were full, Judgement came upon them. How neere the ſinnes of this Land are come to that fulneſſe, wee know not, wee have cauſe to feare. Wee ſee in other Countreys the ſhaking of the ſword upon us: it hath not yet awakened us to feare God. At home, wee have had the voyce of the Prophets, the Miniſters crying unto us from day to day, to returne, leſt deſtruction come

upon us: it hath not brought us to returne from our ſinnes. Wee have ſeene the mercies of God upon particular perſons, and families: it hath not awakened men to walke conſcionably in their places. Wee ſee no reformation, there is rather an increaſe of ſinne. And what can we expect there wants? but one ſinne, and when that is come, ſudden deſtruction commeth. What is that? Securitie.

And have wee not cauſe to bewaile the generall ſecuritie that is amongſt us? May not the *Angell of the Lord* returne that anſwer, as hee did in the firſt of *Zephany*; *All the world is at reſt?* Goe into the ſtreets, the houſes, the ſhops of men, every man is at reſt: no man is troubled about his eſtate, nor affected with Gods diſpleaſure, either againſt himſelfe, or the Land wee live in. See, is not the Land as ſecure as they of *Laiſh*, or worſe? They were ſecure, becauſe they did not heare of the danger; of the purpoſe of the Danites againſt them: therefore their ſecuritie was not altogether ſo culpable and blame-worthy. But I will tell you what ſecuritie ours is: nay, the holy Ghoſt hath told us to our hands, *Prov.* 23.34. That judgement there, that is threatned againſt a man that goeth on in ſinne, ſeemes to bee a judgement executed upon us at this time: *Thou ſhalt be as a man that lies downe in the middeſt of the ſea, or as hee that lies upon the top of a maſt. They have ſtriken mee, ſhalt thou ſay, and I was not ſicke: they have beaten mee, and I felt it not, when I awake, I will ſeeke it yet againe.* Our ſecurity, I ſay, is like that of *a man in the middeſt of the ſea*, and yet aſleepe: *as a man upon the top of a maſt*, and yet aſleepe. Nay, men not only in danger, but ſuch as have the ſtroke upon them: *They have ſtriken mee, and I was not ſicke; they have wounded me, and I felt it not.* Is it not thus with us, in theſe dead and ſecure times that wee live in? And ſhall wee ſay that wee are not aſleepe? Hath not the Lord ſent the deſtroying Angell amongſt us, that hath ſmitten thouſands in our ſtreets? and yet we have not felt it. Shall we ſay we are not in danger? *Wee are as a man that ſleepeth on the top of a maſt* at Sea: Nay, as a man in the middeſt of the waves, in a dead ſleep, like ſuch as are drunke, and yet wee feele nothing. Truly we have little cauſe to be ſecure, we have little cauſe to flatter our ſelves with vaine conceits of peace, and continuance of proſperity, if wee looke well about us. Where is any man that takes occaſion by what he heares abroad, or ſees at home, to enter into the reformation of his owne houſe, of his owne heart?

It may be ſome men will ſay, It is an unjuſt tax that you put upon us; wee are not ſo ſecure as you ſpeake of. You ſhall ſcarſe come to any mans table, but they will bee talking of the judgements abroad. You ſhall ſcarſe meet a man in the ſtreets, but hee will leave other occaſions, and tell you how ill it goes with the

Churches

Churches beyond the Seas. You ſhall ſcarſe meet with one in the field, but all the time is tooke up with diſcourſe of the evils at home, or troubles abroad. And is this a ſigne of ſecurity?

Alas (beloved) this is to bee aſleepe, in the middeſt of the waves. Every man is in the middeſt of danger, and yet is ſecure.

How ſhall that appeare?

I will make it appeare, by demonſtrations and ſignes, that may convince you before the Lord, that wee adde this to the reſt of our ſinnes, that in the middeſt of our ſinnes and impenitency, we are ſecure: and therefore that deſtruction is comming upon us.

What are the ſignes whereby wee may bee convinced of ſecuritie?

Signes of ſecurity.

I will give you a few, that by thoſe you may ſee whether the Land, the Citie, your families, your ſelves, and all be not aſleepe, and at reſt this day.

1. Profiting not by the judgements of God on our ſelves, or others.

The firſt ſigne ſhall be this; When men profit not by the judgements of God. Certainly it is an evident ſigne of a deepe ſleepe in ſinne, when neither the afflictions that are upon others, or upon our ſelves, doe any good upon us.

Looke how God hath ſmitten others. Hath that awakned us? You will ſay that it is a ſecure child that ſeeth his brother beaten, for the ſame fault before his eyes, and yet goeth on in it; you will ſay that that is a ſecure malefactour, that ſeeth ſuch a perſon executed before his face, and yet goeth on in the ſame fellony and theft. And muſt we not ſay that we are a ſecure generation, when we can ſee our brethren in other Countreys, how they have ſuffered, and yet goe on in the very ſame ſinnes, that wee our ſelves thinke the hand of God is upon them for? We can talke of their ſinnes, of their unrighteouſneſſe, and injuſtice, wee can talke of their neglect of the Lords day, and other holy duties, and for theſe wee judge them ſmitten of God. How is it then that we are ſuch our ſelves? how is it, that wee goe on in unrighteouſneſſe, in prophaning the Lords day, in neglecting the houſe of God, and our owne families? Have they found ſuch ſweetneſſe in theſe ſinnes, that wee walke on in the ſame? Is it a pleaſant and comfortable thing to be driven from Gods houſe, and from our owne houſes? to be a reproach to all the world? If we thinke that the hand of God is upon them for theſe ſinnes, how is it that wee are not awakened? I remember *Daniel* in the fifth Chapter of his propheſie, taxeth *Belſhazzar* for this: *though thou knoweſt* (ſaith he) *how the hand of God was upon thy father, for this and this, yet thou haſt done the like, and haſt not humbled thy heart.* So may I ſay; You have knowne what God hath done to your brethren in other countries, yet you doe ſtill the ſame your ſelves, for the which they have beene puniſhed. Is not this ſecurity? Dan. 5.

Looke

Looke likewiſe upon our ſelves, and wee ſhall ſee a generall neglect of thoſe judgements of God, that have beene upon our ſelves. How hath God ſmitten this Land? this Citie eſpecially with the Peſtilence? and may we not ſay, wee have beene ſmitten, and yet have not felt it? is not this ſecuritie, and a dead ſleep? God threatneth thoſe in *Jer.31.9.* *That eſcaped the peſtilence, that they ſhould fall by the ſword, by the hand of Nebuchadnezar:* Why ſo? becauſe they did not reforme, and amend by the peſtilence. What cauſe have we then to feare, leſt wee fall into the hands of the ſword of ſome *Nebuchadnezar* or other, when the peſtilence hath done no more good among us, when it hath not awakened, and reformed us? Looke upon your ſelves, upon your houſes, upon your dealings, your company, your converſations; ſee if there be any reformation, ſince there was ſuch a mortall calamitie, as drove you from the Citie, and frighted you from your owne houſes, and from the houſe of God.

Ier.31.9.

Well: theſe are fearfull preſages, that when former Judgements prevaile not, worſer are a comming. *I have ſmitten them* (ſaith God in the fourth of *Amos*) *with cleanneſſe of teeth, and yet they have not returned unto me:* What then? *I have ſmitten them with blaſting and mildew, and yet they have not returned unto mee:* What then? *I have ſmitten them with the peſtilence, after the manner of Egypt, and yet they have not returned unto mee:* What then? *Therefore I will come againſt them; and becauſe I will doe this, prepare to meet thy God, Oh Iſrael.* As if hee ſhould ſay; I have now ſtood out, and tried you, at one or two weapons, and found you obſtinate and rebellious: I have ſtroke at you with the ſword of Famine; I have ſhot at you the Arrowes of peſtilence; I have ſmitten you with other judgements. You ſhould now meet me: if not, I have more weapons yet; I will come and bid the battell againſt you, and it ſhall appeare who is the ſtronger, you or I: And ſince you will ſtand out againſt me, notwithſtanding the Judgements executed upon others, and afflictions upon your ſelves, ſee if you can ſtand out againſt my laſt ſtroke: you have eſcaped ſome leſſer ſickneſſes upon your owne bodies; you have eſcaped the Peſtilence already; but you ſhall find it a hard taske, when God biddeth battell, to eſcape his laſt ſtroke, if you will not now be reconciled, and come in, and ſeeke his face. This is the firſt demonſtration, whereby it appeares, that we are ſinfully ſecure, which is a fore-runner of Judgement, becauſe we are not awakened by the judgements of God upon our ſelves and others.

Amos 4.

2. Contempt of the ordinances.

Secondly, another ſigne is this; The contempt of Gods ordinances: the ſlighting of the Prophets. This is an evident demonſtration that wee are under this carnall ſecurity I now ſpeake of.

Marke how the Lord deſcribeth a people whom he meaneth to deſtroy,

deſtroy, *Zach.*7.11,12. *They refuſed to hearken, and pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare: Yea, they made their hearts as an Adamant ſtone, leſt they ſhould heare the Law, and the words which the Lord of hoſts hath ſent in his ſpirit by the former Prophets: therefore came a great wrath from the Lord of hoſts.* A great wrath, what is that? *Therefore* (verſ.13.) *it is come to paſſe, that as Hee cryed, and they would not heare, ſo they cryed, and I would not heare, ſaith the Lord of hoſts.*

Well (beloved) little doe you know what time, and wayes God hath to make you cry, and roare in the anguiſh of your hearts, becauſe of Judgements and afflictions, when you will not now heare God, that ſtriveth with you, and cries unto you with the voyce of his Spirit in his Prophets from day to day. When men will not heare God ſpeaking to them in his Word, it is alwayes a fore-runner of judgement. In the ſixth of *Amos*, the Lord challengeth his people, and telleth them, that hee had uſed many meanes for their reclaiming, but nothing would doe them good: well now (ſaith he) *heare the rod, and him that hath appointed it:* As if hee ſhould ſay: there is no more dealing with you with the Word, but I muſt come with the rod, with judgement. Is it not thus with us at this day? May not the Lord ſay of us, as hee did of the people in *Jeremies* time? *You have forſaken my law which I ſet before you, and have not obeyed my voyce, neither walked therein, but have walked after the imaginations of your owne heart.* And then what follows? *Therefore, thus ſaith the Lord of hoſts, Behold, I will feed this people with wormewood, and give them water of gall to drinke, and I will ſend a ſword after them, till I have conſumed them.* Amos 6. Ier.9.13.

Doe not many cry out, as they in *Jer.*23.33. *What is the burthen of the Lord?* Where is it that the Miniſters have not beene threatning judgement, and telling you that God is comming out to bee avenged upon a ſinfull nation? have they not beene crying thus this ſeven, ten, twentie yeares? Where is that burthen of the Lord? Well, you ſhall find what it is, when the day of the Lord commeth, a day of blackneſſe and terrour: it haſteneth: and this very ſecurity is an evident ſigne thereof: even as in the dayes of *Noah that preacher of righteouſneſſe:* and in the dayes of *Lot, that vexed his ſoule with the uncleane converſation of the Sodomites*; they would not beleeve their words, but *they ſeemed unto them, as if they mocked*; and then came the judgement of the Lord upon them. Jer.23.33.

If this bee not the eſtate of this Land at this day, what meanes the complaints, the heavineſſe of the ſpirits of the Prophets? What meanes their teares and cries, and prayers, becauſe of the obſtinacie, and hard-heartedneſſe of people that will not be drawne from their ſinnes by any meanes? This is a ſecond evidence

evidence or signe, when all this crying and calling will not awaken, that we are in a deepe sleepe of security.

3. Vaine confidence.

Thirdly, another evidence is, the vaine hopes of this Land. It is a signe of carnall security, and that we are all in a dead sleepe, when we have such idle dreames out of idle fancies, and vaine confidence that delude and deceive men.

What doe men rest on, to secure, and perswade themselves of imunitie from wrath and impunitie?

Certainly this: that we have the ordinances of God amongst us. Oh the Temple of the Lord, the Temple of the Lord.

Alas, had not the people of Israel the Arke? and yet the Philistims tooke the Arke, and slew the sonns of *Eli*. Had they not the Temple? and yet the Lord in *Jer.*7.11. *Sendeth them to Shiloh, Goe yee now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickednesse of my people Israel. And now because you have done all these workes, saith the Lord, and I spake unto you rising early, and speaking, but you heard not; and I called unto you, but you answered not. Therefore will I doe to this house, which is called by my name, wherein you trust, as I have done to Shiloh.* Had not the Churches of *Asia*, the golden Candlesticke? and yet are they not now tributary to the Turke? The ordinances of God (beloved) are meanes to increase, and hasten a judgement, when we shut our eyes, and will not open them, but walke in darkenesse.

Jer 7.11.12, 13.

Oh but there was never so many Preachers, nor so many meanes: there seemes to be a new spring of the Gospell: there are abundance of men that come daily furnished for the Ministery, and are zealous and forward, and powerfull Prophets, and the like: and therefore it is a signe that much good is intended towards us, and that no judgement shall come.

But doe we not reade that immediatly before the seventy years captivity, there were more Prophets then in many yeares before? Why should we rest in such things as these?

But nevertheless we have many good people that are full of prayers and teares, and they shall deliver the Island.

It is true, there are many (blessed be God) and we have cause to wish that there were many more: and to say as *Moses* said to *Joshua*, when he would have had him forbid *Eldad* and *Medad*, that prophesied in the Campe of the Israelites; *Would God that all the Lords people were Prophets, and that hee would put his Spirit upon them.* So wee, of such godly men that walke with an upright heart: would God that there were many such. But yet are not these as *Lillies* among thornes? a few amongst many men? Are not these the objects of reproach, and contempt amongst an unrighteous generation? Who are the men that are cryed downe most by the world, that are most opposed, and injured by all men?

Numb.11.13

Are

Are not theſe they that ſupport the land by their prayers, and hold up all by their ſtanding in the gappe? May wee not rather feare that God will avenge the quarrell of his ſervants upon an ungracious, and ungratefull people they live amongſt?

What ſhall wee ſpeake of other things? Did not *Bozrah* in *Jer.* 49.16. boaſt her ſelfe of her ſcituation, *that ſhee dwelt in the clefts of a rocke?* Saith God; *though thou hideſt thy ſelfe in the clefts of the rock, though thou ſhouldeſt make thy neſt, as high as the Eagle, I will bring thee downe from thence.* It is not talking that our Iſland is ſcituate in the Sea, and environed with walls: Judgement can leape over the Sea, as well as the peſtilence hath done our walled Townes. It is a vaine thing, and yet if you hearken to the diſcourſe of moſt men, you ſhall ſee that this is that that keepes them ſecure. Jer. 49.16.

Or it may be, as ſome in *Iſa.* 48.15. *Wee* (ſay they) *have made a covenant with death, and with hell are wee at agreement, when the overflowing ſcourge ſhall paſſe thorow it, ſhall not come unto us.* Well (ſaith the Lord) *your covenant with death ſhall bee diſannulled, and your agreement with hell ſhall not ſtand, when the overflowing ſcourge ſhall paſſe thorow, then you ſhall bee trodden downe by it:* When judgement commeth, of all the people in the world it ſhall certainly meet with you. Iſa. 48.15.

What meane theſe idle dreames, and vaine conceits, that when we goe on in an unreformed condition, and in a courſe of ſinne and impenitency: yet becauſe you have the Miniſters, and the ordinances, and the people of God amongſt us, becauſe we are convenient for ſcituation, and ſuch like things. Theſe are vaine things, they will doe us no good at that time: and for the preſent, they ſhew our ſecuritie, our horrible ſecurity.

Fourthly, take another evidence, and that is, the abounding of the ſinnes of the Land. Were it poſſible that at ſuch a time as this, of ſhaking the Rod, the Sword over us, when judgements are upon the Nation, that there ſhould be ſuch abundance of iniquitie in all places, if men were not in a dead ſleepe? How doth drunkenneſſe ſtagger, and reele in every ſtreet? How doth pride vaunt, and boaſt it ſelfe in every Church and aſſembly, though it be cryed downe never ſo much? Alas (beloved) are theſe times to pride up our ſelves in vanitie? Are theſe times to runne after the ſenſuall, and ſinfull courſes of an ungodly generation? Theſe are times wherein God calleth for faſting, and brokenneſſe of heart. *Lay aſide thy fine apparell* (ſaith God to the people) *that I may know what to doe unto thee.* Wee ſhould lay aſide theſe things, that wee may ſhew our ſelves to be men awake. 4. Continual increaſe of ſinne.

But men generally doe ſo abound in wickedneſſe and ungodlineſſe, that we may rather conclude, as it is in the Revelation, that the

the time is now come too neere; He that is filthy, let him be filthy ſtill, that is, let him goe on to the end. It is evident and apparant, that ſinne is increaſed ſince the ſickneſſe: it is apparant that our ſins are agravated, though they are daily cryed downe. And now at this time, as if we would defie God to his face, and call upon him to haſten his judgements upon our Land, upon our Families, and perſons, every one ſtrives (as it were) who ſhall outdare him moſt, in our exceſſes, in impenitencie, in hardning our ſelves in a courſe of ſinne.

Theſe things convince us of our ſecurity. There are many more that might be named, if the time would permit. But put theſe together, and they may ſhew us our wretchedneſſe. When we conſider how little we have profited by Judgements: how little we have profited by the ordinances: how full of vaine confidence, and idle dreames: how notwithſtanding all theſe wee abound ſtill in wickedneſſe, and there is no reformation of our hearts and lives: what may wee not conclude againſt our ſelves?

If ever people were drowned in a drunken ſecurity, wee of all people under heaven are at this time. For of all people under heaven, we are in a manner the laſt: God hath ſpared us to the laſt. We have had warning by judgements inflicted upon others, for many yeares together. It hath come neerer to us by degrees: it began a farre off in *Bohemia:* and then in the *Palatinate*, and in *Germanie*. The Lord would have us ſee how he commeth to us by degrees, by ſteps, that at the laſt we may meet him by repentance. But where is the man that yet gets out of the bed of ſecurity, that commeth out of his ſleepe to meet the Lord? that comes with a broken heart to begge for forgiveneſſe of his ſins paſt, and to beg for mercy for the time to come?

Vſe 2. For xxhortation,

Well now, ſince it is ſo, that we are convinced by theſe ſignes that we are in a carnall and ſinfull ſecurity: wee ſee then (ſo many of us at leaſt, that are children of the light, and of the day) what cauſe we have to be awakened, and to doe that for others, which they will not doe for themſelves: to bee more earneſt in prayer, more frequent in humbling our ſoules, for our owne ſinnes and theirs, that God may lay aſide, and caſt away his judgements and diſpleaſure, that either are feared, or lie upon us.

Is it not a fearfull thing, that when the Lyon roareth, the beaſts of the Forreſts tremble; Yet the God of heaven roareth againſt the world at this day, and the proud hearts of men, doe not tremble before him? Shall the beaſts of the Forreſts bee afraid of the Lyon, more then the poore wormes of the earth, of the mighty God of heaven and earth? But this is the horrible Atheiſme and infidelity, that is in the hearts of men, that they beleeve not Gods power and juſtice, nor his threatnings.

Ibe-

I beſeech you let every man be exhorted, to ſtirre up his ſoule to this buſineſſe, to awaken himſelfe in his owne particular perſon. Conſider that there are others that are awake, that may bring you ſorrow enough: bee you awakened to prevent thoſe miſeries.

Motives to watchfulneſſe.
1. The watchfulneſſe of our enemies.

Sathan is awake to tempt you. *Bee ſober and watchfull*, ſaith Saint *Peter*, *for your adverſary the divill, goeth about ſeeking whom hee may devoure.* Sathan is buſie, and watching to make you his prey; watch you therefore, that you enter not into tentation.

1. Sathan.

Your owne Corruptions are alwayes awake. The concupiſcence, and depraved diſpoſition of the ſoule, it is awake ſtill to further every evill motion, to draw you aſide by its tentations. Therefore (ſaith the Apoſtle) *I beſeech you abſtaine, as pilgrims and ſtrangers, from fleſhly luſts, that warre againſt the ſoule.* Doe as men in warre, when they know that they have a waking enemie againſt them, they will be ſure to keepe their Watch. Beloved, you cannot but know that your corruptions are awake, you may perceive it in your ſleepes and dreames: take heed that you bee not found in a ſpirituall ſleepe, that corruption prevaile not over you.

2. The fleſh.

Beſides theſe, the enemies of the Church are awake: Heretiques are awake every where to bring men from the faith, to pervert the faith of many: oh be awake to prevent thoſe.

3. Heretiques.

Beſides, others are awaken to ranſack houſes, to deſtroy Cities: oh be awake, that you may bee at peace with the Lord of Hoſts, the God of Armies, that hath all power in his hand to keepe you ſafe.

Againe ſecondly, conſider the evill of this ſecurity you are in, of this diſpoſition of heart, when you cry, peace, peace, to your ſelves in the middeſt of Gods diſpleaſure. It is an evill diſeaſe: a ſpirituall lethargie. That diſeaſe we know in the body, it takes a man with ſleepe, and ſo he dieth. Oh how many are in this ſpirituall lethargie, in this deepe ſleepe of ſinne at this day, the Lord awaken them. It is the more dangerous, becauſe it is a ſenſleſſe diſeaſe: A diſeaſe that takes the ſenſes from the ſoule: and diſeaſes (we know) that take away the ſenſes, are dangerous: for it is not only a ſigne, that nature is overcome by the diſeaſe; but beſides, it draweth men from ſeeking for cure. Thus it is with the ſpirituall lethargie; it ſhewes not only that ſinne hath prevailed in the heart, that it hath overcome grace, and thereupon you have yeelded unto it, to your pride, and covetouſneſſe, and vanity, as thoſe that are ſubdued under a diſeaſe: but it hindreth you from ſeeking the meanes to eſcape out of it. *Thou ſaiſt* (ſaith Chriſt to the Church of *Laodicea*,) *that thou art rich, and needeſt nothing*; and that was the reaſon ſhee ſought not to Chriſt. It is our condition: we

Mot. 2. The evill of ſecurity. In it ſelfe a ſpirituall lethargie.

have knowledge enough, therefore we care not for the ordinances of God; Wee have faith enough, and therefore wee care not for increaſing it: though none of us ſay thus with our tongues, yet moſt of us beleeve thus with our hearts. As *David* ſaith of the ungodly man, the wickedneſſe of the wicked ſaith in my heart. So may I ſay, the neglecting of the ordinances, the careleſneſſe of men in the uſe of the meanes of ſalvation, ſaith in my heart, that there is abundance of ſecuritie, that they are in a ſpirituall lethargie that leadeth to death.

2. In the effects.

As it is an evill diſeaſe, ſo it cauſeth much evill. It is that which

1. It drives away the ſpirit of God.

driveth away the Spirit of God. It is the counſell of the Apoſtle, *Grieve not the Spirit, quench not the Spirit*: When wee neglect the motions of the Spirit, the Spirit withdraweth it ſelfe. Doth not your owne experience tell you this? Conſider a little, what motions you have had: how God by the checks of your conſciences, ſometime by ſecret incitements, as it were a ſpurre upon your hearts, hath moved you to dutie, and to leave your ſinnes. How have theſe moved you? you have had purpoſes it may be to performe theſe duties, to walke in the wayes of God, to pleaſe him in all things: the neglect of theſe purpoſes, hath driven away the Spirit, it may be God now leaveth you to finall hardneſſe.

2. It lets in Sathan.

Againe, it letteth in Sathan. *When the uncleane ſpirit is driven out, hee goeth about ſeeking reſt, and finding none, at laſt hee returneth from whence hee went, and findeth the houſe ſwept and garniſhed: and he entreth in, and bringeth ſeven ſpirits more, worſe then himſelfe.* Alas! how many men are there, that for a fitt, in ſome particulars have altered their courſe, and have thought to become new men: yet ruſhing upon former occaſions, and temptations to ſinne, they have growne ſecure and careleſſe, and now Sathan hath gotten ſtronger hold of them, with ſeven ſpirits worſe.

3. Hinders our Communion with Chriſt.

Nay, this is that, that drives away Chriſt, and the comfortable influence of his Spirit in the heart. The Church in *Cant.* 5. was aſleepe, was in a ſpirituall ſlumber: and Chriſt goeth away, *Shee ſeekes him whom her ſoule loved, but ſhee could not find him.* I ſpeake now, to thoſe that were awake, and are now aſleepe: their hearts it may be are awake: but they walke not with that watchfulneſſe, and humility of ſpirit before the Lord as they ought: therefore now they are heavy, and deſtitute of the comforts of the Spirit. Well, they may thanke themſelves: Chriſt hath hid himſelfe to teach them to be more watchfull.

4. Bringeth judgement poſitive.

And, to conclude: This is the cauſe of poſitive Judgements. You know what came upon the old world, and upon *Sodome* and *Gomorrah*, for their ſecuritie.

Future.

And likewiſe of future Judgements, it is that which caſteth men from heaven to hell. *That ſervant that ſaith in his heart, my*

Maſter

Maſter deferreth his comming, and therefore hee eates, and drinkes with the drunken: what is the iſſue of it? *Hee ſhall have his portion given him with hypocrites, where there is weeping, and wailing, and gnaſhing of teeth*, Mat. 24. Matt. 24.

Here is enough (I ſuppoſe) to awaken you. Whenſoever the heart of man is held downe with ſecure thoughts of Gods diſpleaſure, and thinkes it is at peace with God, it is an evident ſigne that wrath is a comming. Nay (beloved) in that meaſure you are in carnall ſecuritie; in that meaſure you are under wrath: let that therefore be enough to awaken you: and ſay thus with your ſelves: It were better for me a great deale, to be among the number of thoſe, that complaine, and are mourning Chriſtians; then to bee in the number of thoſe that are full of jollity, and Joviality, that rejoyce and ſport themſelves, that put farre from them the evill day: I might then eſcape the wrath of God, as they doe. Who are they that eſcape wrath? See in *Ezekiel* 9. Thoſe that were awake when others ſlept, thoſe that mourned, when others laughed, thoſe that humbled themſelves before God, when others hardned themſelves: thoſe were the men that were *marked in the foreheads by the Angel*, and they eſcaped. And in the third of *Malachie*; *Thoſe that feared the Lord, and thought upon his name (in thoſe evill times) that ſpake oft one to another: there was a booke of remembrance of them, and they are Gods jewels*; he will be ſure to keepe them ſafe. Ezek. 9. Mala. 3.

But how ſhall wee come to be awakened? I ſhould have told you ſome helpes for this: I will but touch upon a few in a word. Helpes to watchfulneſſe.

Firſt, I will propound ſobrietie as a maine helpe. Would you be watchfull, and kept from ſpirituall ſlumber, take heed that you keepe your ſelves ſober. I ſpeake not of ſobrietie, as it is oppoſed to drunkenneſſe, though that be one thing, *Bee not filled with wine, wherein is exceſſe, but bee filled with the holy Ghoſt*, Epheſ. 5. As if he ſhould ſay, you cannot be filled with the holy Ghoſt, and with exceſſe of Wine: perſons that take liberty in exceſſive drinking, certainly they are deſtitute of the holy Ghoſt, and ſo of life and ſalvation. But I meane a further ſobriety; that is, as it is oppoſed to worldly-mindedneſſe. Take heed that you plunge not your ſelves too much in the world; and worldly-pleaſures and cares: for theſe are againſt the rule of ſobriety. Be ſober in your diet, in your apparell, in your gaining, in your ſpending, in your mirth, in your company, in every thing: that is, moderate your ſelves, and your affections in theſe things. A man may ſoone grow to ſuch a drunkenneſſe, by exceſſe in worldly affections, that he may bee in a dead ſleepe, neglecting Gods judgements, and his owne eſtate, as wee ſee men that plunge themſelves in worldly buſineſſe 1. Sobrietie. Eph. 5.

are. It takes away the thoughts of thoſe things that concerne our ſpirituall good.

I ſay not that you ſhould leave off the buſineſſe of the world: for every man muſt continue in the calling that God hath ſet him. But I ſay, moderate your affections to the things of the world: Doe worldly buſineſſes with heavenly mindes, in obedience to God: Doe them with waking hearts, to repent for the ſinnes of your callings, to avoide the ſinnes of your callings. And that that I ſay of labouring in your callings, I ſay of pleaſures, and of every thing elſe; we ſhould be watchfull and ſober: as S. *Peter* ſaith, *Bee ſober and watch.*

2. Spirituall exerciſe.

Secondly, if you would be free from ſecurity, which is a forerunner of judgement, be ſure to keepe your ſelves in exerciſe. A man that would keepe himſelfe awake, will buſie himſelfe in ſome exerciſe, and imployment or other. What exerciſe ſhould a Chriſtian uſe? The exerciſe of grace, and of the duties of obedience. Be ſure to keepe your ſelves in the exerciſe of all the advantages that God giveth you in your lives, to imploy your graces in. In difficulties and ſtraites, exerciſe your faith. In provocations to anger and diſcontent, exerciſe meekneſſe. In croſſes and troubles, and afflictions, exerciſe patience. In the miſeries and wants of others, whether ſpirituall or corporall, exerciſe mercy. And what I ſay concerning grace, I ſay concerning duty. Keepe your ſelves in the exerciſe of prayer, and reading, and meditation, and conference, ſome one thing or other, ſome holy employment or other, that may keepe the ſoule waking. For I tell you, you ſhall find, that whenſoever you let fall ſpirituall exerciſe, you will at that very inſtant fall into carnall ſecuritie in ſome kind or other.

3. Continual feare.

Thirdly, would you keepe your ſelves from this dead ſleepe of carnall ſecurity, then keepe your ſpirits in feare. Sorrow and griefe makes a man heavy; but feare keepes a man waking, when *Jacob* feared *Eſau*, he kept a watch that night. *Sampſon* feared the Philiſtims, and it wakened him out of his ſleepe. Feare makes a man watchfull. You may perceive it in your owne experience. In that meaſure that the feare of God prevaileth, ſecuritie is expelled. Keepe feare therefore. Bleſſed is the man that feareth alwayes, but he that hardneth his heart falleth into evill. Marke how he oppoſeth the hardning of a mans ſelfe in carnall ſecuritie, to the feare of God. Keepe your heart in a conſtant feare. Reaſon thus; Alas! *ſhall I doe this thing, and ſinne againſt God?* Will not God be offended and diſpleaſed? Shall I goe on in this vanity? Would I have the judgement of God find me in this company? would I have it ſeiſe upon mee in this imployment, in this buſineſſe, in this action? Feare leſt God ſhould ſtrike thee in ſuch an act,

act, leſt Death ſhould ſeize upon thee in ſuch a place, and let that make thee keepe a conſtant watch againſt the ſnares that are in thoſe places.

Fourthly, keepe good company. Company you know is a good meanes to keepe men awake. *Two are better then one, and woe to him that is alone*, ſaith *Solomon*. I ſay good company: for there are a company that will infect you. *Keepe not company with a froward perſon, leſt thou learne his frowardneſſe*. So, keepe not company with drunken, and ſwearing perſons, theſe are the Divels inſtruments, to keepe a man in carnall ſecurity. No, keepe company with thoſe that have a charge given them, *to exhort one another daily, and to conſider one another, to provoke to love, and good workes*. Keepe company with the Saints, and make uſe of all opportunities to provoke others, and to be provoked by others. That is the fourth helpe. 4. Good company. Eccleſ. 4.

Fifthly, would you bee kept from this ſinfull ſecurity: then keepe God alwayes in your ſight. It is a good way for a man that would keepe himſelfe awake, to fix his eye upon ſome object. Fix your eye upon this maine object, God. *Whether ſhall I depart from thy preſence*, ſaith *David*, This is that the Lord would have his people to conſider, to keepe them from ſinne, in *Jer.* 23. 23. *Am I a God at hand* (ſaith the Lord) *and not a God a farre off? Doe not I fill heaven and earth, ſaith the Lord?* Can a man hide himſelfe from God in any ſecret place? Thinke in thy chamber, in thy parlour, in thy ſhop, in thy houſe, in thy friends houſe, in the ſtreet, in the Church, in every place whereſoever thou art, that there God is alſo. If a man had but alwayes ſome one before him as a witneſſe, he would not venture upon many things, that hee now doth. If a malefactour ſhould ſee the Judge before him: if the child had alwayes his fathers eye upon him: or the ſervant had alwayes his Maſter ſitting about him, and above him (though there are many that are unjuſt ſervants) yet nevertheleſſe hee would ſerve him, at leaſt with eye-ſervice. Now ſet your ſelves in the eye of God, that ſees you in the darke: heares you in your moſt ſecret whiſperings: knowes every action of your life, and every circumſtance of thoſe Actions. This will be a meanes to keepe thee from ſecurity. 5. Be alwaies as in Gods preſence. Pſal. 139. Jer. 23. 23.

I will adde but one more, which is the ſixth. Conſider thy latter end: The night is now comming upon us. If it were told any of us, that this night thou ſhalt die, as it was told the rich man in *Luke* 12. *Thou foole, this night ſhall they take away thy ſoule*: I thinke there is none that heareth me this day, but hee would certainly keepe waking this night. But it is not bodily waking we plead for: but ſpirituall waking, a waking from ſinne, a waking to repentance: And we tell you that Death is now at the dore, ready 6. Conſider thy latter end.

to ſeize upon you. Wee ſpeake not only to you that are aged, that are at the brinke of the grave: but we ſpeake alſo to you that are young: Death may ſeize upon you, and ſtrike you this night: be awakened now to repentance. I remember what God ſaid to the Church of *Sardis*; *Bee watchfull, and ſtrengthen the things that remaine.* That Church was aſleepe, as many of us are at this day. God commeth to awaken you now, as he did them, that that little goodneſſe you have left, may bee renewed and confirmed. You that are quite out of the way of grace, and goe on in a courſe of ſinne: ſit now downe, and humble your ſoules: get into a ſecret corner, wherein you may confeſſe thoſe many provocations whereby you have provoked God all your dayes: and reſolve to amend, if the Lord ſpare you. Begin now, delay it no longer, it may be the laſt night, the everlaſting night to you: take this warning now therefore; be awakened to repentance.

Revel. 3. 2.

This is that the Scripture calleth upon ſo much, *Eccleſ.* 11. *Rejoyce O young man, in the dayes of thy youth, and let thy heart cheare thee in thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes: but know thou, that for all this, thou ſhalt come to Judgement.* As if he ſhould ſay: You that are in the middeſt of your delights, that ſolace your ſelves in the middeſt of the abundance of the earth, which you enjoy, that ſport your ſelves in the pleaſures of this world, know that there will come a Judgement day, ſee therefore now what will beſt anſwer God then. *Since the end of all things is at hand* (ſaith the Apoſtle) *let us bee ſober, and watch.* Wee know not how neere the end of the world is, wee know indeed it ſhall not bee yet, becauſe Antichriſt muſt bee deſtroyed, and the Jewes called before that day come: but nevertheleſſe, certainly thy end is neere, thy day, thy particular death (and that is the time of thy particular judgement) may be ſudden: *It is appointed for all men once to die, and after that commeth the judgement*; That is the particular Judgement that commeth upon Death: ſo I ſay, this may be the night of thy death, and the morning, may be the day of thy particular doome. *Judge your ſelves now, that you may not bee judged of the Lord:* It was the uſe that the Apoſtle made even to good men: *For this cauſe* (ſaith he) *many are ſicke, and weake, and many ſleepe*; that is, they are dead: what then? *If wee would judge our ſelves, wee ſhould not bee judged of the Lord.* So ſay I to you, judge your ſelves: now bring your ſelves as priſoners before the Barre: arraigne your ſelves as malefactours before the Judge: bring out the particular bills of inditement againſt your ſelves, whereby you have provoked God: yet there is mercie, the day of grace, and opportunity of repentance, and turning unto God, yet laſteth; therefore doe it now. I might adde many other helpes to this purpoſe, but theſe ſhall ſuffice at this preſent.

Eccleſ. 11. 9.

Wee

Wee have an example before our eyes, enough to warne us of this. Here is an example of Death, which ſhould teach us now to awaken our ſelves, and not to liue ſecurely, as men that dreame of a long life, for many yeares.

Here is a young man dead: tooke away in the prime of his time, in the beginning of his dayes: his ſickneſſe though it held him not long, yet it was ſomewhat violent. How know you what a ſhort time you have, though you are now young; or if you live longer, what ſickneſſe you may have: it may be you may be deprived of your reaſon and ſenſes: therefore now, while health, and reaſon, and ſenſe, while theſe *Warning Sermons* are afforded, take time, and make uſe of time, leſt your ſecuritie make good this Text upon you. *When they ſhall ſay Peace, Peace, then ſudden deſtruction commeth upon them, as travaile upon a woman with child, and they ſhall not eſcape.*

FINIS.

A CHRISTIANS VICTORIE; OR, CONQVEST OVER DEATHS ENMITIE.

ROM. 8.37.

Wee are more then conquerours through him that loved us.

HOSEA 13.14.

I will ransome them from the power of the Grave: I will redeeme them from death: O Death, I will bee thy plagues; O Grave, I will bee thy destruction.

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A

A CHRISTIANS VICTORIE; OR, CONQVEST OVER DEATHS ENMITIE.

SERMON XIII.

1 COR. 15.26.

The laſt enemie that ſhall be deſtroyed, is Death.

IT could bee no Paradox to declare, that every man hath more enemies in the world then friends, both wicked and godly. There is no queſtion of it. But it is true alſo, *that ſo long as a mans wayes pleaſe God, hee can make his enemies his friends.* Prov. 16.7.

Of all the enemies men have, the ſpirituall are the worſt, for they are { common / continuall } enemies.

Common enemies I call them, becauſe they are every mans enemies. Others though they bee enemies to ſome, they are friends to others, theſe to all.

Continuall, becauſe their warre is never at an end. Other enemies we may have truce with now and then, pauſes, and breathing times, leaſure given us, when we have done one skirmiſh to make ready for another: from theſe there is no intermiſſion nor reſt, not for a moment: whereſoever, or whatſoever we are about, it may be ſaid to us, as *Dalilah* ſaid to *Sampſon, Up Sampſon, thy enemies are upon thee.*

The three principall of theſe (yee know) are commonly reckoned up to be. The *Divell*, the *World*, and the *Fleſh*. But the Apoſtle telleth us of a fourth, which hee calleth our *Laſt enemie*, the enemie

enemie which shall last of all assault us, the other will leave assaulting us, when we are in this world; this, when we are leaving the world, mustereth up his forces against us: sometimes holding us long play, as the house of *David* did the house of *Saul*, till our strength be wasted and spent, sometimes dispatching us with a sudden stroke, as *Absolom* did *Amnon*, when *our hearts are merry* within us. This enemie, Death, the very sound of his name, is like the name of *Honiades* to the *Turkes*, dreadfull to some: the very dreame of it dreadfull, as *Nebuchadnezars* dreame was to him, it troubled him, and *the image of it, made him tremble and quake.*

But though the hearing of an *enemie* may cause disturbance; yet withall to heare that this *enemie* is overcome and *destroyed*, the newes of that may cheare us. Behold, this is the newes that the Text bringeth. It telleth us of an *enemie* indeed, but it telleth us withall of the destruction of this *enemie*. *Death* is the common enemie of man-kind; It is our *last enemie*, we may thinke it none of the least, because it is *the last*: yet here is the destruction of it, *Oh thou enemie, thy destruction shall come to a perpetuall end.* It is already destroying, and as it is *the last*, so at the last it shall be destroyed.

Psal. 9. 6.

Those are the two points that I am to treat of; of an *Enemie*, and of the destruction of this *Enemie*.

The parts of the Text.

The *Enemie* is *Death*, and *the Last Enemie* (as the Text calleth it) *the last* that shall assault us. In that yee may note two things;

Its Qualitie,
and
Its Ranke.

First its nature and qualitie, An *Enemie*.

Secondly, its order and ranke, in what ranke it is Fyled, not in the Fore-front of the battell, but it commeth behind in the Reare, it commeth in the end of the Armie (when all other enemies have given over) and setteth upon us at the last.

Secondly, here is the destruction of the enemie, that is the Milke and honey of the Text. *Death* though it bee an *Enemie*, though it be a killing *enemie*, it shall not bee a conquering *enemie*. Hee that subdueth all our Enemies for us, will in time subdue them to us. And who he is, the Apostle telleth you in the verse before the Text, *Christ our Lord, Hee shall reigne till hee hath put downe all his enemies under his feet:* And as all His, so all ours too; both those that are Enemies to him, and to his death. Among the rest, he will destroy that also; As it is *the last*, with which we shall be assaulted, so it is the *last that shall be destroyed.*

There are three points of observation wee have here lying before us.

First, that *Death is an Enemie.*

Secondly,

Secondly, that *Death is our laſt Enemie.*

Thirdly, that as *Death* aſſaulteth us *laſt*, ſo at *laſt it ſhall bee deſtroyed.*

I begin with the firſt of theſe, *That Death is an Enemie.* And an *Enemie* indeed it is; one of the Divels regiment: The Divell he is the Generall of the Armie: when hee brought ſinne into the world, he brought *Death* into the world. Sinne drawes *Death* after it, as the Needle drawes the thread. *Obſer.* 1. Death is an enemie.

Firſt I will ſhew yee what kind of Enemie it is.

Secondly, wherein it appeareth to be an Enemie.

Firſt, what kind of Enemie Death is; What kind of enemie.

A { common, ſecret, ſpirituall, continuall } Enemie.

Firſt a *Common Enemie*; Common to all mankind. The charge it hath, is not like that upon the Aramites, fight neither with ſmall nor great, ſave onely with the King of Iſrael. Great and ſmall, King and Keiſar, all are markes that this aimeth at: one killing weapon or other it hath for them all; like *Iſhmael, The hand of him is againſt every man.* The young and the old, the ſtrong, and rich, and noble, and wiſe, and holy, none can ſcape, none can keepe out of *Deaths* reach. *What man is hee that liveth, and ſhall not ſee death?* 1. A common enemie. 1 King. 22. 31. Gen. 16. 12. Pſal. 89. 48.

Yee will object to me peradventure. Thoſe that ſhall live at the comming of our Lord, at the end of the world, *ſhall not ſee Death.* *Obiect.*

I had thought (I confeſſe) to have ſtood a little upon this points diſcuſſion, but I muſt not. I have many things to ſay. In a word therefore; Firſt, theſe are but a few, and a few make not a generall. *Anſw.*

Secondly, though theſe die not the ordinary naturall death, but as *Elijah* and *Enoch, ſhall bee tranſlated* up to heaven; yet in their tranſlation and aſſumption, they ſhall ſuffer a mutation and change which ſhall be in ſtead of *Death.* Their change is a kind of *Death* to them, as our death is a kind of change to us.

Therefore wee may account it a common Enemie to man-kind, for as the Scripture ſaith, *It is the way of all the earth.* And the Grave it is *the houſe appointed for all living.* It is a common Enemie, and it is the more dangerous for that. Joſh. 23. 14. Job 30. 23.

Secondly, it is *A ſecret Enemie*; And it is the more dangerous for that. Secret Traytours are worſe then open enemies: theſe may be prepared againſt, becauſe we know them: thoſe may ſurprize us unawares, becauſe wee ſee them not, nor ſuſpect them. 2. A ſecret enemie.

Poore *Uriah* carrieth *Death* in his bosome: so wee carry *death* about us, though like a Moth it lie and fret in the garment, and we see not when it eateth, nor can certainly determine the time when it will grate asunder the thread of our life. What man living can divine when, and how, and where *Death* will seize upon him? it is not for any to determine such a thing, it lieth so secret, hee cannot find it out.

What a sort of diseases wee are subject to, you may imagine how many. Nay, yee cannot imagine how many, when the very eye (as some Occolists observe) hath above sixtie diseases. What a many casualties there are every moment, when as oft as wee step over the threshold, wee cannot tell whether ever wee shall come home againe. *The fire saith, Death is in me; and the Water saith, Death is in mee*; the earth we tread on hath *Death* in it; the Ayre we breath in, that which wee continually take in, and put out at our nosethrils hath *death* in it: *Death* dwelleth with us in our houses; it walketh with us in the streets; It lieth downe with us in our beds; It is wrapped about us in our clothes that sticke to us.

Benhadad is slaine in his Bed. *Amnon* at his Table. *Zachariah* in the Temple. *Joab* at the Altar. The disobedient *Prophet* is torne with a Lyon. The unbeleeving *Prince* is trod to *Death* in the croude. *Abimelech* slaine with a Mill-stone; and *Pyrrhus* with the fall of a Tyle. *Adrian* is choaked with a flie. *Victor* is poisoned with Wine. And one of the *Emperours* with the bread he recived in the Sacrament. Thus *Death* waiteth every where, and yet wee spie it not. It is a secret Enemie, and therefore the more dangerous.

3. A spirituall Enemie.

Thirdly, it is a *spirituall Enemie*. And it is the more dangerous for that. Spirituall I call it; First, because it is invisible, for the spirits are invisible, they cannot be seene; Such an *enemie* is *Death*, though we must all feele it, yet wee cannot see it: were it any way discernable, we might thinke of some way how wee might shift and shun it: but it is beyond the kenne of our eyes: we are no more able to see that then the Ayre: being therefore out of sight, it is out of our reach, we know not how to grapple with it; we know not with what weapons to encounter it.

And a *Spirituall Enemie* I call it, because though it seize on the body, it strikes at the soule: By Gods decree the *death* of the soule is a concommitant of the *death* of the Body, and were it not by Gods mercy reverst, they would still come like lightning and thunder, and strike both together.

Againe, it is a *spirituall enemie*, because it fighteth against us in the strength of sinne. It commeth armed with a *Sting*, *the sting of death is sinne*. Some make question whether if *Adam* had never sinned, he should ever have died. But me thinkes the Apostle

Saint *Paul* putteth it out of quſtion; *By one mans diſobedience ſinne came into the world, and by ſinne death.* All thoſe *Deaths* that S. *Auſtin* reckoneth up: Firſt when the ſoule is deprived of God, ſeparated from him. Secondly, when the body is ſeparated from the ſoule. Thirdly, when the Soule is ſeparated from the body, and from God, and ſuffereth torments for a time. Laſtly, when the ſoule is ſeparated from God, and rejoyned to the body, to ſuffer torments eternally. All theſe are the recompence, and reward of ſinne. Therefore *Death* comming, and being an Enemie thus armed, (whatſoever kind of *death* it be) we may well ſay it is a *ſpirituall enemie*, and the more ſpirituall, the more dangerous. Rom. 5. 12.

Fourthly and laſtly, it is *a continuall Enemie*. And it is the more dangerous for that. It laies hold of us in the wombe, and never leaves us, till it hath brought us to the Grave. Beloved, wee doe not only die when we die, but all the time we live, aſſoone as wee begin to live, we begin to die. As *Seneca* ſaith, *Every day wee die, becauſe every day ſome part of our life is gone.* As a Candle, it is no ſooner lighted, but preſently it begins to waſte: as an houre-glaſſe, it is no ſooner turned, but preſently the ſand begins to runne out. So our life, it is no ſooner breathed, but preſently it begins to vapour out. As the Sea, what it gaineth in one place, it loſeth in another; ſo our life, what we gaine one way, wee loſe it in another: looke what is added to it, ſo much is tooke from it; the longer a man liveth, the leſſe he hath to live. *Death* doth by us, as *Jacob* did by *Eſau*, catcheth us in the wombe, and never leaveth us. 4. A continuall Enemie.

So wee ſee it is a Common, a Secret, a Spirituall, a Continuall Enemie.

Next we are to conſider; How, and wherein *Death* ſheweth it ſelfe an *Enemie*. What Death deſerveth at our hands, to bee thus accounted and feared. Fearfull and terrible it is, that is certaine; So *Ariſtotle, It is the moſt terrible of all terribles. Bildad* in *Job*, calleth it the *King of terrours*. What doth *Death* bring with it to make it fearfull? Wherein Death is an Enemie.

Job 18. 18.

Ianſwer, *Death* hath ſundrie concomitants, and companions that attend it, that make it a formidable Enemie. In reſpect of its attendants.

Firſt, the Harbingers that come along with it; Sickneſſes, and diſeaſes, infirmities, old age, and difficulties. Theſe are all fearfull to nature, and through feare of theſe, *Death keepeth men all their life in bondage*. They make our lives, *as it were* a life, rather like a life, then a life indeed. So that howſoever the Apoſtle ſaid in another place, *as it were dying, and Behold wee live*. There *Death* hath the *tanquam*, and *life* the *Ecce*: yet here we may ſay, *as it were* 1 Sickneſſe, &c. Heb. 2. 15. 2 Cor. 6.

living, and behold wee die: here *life* hath the *tanquam*, and *Death* the *Ecce*. Life is but *as it were* a life, it is but the ſhadow of a life that man walketh in: *Man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine.* It is true, it lighteth not on all alike, ſome it commeth on as a Lyon, and breaking *their bones from morning to evening*, it makes an end of them: to others it is as a Moth in the garment, ſecretly in their lives, by degrees, inſenſibly, pining and conſuming them. Howſoever, what Harbinger ſoever it bringeth, it viſiteth us with many touches, and twitches, before it come: falling pell-mell, thicke and three-fold on us, when they come. In reſpect of theſe, it may be ſaid to be an Enemie.

Pſal. 39. 6.

2. Diſſolution of the frame of nature.

Secondly, the diſſolution that *Death* bringeth. For it *diſſolveth the frame of nature*; It divorceth, and ſeparateth the ſoule from the Bodie, thoſe two companions, that have lived ſo lovingly together, and perhaps have lived a long time together. This is another thing that makes *Death* looke like an *Enemie*. Friends and companions that have lived long together are loth to part: wee ſee in experience, old folke commonly are more loth to part, when they are old, then when they are young. Now there is none neerer then the ſoule and bodie: there is none have lived ſo long, or ſo loving; it muſt needs be tedious for theſe to part, and be an affliction and vexation, when neither the body can longer retaine the fleeting ſoule, or the ſoule longer ſuſtaine the drouping body. Therefore in reſpect of this alſo, *Death* being the cauſe of this, no marvell though nature reluctate, and we looke upon it, as on the face of an *Enemie*.

3. The grave.

Thirdly, the horrour of the Grave: *The men of Darkneſſe*, as *Job* calleth it: the place of oblivion; the pit of ſtinch and rottenneſſe; this is another thing that nature ſhrinketh and reluctsat. For there we muſt burie out of our ſight, that that once was *the delight of our eyes*, as *Ezekiel* ſaid by his wife. And though it were never ſo lovely before, yet it quickly becommeth loathſome, Our Beds muſt be made in darkneſſe, where *corruption and wormes*, muſt be the Mattreſſe and Coverled, to lie under us, and ſpread over us; *Thou ſhalt ſay to Corruption, thou art my father, and to the worme, thou art my mother, and my ſiſter.* That bodie of thine, that God in the wombe ſo *wonderfully made*, that thou all thy life-time (peradventure) haſt delicately cheriſhed, lapped in Silke, in Furre, pampered with ſweet wines, *Death* as a proud Tyrant will ſet his foot upon it, and throw thee downe to the horrid dungeon, where thy fleſh ſhall putrifie, and thy bones rot, and the beauty of it (though ſometime it were as the Roſe and the Lilly of the field) ſhall ſoone become as loathſome as the dung in the ſtreets. This is another thing that makes the face of *Death* dreadful and terrible, when we thinke of ſuch privations, and annihilations as theſe, that

Ezek. 24. 16.

Iſa. 14. 11.

wee ſhall come from a beeing to no beeing. Theſe cannot but make *Death* looke with the face of an *Enemie*.

Fourthly, *The loſſe and deprivation of all worldly contentments*, and worldly imployments: that is another thing that makes *Death* terrible and fearfull to us. Looke whatſoever contentment wee tooke in any thing here, we muſt bid it farewell then. Farewell to all, to profits and pleaſures, and honours, we ſhall carrie none of them away with us; *None of our pompe and glory ſhall deſcend after us*, as the Pſalmiſt ſaith. Farewell to all the gold and ſilver we have gathered together, to all the goodly lands wee have purchaſed, to all the ſtately houſes we have built, to all the pleaſant gardens, and orchards wee have planted, to all the ſports and paſtimes we have had, to all our merry conſorts wee have kept company with, to all our Jewels and wardrope, to our dauncing, and feaſting, and muſicke: *Death* pulleth us from all theſe, and layeth us levell with the Duſt; It mingleth ſhovels and Scepters together; It makes rich and poore, the Prince and the Peaſant alike; *I ſhall ſee man no more*. All relations we have now, ſhall be broken off then, betweene Husband and Wife, Parents and children, Maſter and ſervants, neighbour and neighbour, friend and friend: wee ſhall dwell apart with our ſelves, and not ſo much as ſhake hands one with another.

4. Loſſe of worldly contentments, and actions.

Pſal. 49. 9.

Iſa. 38. 11.

All the ſervices and imployments wee are tooke up with here, ſhall ceaſe then: there ſhall be no frequenting of the Exchange, no exerciſing of Trade, no bearing of Office, no working in our Calling. *Death is the night that no man can worke in:* and *Death is the place of ſilence*, where all affaires are cut off: Where there is *no worke nor invention, nor wiſedome, nor counſell*, as *Solomon* ſaith in the booke of the *Preacher*. Oh ſaith good *Hezekiah*; *I ſhall ſee the Lord no more in the land of the living*. There is no more ſervice to be done to the Lord, nor no more in the Church, in that manner as it is now: there is no exerciſe of Religion, no Word, no Sacraments, no Faſting, no Almes, no Preaching, no Prayer, no Confeſſion and thanke-ſgiving. *The Corſe cannot praiſe thee, the Grave cannot give thankes, they that goe downe into the pit cannot honour thee.*

Pſal. 6.

Oh (Beloved) how carefull and active, and vigilant, and diligent ſhould this make us to be (when wee conſider it) for the well improving of that time that wee have lent unto us, and for the well-diſcharging of thoſe places, and offices, and duties that are now laid upon us; Conſidering that *Death is an enemie* that will cut us off from all affaires, and bereave us of all opportunities of receiving or doing, or performing any ſervice to God at all, either in Church or Common-wealth.

5. Conſcience of ſinne, and certainty of Judgement, and uncertainty of ſalvation.

Fiftly and laſtly, *Conſcience of ſinne, and certaintie of judgement*, and uncertainty of ſalvation (for brevities ſake I put them toge-

ther) these things come along with *Death*, and make the face of *Death* terrible and fearfull.

Conscience of sinne first of all. For *Sinne it is the sting of Death.* And which of us is there that doth not arme *Death* with that sting? Who can reflect on the passages of his life, but he shall find it as full of sinne, as the *Leopard of spots*. Wee find nothing in sinne now, but oblectation and delight, and therefore wee *hide it under our tongue*, and hugge it in our bosomes. Oh but when *Death* commeth once, it thrusteth these things out, and oh the horrour and anguish that the poore conscience is tormented, and made to smart with.

Heb.9.27. 2 Cor.5.10.

Againe, with conscience of sinne, *certainty of judgement*; that is another dreadfull Arrow in Deaths quiver, *After Death commeth judgement. And wee must all appeare before the judgement seat of Christ, to receive according to what wee have done in our bodies.* First, the particular judgement that passeth upon the soule, it shall never be reverst, for as the *Tree falleth, so it lieth.* And then the Generall judgement, when the Body and Soule shall both bee wrapped up in the same condemnation. Oh who *can dwell with devouring fire? with those everlasting burnings?*

Isa.33.14.

And then lastly; The *uncertaintie of our future estate.* For how many thousands bee there that die, that cannot tell what becommeth of them when they die, but they must sing that Farewell to their soules as *Adrian* to his, *My poore wandring soule, whether art thou going? What will become of thee? Death* then being accompanied with such an Armie of Terrours as these, the Apostle might well call it, as it is in the Text; *An Enemie.* That is the first thing.

Secondly, we are to consider how it is called the last Enemie.

For two reasons; First, because it is the *last* that shall assault us. So *Caietan.*

Why Death called the last enemie.

Secondly, because it is the *Last that shall bee destroyed.* So the common streame of interpreters.

1. Because it is the last that shall assault us.

It is the *Last Enemie* that shall assault us. And here I have to note two things;

Therfore we have more enemies than Death.

First, that while wee live in the world, we have more Enemies in the world. For when there are some last, there must bee others going before. If *Death bee the last Enemie*, there are some others beside. I, we have so (God knoweth) Enemies on every side. Without us, within us.

The Divell.

The Divell he is an *Enemie* to us, and vollies of tentation hee hath to discharge against us. So many tentations, so many *Enemies.*

The world.

The *World* is an *enemie* to us: An *enemie* when it seemeth a friend; When it smileth it betrayeth: it kisseth and killeth. On the right hand it hath prosperitie to allure, on the left hand adversitie to affright

affright; in every corner, wicked counſell, and company, and example to ſeduce and inſnare us.

The fleſh.

Laſtly, our owne *fleſh* is an *enemie*. It is a Serpent wee carry in our boſomes. The *Divell* is a ſerpent in Hell: the *world* is a Serpent in our hand: the *fleſh* is a Serpent in our boſome. Wee carry it with us where ever wee goe: It is a con-naturall, concorporate *Enemie*. All our other *enemies* could doe us no hurt, if it were not for that, if this *enemie* that cohabiteth with us, did not combine againſt us. Know (who ever thou art) there is no *Enemie* like thy ſelfe: thy ſelfe is the worſt enemie of all. All the ſparkes that flie out of Sathans engines, could never *ſindge a haire of our heads*, if our *fleſh* were not as tinder. All the windes that blow in the foure corners of the world, could not *make ſhipwracke* of us, if our *fleſh* were not a treacherous Pilot. *Death* (that gnaweth the thread of our ſoule and body aſunder) could not ſeparate them, or them from God, if the *fleſh* did not whet the teeth of it, and ſharpen it with a ſting.

So then we ſee, we have a great many *Enemies* more to encounter us beſides Death, ſome without, ſome within. Therefore how ſhould this teach us circumſpect walking? to *behave our ſelves wiſely in every thing*, as *David* when he knew *Saul* was his *Enemie*, and had an eye upon him to doe him miſchiefe. How ſhould it teach us to pray with *David*; *Lord teach mee thy way, and lead me in the right path, becauſe of mine enemie?* That is one thing I have to note.

Pſal. 27. 11.

Therefore likely to be the worſt enemie.

Againe, another thing I have to note; If *Death* be the *laſt enemie*, then in all probabilitie it is like to be the worſt. Of the Divels regiment it is (I told yee before) Hee is the Generall of the Armie. And (beloved) beleeve it, the Divell is very politique and ſubtile, in marſhalling his forces, hee will not place his beſt Souldiers in the forefront of the battell, but keepes them in the Reare, he puts them behind, that when all the reſt have wearied and tired us, they ſhould ſet on us afreſh. He is ſo cunning a diſputant, that he reſerveth the beſt arguments for the laſt. A cunning Gameſter, that plaies his beſt play at the laſt; A cunning Archer, that ſhootes his beſt ſhaft at the laſt. So ſince *Death is the laſt Enemie*, it is like to be the foreſt.

Now the ſorer we are like to find him, the carefuller we ſhould be to arme againſt him: alwayes to put our ſelves in a readineſſe, that whenſoever he commeth, hee may find us weaponed: that if it were poſſible, we might be alwayes doing, as if wee were dying, it being the height of the perfection, that any ſoule can attaine to (as the heathens themſelves well obſerved) *for a man to ſpend every day, as if it were his laſt day.*

That is one reaſon why the Apoſtle here calleth *Death the laſt enemie*, becauſe the *laſt is like to be the worſt.*

Againe,

2. Because it is the last that shall be destroyed.

Againe, another reason. As it is the last by which wee are assaulted, so it is the *last that shall bee destroyed.* That the Apostle principally meant here (as Interpreters commonly understand it) When he saith the *last enemie that shall be destroyed is Death,* hee meant that *Death is the Enemie that shall be destroied last.* And this leadeth me to the last point I propounded to speake of, *That Death is an enemie, and the last enemie, and at last shall be destroyed.*

It shall be destroyed, that is one thing.

Who it is that destroyeth Death. Rev. 5, 3. 5.

Who undertakes the doing of it? Our selves? In likelihood Death is more likely to destroy us, then we it. But as it is said of the *seven-sealed booke* in the Revelation, *when there was none in heaven, or in earth, or under the earth, that was able to open it, the Lion of the tribe of Judah, prevailed to open the booke.* So the *Lion of the tribe of Judah* prevaileth to *destroy* this *enemie,* that *none in heaven, or in earth, or under the earth, but only he, is able to destroy.* Hee saith of him, as *David* of *Goliah,* when hee defied the host of Israel, and all men ranne away, *Let no mans heart faile him.* So saith the sonne of *David, The Lord of David, let no mans heart faile him, I will goe to fight with yonder Philistim. Oh Death I will be thy death, It is spoken in the person of Christ,* whom Saint *Peter* calleth *the Lord of life.* Hee subdueth all Enemies, and it is he that will *destroy Death,* hee will not leave him, till he have *trod him under foot.*

1 Sam. 17, 32. Hos. 13. 14.

Act. 3. 15.

When Death shall be destroyed.

But when will Christ doe this? Wee see *Death* playes the Tyrant still, it killeth and spoyleth, as fast as it did; his sickle is in every ones harvest; as fast as the corne growes up, hee cuts it downe, he leaveth not an eare standing. How long Lord, how long before this (that the Apostle tells us of) will be?

At the day of the Resurrection.

At *last.* His meaning is, at the generall day of the Resurrection when the end of the world shall come, then Christ shall *destroy* him. And he bringeth it in the rather, to assure the Corinths of that, that some of them doubted of; namely, that there should be a Resurrection. For unlesse the *dead should arise,* how can *Death* be *destroyed?* But *Death* shall be *destroyed,* therefore it is out of question that the *dead shall rise againe.*

But what comfort have we in the meane time, if *Death* be not *destroyed* till then? if till then it play the domineering *Enemie?*

Comfort in the meane time.

No, not so neither. Wee have comfort enough in that, that Christ hath already done. Though it bee not already *destroyed,* yet it is already *subdued.* It is not only subdued, but disarmed, and not only so, but captivated, and triumphed over. Hee subdued it when he died; in suffering *death* he overcame *Death;* hee beat him in his owne ground, at his owne weapons: in his owne hold hee disarmed him. When he rose againe, then he spoyled him of his power, and tooke his weapons away, and triumphed over him in the open field. When he ascended into heaven, then hee carried

those

thoſe ſpoiles with him in token of conqueſt, as *Sampſon* tooke the *Gates of Gaza on his ſhoulders, and carried them to the top of the hill.* Chriſt by Death tooke the *ſting of Death* away; by his Reſurrection hee tooke the *ſtrength of Death* away; by his Aſcenſion hee tooke away the *hope of Death*, for ever conquering or prevailing more; finally, at the laſt Judgement hee will take away the name and beeing of *Death*, ſo that it ſhall never bee more remembred, but *mortality ſhall be ſwallowed up of life.*

I, Chriſt hath done this for himſelfe (perhaps) but what is this to us?

Nay, Chriſt hath done it, not only for his owne victorie, but he hath *given us victorie:* hee is not only a conquerour, but hee hath made us conquerours: *thankes be unto God, that hath given us victorie.* 2 Cor. 15. 57

In a word, Chriſt hath, and will doe by *Death*, as hee doth by our ſinnes: he hath ſubdued them already: at the laſt hee will utterly deſtroy them: ſinne and *Death* both of them are already ſubdued, at laſt they ſhall be aboliſhed and deſtroyed, that they ſhall be no more. As there ſhall bee *no more ſorrow and paine*, ſo there ſhall be no more *death* and ſinne: *All teares ſhall be wiped from our eyes: I will ranſome them from the power of the grave, and redeeme them from death.* Rev. 7. 17. Hoſ. 13. 14.

More then this; This yet addeth to our comfort, Chriſt will ſo *deſtroy Death*, as hee will not only ſubdue him for us, but alſo reconcile him to us; not only foile him as an *Enemie*, but propitiate, and make him our friend. Wee have all our *enemies* ſubdued to us, but ſome are ſo ſubdued, that they are reconciled: *Death* is one of them, it is a reconciled, as well as a ſubdued *enemie*. In ſtead of bringing forth *children for bondage*, it becommeth a purchaſer of our freedome: it is ſo farre from plucking us from Chriſt, as rather it letteth us into Chriſt: ſo farre from being a loſſe, as it bringeth gaine: ſo farre from being a dammage, that it is part of our Dowrie: therefore the Apoſtle reckoneth it as a prerogative, as hee ſaith, that *the world, and life, and Chriſt is ours, ſo Death is ours.* Indeed if *Death* were not ours, life were not ours; for our only way to life now is by *Death*. Such a friend is this *Enemie* become, that it is a Bridge to paſſe to heaven: the *Charior* that wee are tooke up to heaven in. What we get of life toward life, we loſe in *death*, but what we get in *death* toward life, we never loſe. 1 Cor. 3. 22.

Now for the Application, and concluſion of all. Something I have to ſay by way of comfort, and ſomething by way of counſell.

Vſe 1. First, by way of comfort; Againſt the feare of *Death*, or againſt over-much ſorrow for thoſe that *Death* takes away.

Death an enemy only to the wicked. It is true, *Death is an Enemie.* But to whom? only to the wicked that

that are out of Christ, to those that have no benefit at all by his Death and Resurrection, and ascension. When *Death* commeth and findeth out these, they may say as *Ahab* did to *Eliah*, and more truly a great deale, *hast thou found me, oh mine Enemie?* It is the worst *Enemie* they have in the world. It is a cruell Sergeant, that catcheth them by the throat, and arresteth them for a debt that they are never able to pay: It dragges them to the Jayle, casteth them into the Dungeon, to the chaines of Darkenesse. I have not a word of comfort to say to them. They have no more comfort in *Death*, then they have in Hell, where though they shall lie in torments and paine, they shall not have a *drop of water to coole their tongue.*

1 King. 21. 20

Death to the beleever is

But to the faithfull in Christ, there is comfort upon comfort. For though Death be an Enemie, yet remember, first it is a subdued Enemie.

Secondly, a reconciled Enemie.

Thirdly and lastly, an Enemie that one day shall not be at all.

1. A subdued Enemie,

It is a subdued Enemie, that is one comfort. The strength and sting of it is gone. When a Bee hath lost his sting, and is a Droane, it can hurt no more. So Death is a Droane to a Christian, it hums and buzzeth, it doth no hurt, it cannot sting, the sting is gone.

Against all those Enemies that I formerly told yee of, that are attendants on Death, here is comfort.

First it is true: *Death* commeth with ill Harbingers, it bringeth sicknesses, and aches, and paine, but there is comfort against this. For when God sendeth paine, remember hee promiseth to send patience too: that he will put his hand under to helpe, *His left hand shall bee under us, and his right hand over us*, to catch us: hee hath promised comfort upon our sicke beds, *to make our bed in our sicknesse*. Wee need not make such an Allegorie as *Ambrose* doth: this sweet flesh of ours, the Bed of our soule, it is under infirmities and weaknesses: God helpeth us, he makes our bed: *hee saith to the sicke of the Palsey, Take up thy bed: hee turneth our bed in our sickenesse*, either he sends us health, (so some expounds it) hee turnes the bed of sickenesse, into a bed of health: or God turneth our bed for us in our sickenesse; that is, he refresheth us, giveth us ease, when we lie upon our sicke beds. It is a Metaphor borrowed from those that attend sicke persons, that helpe to make their Beds easie and soft, and turne them, that they may lie at ease: So God hath promised his children in the painfull time of sickenesse, to make their Beds easie and soft, to cause them to lie at ease by the Patience that he will give them.

Cant. 8. 3.

Psal. 41. 3.

Secondly, it is true, *Death* bringeth dissolution, and dissolveth the frame of nature, it separateth and divorceth those two loving companions, the Soule and the Body. But there is comfort in this. For though it divorce the Soule and the Body, yet it cannot destroy

deſtroy the ſoule and the body: even the body is in the hand of God, when it is rotting in the earth, as the Soule is tranſlated to heaven. Againe, though they be ſeparated, yet it is but for a time, one day they ſhall meet more joyfull, and glorious then ever before, and after that they ſhall never be ſeparated againe. Laſtly, though he ſeparate the ſoule from the body, and the body from the ſoule, yet neither from Chriſt, nor Chriſt from them. Nay, it is ſo farre from ſeparating, that it helpeth to unite us to Chriſt, (as I ſaid before) the diſſolution of thoſe ſhall bee the conjunction with him; *I deſire to be diſſolved, and to be with Chriſt.* Phil.1.23.

Thirdly, it is true, the horrour of the Grave attendeth *Death*, and the putrifaction of this fleſh of ours, that muſt turne to corruptneſſe, it makes it terrible and fearfull. But there is comfort againſt this. For after that time of putrifaction, there ſhall bee a time of reſtitution, and though the wormes devoure this fleſh of ours, *yet in that very fleſh of ours, wee ſhall ſee God another day, Theſe eyes ſhall ſee him.* Job 19.27. There is comfort in that, that when God ſhall come to reſtore us with himſelfe, what the Grave hath clothed with corruption, he will cloath with glory; *theſe vile bodies, hee will make them like the glorious body of Chriſt*, without all corruption. Phil.3.21.

Fourthly, it is true, *Death* depriveth us of worldly friends, of worldly imployments, this makes it terrible; Yet there is comfort againſt this. Though we be deprived of worldly friends, it carries us to heaven, to better company, *to Angels, to the ſpirits of juſt and perfect men, to God the Judge of all, to Jeſus the Mediatour of the New Teſtament.* Heb.12.23. Nay beſides, one day hee will reſtore againe thoſe very friends, of which here we are deprived: though wee loſe them for a time, in heaven wee ſhall meet againe, and there renew a perpetuall league of ſocietie and love. So though it deprive us of worldly benefits, it cannot of heaven, and thoſe are better, they are not *pleaſures of ſinne, that laſt for a ſeaſon, but at the right hand of God, that endure for ever.* Pſal.16.11.

So though it deprive us of worldly ſervices, it carrieth us to heaven, to thoſe that are better, that are high and proper to the Church triumphant, ſuch as befit the Church, to *ſing Hallelujahs*; and ſuch as are profitable to the Church militant, by the memorie of good examples, and by the prayers they offer to God, not in particular, for they know no mans particular wants, yet for the generall and common good of all.

Fifthly and laſtly; It is true, the conſideration of ſinne, and of Judgement, and our uncertaine eſtate after *death*, makes it terrible like the face of an *Enemie*. Yet there is comfort againſt theſe.

For ſinne. I told you that though there bee a *ſting* in the Serpent, yet Chriſt hath drawne out that *ſting*, ſo that being a Serpent without a *ſting*, we may doe as *Moſes, take it in our hand*, put it into our

our bosome, and it will never doe us hurt, to them that die in the Lord: *Death rather came* by sinne, then for sinne; It is not betweene sinne and damnation, but betweene sinne and salvation.

For judgement; It is true, *Death* presenteth judgement, but it presenteth it with comfort, for the day of Judgement, is the day that the godly looke for, and long for, as the day of redemption, not of confusion; when they shall receive the sentence by which they shall bee absolved, and not condemned. For they know when God shall come to be their Judge, hee shall come to be their Saviour.

And so for the uncertaintie of our future estate after *death*. It is true, the state of the dead, in regard of naturall understanding, it may be a thing uncertaine and obscure, yet from the secret revelation of Gods Spirit, the Saints in some measure know how it will be with them after *death*, *Wee know though our earthly tabernacle be destroyed, wee have a building given us of God.* 2.Cor.5.

All these things are helpes to give us comfort against the feare of *Death*, and those *Enemies* that *Death* comes attended with: that though it be an Enemie, yet it is a subdued Enemie.

2. A reconciled Enemie. Secondly, it may comfort us, to consider that *Death* is not only a subdued, but a reconciled *Enemie*; of an *Enemie* it is made to bee a friend: it is so to all the faithfull; such a friend, as they have not a better in the world. It is most certaine, the wicked have not a worse *enemie* in the world then *Death*, and the godly have not a better friend; so yee should see if I had leisure to shew you, on the one side from what labour and care, and miserie, it helpeth to free them; and on the other side, to what comfort, and rest, and peace, and joy, it helpeth to bring them.

3. An Enemie that at last shall be destroyed. Rev.20. Lastly, it may comfort us, to consider that as *death* is an *enemie*, a subdued *enemie*, a reconciled *enemy*, so it is an *enemie*, that *at last shall be destroyed*. The time shall come when *Death and Hell shall be cast into the lake of fire*; the meaning is (I thinke) they shall be shut up in the bottomlesse pit, where they shall only have leave to exercise their power on the Divell, and damned reprobates that lie there in torments, Death on the one side still gnawing of them that they ever die, and yet Hell on the other side, still preserving of them, that they shall everlastingly live. But the godly, and the faithfull *shall have their part and portion given them in the resurrection to life*, where they shall never *tast of death more*. What the Apostle saith of Christ, is true of all those that are in Christ, *when they are once dead, they shall die no more*, Death *hath no more dominion over them*. Rom.6.9.

But I cannot inlarge these comforts; Yet (Beloved) I have a word or two of counsell, I pray hearken to it. Briefly thus.

Vse 2. For instruction. Christ though he have overcome, and destroyed both *death* and sinne for us for ever, yet notwithstanding he will have us exercised also

alſo in ſubduing and overcomming them, Chriſt hath not ſo fought for us, but he will have us alſo fight for our ſelves: as hee hath *overcome death*, ſo muſt we for our parts, that wee may have the comfort of that that Chriſt hath done. *Death* being an *enemie* to us, we muſt prepare and arme our ſelves againſt it, that it may not be an *Enemie* too ſtrong. How to be prepared for death.

And for your better direction take theſe few heads.

First, Remember that *Death is the wages of ſinne.* It is ſinne that lead *Death* into the world: it is in reſpect of that, that *Death* is an *Enemie* to us, and were it not for that, it would bee no *Eenemie* at all. Now then (beloved) if yee will not die in your ſinnes, let your care be to *die to ſinne:* labour to have ſinne die in thee, and then thou ſhalt not die in that. When thou haſt committed drunkenneſſe, or prophaneneſſe, &c. thinke with thy ſelfe, this is pleaſant and ſweet now; but how will this taſt another day, when I ſhall come to lie upon my death-bed, and my ſoule ſhall ſet on my pale lips, ready to take her flight, and bee brought before the Judgement ſeat of Chriſt? *What fruit will theſe things bring then?* What comfort, and peace, and joy, will it procure to the conſcience then? Oh (ſaith *Abner* to *Joab*) *knoweſt thou not, that this will be bitterneſſe in the end?* It will be as gall and wormwood, therefore if yee would not have *Death* be bitter then, let not ſinne bee ſweet now: part with ſinne betime. That is the firſt. 1. Die to ſin.

Secondly, learne to *walke humbly with God* betime, and betime put your ſelves in a way of repentance, and new obedience: take heed of dallying with God, and procraſtinating, and putting off the time. What is the reaſon why a ſort die (as *Plinie* ſaith ſome doe, that are ſtung with the Serpent *Colemion*) ſome laughing, ſome raging, ſome ſottiſh and ſecure, others hoping, ſome diſpairing? They have not beene carefull to walke with God while they lived; becauſe they wanted care then, they want comfort now. *They that remember not God in their life* (ſaith S. *Auſtin*) *it is juſt with God to forget them in death.* The Apoſtle S. *Peter* would have us *looke for new heavens, and a new earth, wherein dwelleth righteouſneſſe.* But never looke thou to dwell in that heaven where righteouſneſſe dwelleth, except righteouſneſſe dwell in thee: And he exhorteth us, *that wee be found of God in peace at that day:* that is ſweet and comfortable indeed; but remember, *Peace and holineſſe goe together,* if we would be *found of God in peace,* wee muſt be *found of him in holineſſe:* Walke in holineſſe and uprightneſſe, and then *peace ſhall kiſſe* thee on thy death-bed: *Marke the upright and juſt man, the end of that man is peace.* 2. Live to God.

Thirdly, the better to ſubdue *Death*, be willing to meditate and thinke oft of *Death*, learne the Art of dying, practiſe the way of it betime, learne to die daily. 3. Be oft in the meditation of death.

How shall we doe that?

I will shew you. Consider we have many little deaths to undergoe in the world, as we have many delights; Learne to inure and acquaint thy selfe before hand with the patient and quiet bearing and enduring of these many troubles and crosses that befall thee, As *Agamemnon first overcame the Lacedemonians by wrestling, and then by fighting, and* Bilney *first burnt his finger in the Candle, that after he might the better endure the burning of his body at the stake.* So thinke with your selves, If I cannot endure a little, how shall I endure more? If I cannot endure a light crosse, a small affliction, doe I murmure at that? Am I impatient and repine at that? How shall I beare the pangs of *Death*, when they come? Therefore let us inure our selves to a meeke, and quiet bearing of lesser stripes, so wee may be better able to endure heavier stroakes. Many of us lay out a great deale of care how to live in the world, we had more need take care how to die, when wee shall leave the world. Studie the Art of dying; That is the third.

4. Settle all things before hand, that

Lastly, that we may the better subdue *Death*, that it may not be an *Enemie* too strong; Learne before so to dispose of our selves, and order our affaires, that when *Death* commeth, wee may have nothing to doe but to die. Get all differences reconciled, all doubts settled, all reckonings ordered: sequester our selves from all other avocations, that nothing may interrupt us, when that worke is to goe in hand with. *Put thy house in order* (saith God to *Hezekiah*;) I say so to every one of you. First, your outward house, that which concerneth your worldly estate, *put that house in order*. What? wouldest thou make thy Will and testament, and be troubled about that, when thou hadst more need to have that Will and testament confirmed, that Christ hath made?

concerne the outward man.

The inward man.

And then set thy soule and conscience, thy inner house in order, let not conscience be to seeke then of any thing that concerneth thee for thy peace toward God and man. Die thus, and die happily. Though *Death be an enemie*, yet thou shalt not be hurt of it, because it is subdued, and at last thou shalt get the victorie over it, when thou shalt see it utterly *destroyed*.

And now as I have exhorted you to doe this, by way of counsell, so yet a little further I crave patience, that I may encourage you to doe it by way of example: By the example of this blessed servant, and Saint of God, for whose occasion you have given this meeting, and I have preached this Sermon.

Give me leave to doe by her, as *Mary Magdelen* did by our Saviour Christ, to *breake a box of Spiknard and poure it on her*, that I may *anoint her for her buriall*. Concerning whom, though I could say a great deale, yet (knowing how well shee was knowne to you) I should not be afraid to say too much. Yet on the other side (because

cauſe the night is farre ſpent, and becauſe ſhee was ſufficiently knowne to you) although I ſpeake but a little, I ſhall ſpeake enough. Shee dwelt among you: who is he that can ſpeake ill of her? who knew her but reported well of her?

The Apoſtle Saint *Paul* reduceth all the practicall parts of Chriſtianitie to three heads; *Living ſoberly, and righteouſly, and holily: The grace of God* (ſaith he) *hath appeared, and teacheth us to doe all this.* Shee had learned to live ſoberly. Shee was a patterne of ſobrietie. Sober in her countenance, in her diet, in her apparell, in her ſpeech, in all her behaviour. Tit. 3. 11.

And the grace of God taught her to live righteouſly, both in thoſe things that concerne the workes of juſtice, and thoſe things that concerne the workes of mercy: both are referred to righteouſneſſe.

For her Juſtice, I am perſwaded ſhee was exceeding carefull in all her wayes *to keepe a good Conſcience.* I am ſure ſhe was a woman very diligent and painfull in her Calling, ſhee was truly one of thoſe good houſe-wives that *Solomon* deſcribeth in *Prov.* 31. and had ſtudied that Chapter well, and attained the practiſe of it: ſhe could never endure idleneſſe in any: there was no plague (ſhe ſaid) to idleneſſe; and that diligence in our Callings ſets open a dore to many bleſſings, and ſhuts up the dore to many tentations. I may call her a diſcreet woman, *that was a crowne to her husband*; ſo *Solomon* ſaid a vertuous woman is. Hee had a rich portion, when God gave him her. *Houſes and lands come by inheritance, but a Prudent wife commeth of the Lord.* Shee was an excellent guide to her family, to her ſervants: Children ſhe had none. She had ſuch children as S. *Auſtin* ſpeakes of; and he ſaith, they are thoſe children that *women are ſaved by*; What children, ſaith he? Good workes: and thoſe children ſhee was full of. She did the part of a Mother in bringing up her ſervants that were with her: inſomuch as ſhe would ſay ſometimes (though they were none of her owne children) *Behold, here am I, and the children that God hath given me.* And for workes of mercie aſwell as juſtice, ſhe was moſt open-hearted and handed, not only to doe according, but beyond her abilitie: alwayes ready upon every occaſion *to diſtribute, and adminiſter to the neceſsities of the Saints*, and provoked, and ſtirred others to the doing of the like. Among her neighbours ſhe lived unblameably: A woman of a *meeke and quiet ſpirit*, and Saint *Peter* ſaith, *Such of God are much ſet by.* She was no tattler, nor buſie medler in other folkes matters. 1 Pet. 3. 4.

For *Pietie*, ſhee was remarkable. Shee ſhewed it both in her health and ſickneſſe. In her health, both publikely and privatly. In publike, She was a religious frequenter of the ordinances on the Lords day, and on the weeke dayes, a diligent hearer and attender, an excellent rememberer: one of the beſt Remembrancers that I have heard of. And in private, ſhe was excellent for duties

there, both for the discharge of her owne dutie, by giving ensample to others, and many times by good and godly exhortations and instructions, and daily by private reading and prayer, shee set apart some time for her selfe, for private meditation.

In her sickenesse, she was a spectacle for thousands to looke on. It pleased God to lay a long and heavy affliction upon her. Shee had a Cancer in her breast, that had beene on her three yeares: in the two last yeares she suffered a great deale of extremity, as you may imagine by one thing that I shall say. Shee was faine to endure a great deale of dressing with Corrasives and sharpe medicines; a great deale of cutting, and searing, and burning: shee was above fiftie times burnt with hot Irons: but (Lord) with what patience did she still endure it? Shee would say, *It was no matter; sanctified afflictions were better then unsanctified prosperity.* *Apelles* said, when the picture of a beautifull woman was to be compleatly drawne, he must borrow one part from one, and another from another, and put altogether. She had learned this. Shee had looked on many good patternes in the Scripture, and had drawne to her selfe an imitation of them all, so that she was a perfect and compleat Modell. Though I say much, yet I know, I say, nothing but the truth. I read of few excellent women in the Scripture, but she made them a patterne of one vertue or other. For obedience, she was a *Saraah*: for wisedome a *Rebecca*: for meeknesse a *Hannah*: for a discreet temper, an *Abigal*: for good housewiverie a *Martha*: for pietie, a *Mary*, a *Lydia*. I know not any necessarie thing, that belonged to make up a good Christian, but in some measure it pleased God to bestow it on her. Thus she continued all her life in the time of her health: and in sickenesse with so much patience as (after a sort) she endured a martyrdome, and I see no reason but we may allow a Martyr of Gods making, aswell as of mans: I am sure, if God make Martyrs, I know not any fitter then she, so meeke, and patient, and constant. *Many daughters* (saith *Solomon*) *have done vertuously, but thou surmountest them all.* I will not say so of her, because I decline flatterie. But this I will say, that I know not many excell her, scarse any that come neere her. She hath the reward of that shee hath done, given her of God, and *her workes follow her.* We leave her to God, and having committed her soule into his hands, we beseech his gracious favour upon our selves.

Prov. 31. 29.

FINIS.

THE GREAT TRIBUNALL; OR, GODS SCRUTINIE OF MANS SECRETS.

ROM. 14.10.

Wee ſhall all ſtand before the Fudgement ſeat of Chriſt.

2 COR. 5.10.

That every one may receive the things done in his body, according to that hee hath done, whether it be good or bad.

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THE GREAT TRIBVNALL; OR, GODS SCRVTINIE OF MANS SECRETS.

SERMON XIIII.

ECCLESIAST. 12.14.

For God will bring every worke into judgement, with every ſecret thing, whether it be good, or whether it be Evill.

Death and *judgement* are two ſubjects about the meditation of which, our thoughts ſhould every day bee converſant: wee ſhould every day be thinking of thoſe two dayes. Every day, upon the day of *death*, becauſe there is no day wherein *death* may not befall us. And every day, upon the day of *Judgement*, becauſe as the day of *Death* leaveth us, ſo the day of *Judgement* findeth us. We had an occaſion like to this not long ſince. Then (you may remember) I diſcourſed of *Death* conſidered as an enemie. I ſhewed you what kind of enemie it is: it is a common enemie: a ſecret enemie: a ſpirituall enemie. Now at this time (having the like occaſion) I thought it not amiſſe for me to diſcourſe of that that commeth immediatly after *Death*, that is *Judgement*.

The

Coherence. The Apoſtle ſaith, *Heb.9.27. It is appointed to all men once to die, and after Death commeth Judgement.* And it is that that *Solomon* mindeth us of here in the words of my Text: which he addeth as a reaſon to that grave advice he gave in the verſe before going. Having diſcourſed at large in this booke concerning the *vanity* of all earthly things, and the *vexation* among thoſe things that are under the Sunne: he telleth us where it is beſt for us to ſet up our reſt: that is, in learning that one leſſon, *Feare God, and keepe his commandements, for this is the totall*; all that God requireth. That we might the rather be ſtirred up to hearken to this counſell, hee telleth us, that whether we doe or no, the day will come that we ſhall be called to an account, when *God will bring every one* of us *to Iudgement*, and take a tryall of *every worke* we have done, and *of every ſecret thing, whether it be good or evill.*

Diviſion. In handling of theſe words we have two things in generall that *Solomon* ſpeakes of.

Firſt the Perſon *Judging.*

Secondly, the things *Judged.*

The Perſon *Judging*, is God. And there I will ſpeake,

Firſt of the *Judge.*

And then of the *Judgement.*

The *things* that God *bringeth to Judgement* and tryall, hee telleth us firſt, *every worke*, every thing, be it never ſo *ſecret.* And then a more particular reſolution: thoſe things that are *good*, and thoſe things that are *evill. God will bring every worke to Judgement, and every ſecret thing, whether it bee good, or whether it be evill.*

The Perſon judging. I begin with the Perſon *judging*.. And here firſt of the *Judge* himſelfe. *God ſhall bring to judgement.*

God. *Opera Trinitatis ad extra ſunt indiviſa.* *Opera Trinitatis ad intra ſunt diviſa; cuiq; perſonæ incommunicabiliter propria.* God eſſenſially meant, all the Perſons in the God-head, Father, Sonne, and holy Ghoſt. For all concurre in this worke, being as the Schoole-men ſay *Opus ad extra*: It is one of the *Externall* workes of the Godhead: and it is an *Axiome* in Divinitie, that the *Externall workes of the Godhead are not to be divided.* It is true, there are certaine internall workes of the Godhead, that are ſaid by the Schooles to bee divided, incommunicably proper and peculiar to every Perſon: as it is proper to the Perſon of the Father, incommunicably, to have his Beeing of himſelfe. Of the Sonne, to be begotten of the Father. And it is the property of the Holy Ghoſt, incommunicably, to proceed from both. But thoſe workes that they call *Externall*; that is, thoſe workes by which the power and wiſedome of the Godhead are externally made manifeſt to the creature, ſuch as creation, preſervation, redemption: thoſe equally and indifferently proceed from all the Perſons: not from one in parcular, but from all in generall: and this of *Judgement* is one. For as they all concurre in the creating of us: ſo they

ſhall

ſhall in the judging of us: all of them ſhall co-operate together in the executing of juſtice and mercy; Juſtice in the damnation of the wicked, and mercy in the ſalvation of the godly.

You will object peradventure, that the Scripture ſeemeth to ſpeake otherwiſe, though *Judgement* here be attributed eſſenſially to God, in ſome places it is attributed perſonally to Chriſt; *Hee ſhall judge the quicke and the dead:* and therefore oftentimes it is called in the Scripture, *the Judgement ſeat of Chriſt*, as 2 *Cor.* 5. 10. Againe, ſometimes this worke of Judging is appropriated to the Saints: *Know yee not that the Saints ſhall judge the world?* 1 *Cor.* 6.2. and by and by againe, *Know you not that we ſhall judge the Angels?* verſe 3. How ſhall we reconcile theſe, when it is ſaid, Chriſt and the Saints ſhall judge? *Obiect.* 2 Cor. 5.10. 1 Cor. 6.2.

I anſwer; This threefold doubt is reconciled by a threefold diſtinction. God is ſaid to *judge*, if wee reſpect the Authority of Juriſdiction. *Anſw.*

Chriſt is ſaid to *judge* if we reſpect the Promulgation of the ſentence.

The Saints are ſaid to *judge*, if wee reſpect the Approbation.

The power and right are equally given to all three Perſons: but the particular Execution is given to Chriſt: the Approbation of what Chriſt doth, is aſcribed to the Saints. As at our common Courts of Aſſize here: one is ſet upon the Bench as Judge, and others are joyned in commiſſion with him, as Acceſſories: the Judge only pronounceth the ſentence, and they that ſit in Commiſſion with him, ratifie and approve his ſentence that he pronounceth: ſo at that day, Chriſt ſhall ſit upon his Throne as *Judge*; the Saints they ſhall joyne as Commiſſioners: Chriſt he alone pronounceth the ſentence upon every one that is ſummoned there to the tryall; but then his Apoſtles and Saints, that are joyned in commiſſion with him (for *ſuch honour have all his Saints*) they ſhall ratifie and approve, and give atteſtation to the ſentence that he pronounceth, and ſay *Amen* to the condemnation of the wicked. How Chriſt is ſaid to be the Judge.

So that the difference is eaſily reconciled, and we ſee how God and Chriſt, and the Saints are ſaid to judge. The Authoritie is Gods. The Execution, Chriſts. The Approbation, the Saints. The Apoſtle in *Rom.* 2.16. makes the point plaine, hee telleth us that *God ſhall judge by Chriſt*; *In that day God ſhall judge the ſecrets of all hearts by Jeſus Chriſt*: So Chriſt himſelfe *Joh.* 5. *The Father judgeth no man, but hath committed all power to the Sonne.* Hee hath given him power to execute *judgement*, as he is the *Sonne of man.* Rom. 2.16. Joh. 5.

Why to him?

For this Reaſon. That his ſecond comming may be in glory, to make amends for his firſt comming in humilitie. Chriſt at his firſt comming into the world, he came meanly, and homely: at his ſecond comming, hee ſhall come triumphantly and gloriouſly. Before Why God hath committed the power of the execution of Judgement to Chriſt:

Before he came like a *Lambe*, then he ſhall come like a *Lyon*. Before, *in the forme of a ſervant*, then in the forme of a *Lord*. Before, *Pilate* ſate upon the Bench, and Chriſt ſtood as a malefactour: but then *Pilate* ſhall ſtand at the Barre as a Malefactour, and Chriſt ſhall ſit on the Bench as Judge. Hee ſhall then openly come to ſhew himſelfe a juſt *Judge* amongſt men, as before he came to be judged: when he came privately he was judged of them that were unjuſt: It was once a ſcorne that he, *the Sonne of man*, ſhould bee *Judge* of the world: therefore God will have him come and appeare in that very *forme* he was ſcorned in, that now they may behold him in his Majeſtie, that before would not take notice of him, when hee appeared in humilitie: that they who the more contemptuouſly before eſteemed him in his baſeneſſe, may now more ſeverely taſt of his juſtice.

God then is Judge. Not men. Not Angels, but God himſelfe. Had men beene our Judges, we might not feare the face of men, becauſe they are veſſels of the ſame earth as wee, tooke out of the ſame pit, hewen out of the ſame rocke. If Angels had beene our Judges, wee ſhould not have ſtood in ſo much feare, becauſe (though they be Spirits more glorious then we, yet by their owne confeſſion) they are our fellow creatures, and our *fellow ſervants*; therefore we after a ſort participate with them in ſome degree of nature. But neither men nor Angels ſhall be Judges then, but Almighty God, that as much excelleth men and Angels, as the heavens doe the earth.

Three properties requiſite in a Judge.

And looke what is neceſſarily required to the office of a *Judge*, it is incomparably found in him.

To the office of a *Judge*, there are three properties ſpecially required.

Knowledge to diſcerne.
Power to determine.
Juſtice to execute.

In God, theſe are all of them tranſcendent and emminent.

For Knowledge, he is the moſt wiſe.
For Power, moſt abſolute.
For Execution, moſt juſt.

1. Knowledge to diſcerne.

Knowledge to diſcerne, that is the firſt. He that aſſumeth the perſon of a *Judge*, muſt needs be one of wiſedome and underſtanding. Though he have the Scepter of authority in his hand, if hee have not the eye of wiſedome in his head, if he be not able when men plead their caſe before him, as the *two Harlots* before *Solomon*, to decide to whom the right of the caſe belongeth, as hee, to whom the *living child* pertained, he is as unfit to be a *Judge*, as an illiterate Ignaroe is to be a Prieſt. The *Judges* ignorance is the honeſt mans overthrow. We commonly paint Juſtice blind, not becauſe

becauſe he ſhould be ſo that ſits in Gods ſeat of Juſtice to decide Caſes, but only in reſpect of perſons. Blind *Iſaac* was faine to put forth his hands to feele whether it were *Eſau* or no, that came to aske the bleſſing: it is a hard caſe, when *Judges* have ſore eyes, that they cannot diſcerne the right Caſe, but only by feeling. But it ſhall not be ſo here. *God is the Judge,* that is of infinite wiſedome and underſtanding, that is able to diſcerne right and wrong. Of neceſſitie it muſt be ſo, becauſe he is Omniſcient, hee knoweth all things: he hath the true underſtanding of them: it is impoſſible to deceive him. Earthly *Judges* they ſometime are blinded in the hearing of Caſes that are brought before them, for what their eyes ſee not, they are not able to diſcerne, there are not glaſſe windowes into the boſomes and breaſts of men, by which they are able to come into their hearts: all the information they have, is from Evidences and Witneſſes, the hear-ſayes, and reports of others: where if any thing bee concealed or miſtold, how eaſily may they miſcarry? But Gods knowledge is not ſo unſound or uncertaine, becauſe he himſelfe is an eare, and an eye-witneſſe of all things that are: he knoweth whatſoever is done, he beholdeth, not the actions only, but the very intentions, he is able to judge of the *thoughts and intentions of the heart.* It is but folly to thinke to hide any thing from him: heaven is not ſo high, but he can reach it: hell is not ſo deepe, but hee can ſearch it: the earth is not ſo wide, but hee can ſpan it: the night is not ſo darke, but he can ſee it: the chamber, the bed, the cloſet, is not ſo cloſe, but hee can pierce it: Hee that *ſitteth upon the circle of the heavens,* and *whoſe eyes are as flames of fire,* ſeeth every thing, *Heb.*4. *There is no creature that is not manifeſt in his ſight, but all things are naked and open*; like an Anatomized body, (for thence the Metaphor is drawne) where the bowels are laid open, and every nerve and muſcle, and ligament, every Atome diſcovered, ſo that we may take a full view of it. In a word; if it were *Davids* commendation, that he *was wiſe, as an Angell of God:* how wiſe muſt God be, that infuſeth wiſdome into the Angels, and in *whoſe ſight the Angels are fooliſh?* That is the firſt thing requiſite in a *Judge,* he muſt have knowledge to diſcerne. Heb.4.

In the ſecond place. Hee muſt have *power to execute:* hee muſt have authoritie to command: and not be as an Image ſet againſt a wall, for if he be ſo, Abjects will inſult over him: though peradventure ſome may regard him, becauſe hee hath eyes to ſee, yet others will contemne him, becauſe hee hath no hands to puniſh: ſo innocencie ſhall be hopeleſſe of recompence, and the wicked of their deſert. Againe, if he have not power, if hee have power only to heare, and not to determine: or if his power be reſtrained to ſome petty Caſes, and not alſo extended to matters of greater conſequence and moment: Appeales will bee made, (as commonly 2. Power to execute.

monly they are) from inferiour Courts to the higher.

But it is not ſo here. *God is the Fudge*, who as hee is infinite in knowledge, ſo he is in power and authority. Wee ſtile the King Supreame head over all perſons, and in all cauſes in his Dominions: but God is over all the Dominions of the earth, ſupreame over all: not only in all cauſes, and over all perſons, but over all
Pſal.149. cauſes too: even Kings are ſubject to his regiment: *Hee bindeth Kings in chaines, and Nobles in fetters of Iron*, Pſal.149. *The kings of the earth* (ſaith Saint *John*) *and the rich, and the great men, and the great Captaines, and the mighty men*, they ſhall all *hide themſelves, in*
Rev.15. *the caves and rocks, and mountaines*, Revel.15. *crying to the mountaines and rockes to cover them from the face of the Fudge, and from the wrath of the Lambe, becauſe the day of deſolation is come.*

Nay God, is not only over all the Kings of the earth, but he is Potentate of heaven and hell too: He hath a commanding power over all: the Angels feare, the Divels tremble, when they come to ſtand before God. In a word (as Saint *Paul* ſaith) *all power is of God*; then of neceſſitie followeth, that God himſelfe in his power is moſt abſolute. That is the ſecond thing belonging to the office of a *Fudge*, as he muſt have knowledge to diſcerne, ſo he muſt have *power to execute.*

3. Juſtice in the Executi-on. Thirdly, there muſt be *Fuſtice in the Execution*: therefore the Grecians were wont to place Juſtice betweene *Libra*, and *Leo*, to ſignifie indifferencie in weighing cauſes, and ſtrictneſſe in executing the ſentence. So the Egyptians ſignified as much by their *Hieroglyphicall* portraiture of an Angell without hands, wincking, or without eyes: ſuch a one a *Fudge* ſhould be: he ſhould have no hands to receive bribes, nor no eyes to reſpect perſons: the perſon of a *Fudge* muſt not take the perſon of a friend: A man muſt not perſonate a friend in juſtice, but as *Levi*, he muſt *know neither father, nor mother, nor brother.* Juſtice amongſt us, is portrayted holding a Ballance in one hand, and a ſword in another: the Ballance ſheweth the upright weighing of cauſes, and the Sword ſheweth the ſtrictneſſe of the execution of the ſentence.

And if this Execution be wanting, both the other are to no purpoſe. It is to no purpoſe to know, and to have power, if there be not Juſtice. But God is a true and juſt *Fudge*; Howſoever it be amongſt the *Fudges* of the earth; yet unworthy is he of the place of a *Fudge*, and fitter to ſtand at the Barre, then to ſit on the Bench, that ſuffereth himſelfe to miſcarry by friendſhip or love, or bribes, or ſutes, or favour, or envie; when either of theſe prevaile, they tie the tongues of men to plead for wrong cauſes. Shall a Traytour preſume on the Kings favour, and *Mordecai* be out of the Kings
Gen.18. grace? But there ſhall be no ſuch thing here: *God is the Fudge of all the earth, and ſhall not hee doe right?* Gen.18. *Doth God pervert*

judgement,

judgement, or doth the Almigty pervert Juſtice? Job 8.3. When thou ſtandeſt before the *Judgement ſeat of God*, thou ſhalt neither be elevated with vaine hopes, nor dejected and caſt down by ſiniſter and wrong feares: but aſſure thy ſelfe, ſuch as thy cauſe is, ſuch ſhall thy ſentence be, as Saint *Bernard* well; a pure heart ſhall prevaile more with God, then a ſmooth word: good conſciences ſhall ſpeed better then full purſes, for he is an upright and juſt Judge, with whom no faire words, nor friends ſhall prevaile. So I have done with the firſt thing, *The Judge.* Job 8.3.

Secondly, ſomething of the *Judgement:* and therein two things; The Judgement.

Firſt, that it ſhall be.

Secondly, in what manner it ſhall be.

Firſt, *that it ſhall be*: The text is plaine. *God ſhall bring to judgement.* There might many Texts beſides this be alledged conſonant, and agreeable to this: but it is ſuperfluous. Beſides Texts of Scripture we have Types alſo to prefigure it; and reaſons alſo to prove and confirme it. 1. It ſhall be.

Two Types of the laſt Judgement, our Saviour himſelfe propoundeth, *Luke* 17. One was the deſtruction upon *Sodome:* the other, the deſtruction that God brought upon the old world. Looke (as Chriſt ſaith) how it was with them of *Sodome* in the *dayes of Lot, they did eat, they dranke, they bought, they ſold, they planted, they builded:* and looke how it was with the men of the old world, *in the dayes of Noah, eating and drinking, and ſporting, and marrying, untill the very day that Noah entred into the Arke, and the flood came, and deſtroyed them all:* So it ſhall be at the laſt day, *when the Sonne of man ſhall come.* The Apoſtle Saint *Peter* (ſpeaking of the latter of theſe) telleth us of *mockers in thoſe times*, that ſcoffed when they heard of the *Judgement:* there hath beene talke a great while of ſuch things promiſed, but *when will it come? Where is the promiſe of his comming?* There are ſcoffers in theſe dayes: but ſuch (if there be any) cannot but ſpeake againſt their owne conſciences, and knowledge: they cannot be ignorant both of the *judgements* that have beene, and ſhall be (or if they be, they are wilfully ignorant;) That God did once waſh away the ſinnes of the world with a Flood of water, and that the time is comming, that God will purge the ſinnes of the world with a flood of fire: the *Rainbow* in the cloudes, as it is a Monument of the one; ſo it is a forerunner of the other. The two principall colours of the *Rainbow*, are blew, and red: the blew and wateriſh colour of the *Rainbow* is an evidence of that Judgement that is paſt, when God waſhed the ſinnes of the world away by Water: the fiery colour is a prediction of a *Judgement* that is to come, when God ſhall purge the world by a Flood of fire. Types of the laſt Judgement. Luke 17.

But beſides theſe Types there are divers reaſons that may be given to aſſure us, that we have reaſon to expect this day. Thoſe five Attributes of God, afford five reaſons to confirme it. His *Power*, his *Wiſedome*, his *Truth*, his *Juſtice*, his *Mercie*.

Reaſ. 1. Firſt his *Power*; God will have it be thus, for the manifeſtation of his Power: A worke of great power it will be indeed. *All muſt be brought before Gods judgement ſeate*, every one, as the Text ſaith after. It may ſeeme ſtrange (peradventure incredible) to heare that all the men and women that ever lived in the world, that ſo many multitudes and millions of thouſands of all *kindreds and nations*, ſhould all be ſummoned to appeare before one *Judgement ſeat*. But as Saint *Auſtin* ſaith, Conſider who is the doer, and then thou wilt not doubt. It is true indeed with men, ſuch a thing as this is impoſſible, *but with God all things are poſsible*. Could God at the firſt draw all things out of nothing, and cannot God as well bring together all againe, when they are turned to nothing? Could hee make that body of thine out of the duſt of the earth, and cannot he raiſe that body, when it is turned to duſt? Could hee unite that body to the ſoule in the time of the Creation, and cannot he unite it at the time of the Reſurrection? Certainly there is nothing impoſſible, too hard, to the great and terrible voyce of God (as Saint *Chryſoſtome* ſaith) to that voyce of God that *cleaveth the rockes, that breakes the brazen gates aſunder, that looſeneth the bands of death*. Therefore unleſſe thou queſtion the power of God, no doubt but he is able, and can *bring all of us to judgement*. Hee will doe it for the manifeſtation of his power.

Reaſ. 2. Secondly, as for the manifeſtation of his power, ſo for the manifeſtation of his *wiſedome*. It is a point of wiſedome, when one hath made a thing, to bring it to the intended end for which hee made it. Beloved, this is Gods intended end in making of *us*: therefore he brought us hither into the world, not that we ſhould have alwayes a Beeing here, but that after a certaine time wee ſhould be diſſolved, and put into an everlaſting condition: therefore Saint *Peter* ſpeaking of the ſalvation of Gods elect, he calleth it, *the end of their faith*: not only the end they aſpire, but that end that God hath aſſigned, and appointed them to. If God ſhould faile of his end, we might call his wiſedome into queſtion: it might give us occaſion to ſay, that hee undertooke that, which he was not able to accompliſh: ſo that in ſtead of ſhewing himſelfe wiſe, he ſhould ſhew himſelfe weake. Therefore except we ſhould call his wiſedome into queſtion, doubtleſſe he will call us one day to an Account.

Reaſ. 3. Thirdly, for the manifeſtation of *his truth*: nothing gaineth God more honour, then that he is faithfull and true, in whatſoever he hath promiſed. Now this *day of Judgement*, is the day where-

wherein God hath promiſed to recompence the faith of the godly, and hath threatned to puniſh the wickedneſſe of the wicked: *hee hath appointed a day for it*, ſaith the Scripture, *Acts* 17.31. What though it be a great while ſince the promiſe was made: for all this we muſt not thinke *that God is ſlacke, as men account ſlackneſſe*: the ſlackneſſe of men is, when they keepe not their promiſe according to appointment: we muſt not thinke God is ſo ſlacke, he alwayes keepeth his day that he hath ſet, he never faileth of his promiſe, but when the time is come, he keepes touch, hee breakes not his day. As it is ſaid *Exod.*22.41. *After the foure hundred and thirty yeares were expired that God ſpake to Abraham, the very ſame day, all the children of Iſrael went out of Egypt.* How many promiſes and threatnings after doe wee reade of, wherein he never failed of the performance of what he ſpake, the leaſt tittle? therefore (ſaith Saint *Gregorie*) we have ſeene ſo many of Gods promiſes, already verified, that we may be confident, that thoſe that are to come, ſhall alſo be accompliſhed: ſurely he will not faile in this, but as certainly as he hath promiſed, it ſhall come to paſſe. So that unleſſe we ſhall denie *the truth of God* (who the Scripture ſaith, cannot, *it is impoſſible that he ſhould lie*) we muſt of neceſſitie beleeve, that for the manifeſtation of his *Truth* there will bee a day of *Judgement*. Act.17.31.

Fourthly, as for the manifeſtation of his *Truth*, ſo of his *Juſtice*, and *Mercy*. I will put them together. It is the propertie of Juſtice to render puniſhment to thoſe that have done evill: and of Mercie to recompence thoſe that have done well, Now therefore for the manifeſtation of his *Juſtice* and *Mercie* this day muſt come. It is true, here many times wicked men ſpeed better then Gods people: A man may *ſinne a hundred times, and yet God prolong his dayes*: and the children of God on the other ſide, are perſecuted and neglected: ſo that here he giveth not retribution to every one according to his workes. Whereas it ſtandeth with equity and juſtice, that well-doers ſhould bee rewarded, and evill-doers ſhould be puniſhed; the ſtreame runneth contrary, wicked men ſpeed well, and good men ill: *Naboth* cannot have a poore *Vineyard*, but one rich *Ahab* or other is ready to get it away: *They eate my people as bread*: and they eate the bread of Gods people: they eate the inheritance of the fatherleſſe, and *devoure widowes houſes*: ſo that here all is turned topſie-turvey, as if the world were a thing cruciated, tearing it ſelfe. If this world ſhould laſt alwayes, where were Gods *juſtice?* And therefore for the manifeſtation of Gods *juſtice and mercie*, there muſt be a day of retribution, when for that portion of ſorrow that the godly have had here, they ſhall have a portion of happineſſe and joy; and when for that cup of pleaſure that the wicked have dranke here, they ſhall have put into their hands *a cup of trembling and wrath*. If *Dives* enjoy his Reaſ.4.

good things here, let him looke for a day, when he ſhall be denied a *drop of water*: If *Lazarus* have had his ill things here, let him looke when the day ſhall come, that he ſhall be rewarded. Except wee will diveſt, and ſtrip God of all his Attributes, deny his *power*, his *wiſedome*, his *truth*, his *juſtice*, and *mercie*, wee cannot but confeſſe, that certainly there is a day to come, when *God will bring us to judgement*. That is for the firſt. *That the day of Judgement ſhall come.*

2. In what manner it ſhall be.

In the next place we are to conſider, as that it ſhall be, ſo in what manner, and how it ſhall be. Briefly; *the manner of this Judgement*, is ſet forth to us in the Scripture in five particulars;

First, the *Summons*.
Secondly, the *Appearance*.
Thirdly, the *Separation*.
Fourthly, the *Tryall*.
Fifthly, the *Sentence*.

1. The ſummons.

Joh. 5. 28.

Matt. 24 31.

1 Cor. 15.

1 Theſ. 4. 16.

First, the *Summons*. All ſhall bee ſummoned to come before Gods Judgement ſeate: and this *Summons* of theirs ſhall be by the voyce of *Chriſt* himſelfe: *The dead in the grave ſhall heare the voyce of the Sonne of man, and they ſhall come forth*, &c. *Joh.* 5. 28. This voyce in Scripture is called the *Trump of the Angell*; *Hee ſhall ſend his Angels, and they ſhall gather the Elect together, from the foure windes*. Mat. 24. 31. *The trumpe ſhall blow, and the dead ſhall riſe*. 1 Cor. 15. *The Lord himſelfe ſhall deſcend from heaven with a ſhout, with the voyce of the Archangell, with the Trumpe of GOD, and the dead ſhall riſe*. 1 Theſ. 4. 16. At the giving of the Law, there was the ſound of a Trumpet: ſo when God ſhall come to puniſh the breach of the Law, the Angell ſhall blow the Trumpet: Trumpets are commonly blowne at a Battell, or at a Feaſt: at a Feaſt they ſound joyfully: when it is at a Battell they ſound dreadfully: both ſhall ſound here at that day, the ſound of the Trumpet to the godly, ſhall be as a Feaſt: but the ſound of the Trumpet in the eares of the wicked, ſhall be as a ſummons to battell.

If wee will have the joyfull ſound of that voyce then, we muſt welcome the voyce of Chriſt now: God now ſpeakes by men, then by Angels: Now the Trumpet of the Goſpell ſoundeth, then the Trumpet of Judgement ſhall ſound: wee muſt learne obedience to this, and then wee ſhall find a great deale of comfort in that: there is a *Surgite* that wee muſt hearken to now, ariſe from ſinne, *Come unto me all yee that are weary, and heavy laden*; if we hearken to this, we ſhall never feare that *Surgite venite* then, *Ariſe you dead and come to judgement*. That is the firſt. The *Summons*.

2. The Appearance.

Secondly, the *Appearance*: after the *Summons* all ſhall make their appearance: *Wee muſt all appeare before the Judgement ſeat of Chriſt*. 2 Cor. 5.

2 *Cor.*5.10. This Appearance it is generall, and perſonall: the generall, all muſt come: the particular, and perſonall, every one ſhall come in his owne perſon: *Wee ſhall appeare* for our ſelves, *every man for himſelfe, ſhall give an account to God,* Rom.14.12. In other Courts if men appeare for themſelves by another, it is enough, but here, *Per ſe,* by himſelfe. That is the reaſon that this day it is called in Scripture, *the day of manifeſtation.* 2 Cor. 5.10. Rom.14.12.

Firſt, becauſe Chriſt himſelfe ſhall be revealed, and manifeſted in that day; *Wee looke for the day of the Revelation of Jeſus Chriſt,* 1 *Cor.*1.7. 1 Cor. 1.7.

Secondly, becauſe the Attributes of God ſhall bee revealed then; his *patience,* and *longanimitie,* his *righteouſneſſe,* and *juſtice, a day of Revelation of the juſt judgement of God,* Rom.2.

Finally, becauſe we our ſelves ſhall be revealed, and manifeſted, all our wayes and workes: the godly, and the workes that they have done, though never ſo ſecret: the wicked, and their workes, the ſecret ſins that they have committed. That is the ſecond thing in the manner of the Judgement. Firſt, that all ſhall be ſummoned; ſecondly, upon the Summons, all ſhall bee made to appeare.

Thirdly, the *Separation* that ſhall be made at that time: for when all are congregated, by and by, all ſhall be ſevered and ſeparated: a ſeparation and diviſion ſhall be made amongſt them: ſome ſhall *be ſet at the right hand of the Judge,* ſome at the *left hand: As a ſhepheard ſearcheth his flocke, in the day when hee is amongſt his ſheepe that are ſcattered, ſo I will ſearch out my ſheepe at that day, and I will divide betweene cattell and cattell, betweene the ſheepe and the goates.* The *Sheepe* and the *Goates* here they flocke, feed, and fold together, they will doe ſo, they muſt doe ſo. The *Tares* here muſt be *let alone,* and grow with the *corne,* till the day of harveſt, but yet afterward there ſhall be a diviſion and *a ſeparation:* the wicked and the godly live together here, but at the laſt the wicked ſhall be ſeparated from the godly, like the *chaffe* from the *wheate:* as when two travell one way, they paſſe together, and lodge together, but the next morning they part, and take ſeverall wayes: ſo the wicked and the godly, after they have beene here a time, eating and drinking, converſing and living, and perhaps dying, and rotting in the graves together, notwithſtanding when this day, that I here ſpeake of, ſhall come, then there ſhall be a *ſeparation* and diviſion made, then the *ſheepe ſhall bee ſet on the right hand;* then you ſhall know which is *Jacobs* flocke, and which is *Labans;* which belong to Chriſt, and which belong to Sathan, then the *chaffe* ſhall be winnowed from the *wheat,* and wee ſhall ſee which is for the Barne, and which is for the fire. 3. The ſeparation.

Goe on, you wicked ſtill, ſeeme the ſame you are not, delude the eyes of the world, that you have the ſame heart that you appeare,

peare, you have Maskes and Vizards now, the time will come your paint ſhall be waſhed off, your fig-leaves ſhall bee ſtripped, and your nakedneſſe ſhall be ſeene, and all manifeſt at that day of God: there ſhall be a *ſeparation* of the good from the bad, as the *ſhepheard ſeparateth his ſheepe from the Goates.*

4. The tryall.

Fourthly, with this ſeparation, there ſhall be a *tryall* the Scripture ſpeakes of: after the conventing and ſeparation, there ſhall be a tryall. *I ſaw* (ſaith Saint *Iohn*, Revel. 20. 12.) *the dead, ſmall and great ſtand before God, and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were judged out of thoſe things, which were written in thoſe bookes, according to their workes.* Marke, there are ſeverall bookes, and ſo as there are ſeverall books, there are ſeverall judgements, ſome are tryed by one booke ſome by another.

Rev. 20. 12.

The Bookes that ſhall be opened at the day of Judgement.

Firſt, there are ſome bookes, by which the workes of men are tryed: the booke of Nature, the booke of Scripture, the booke of Conſcience. They that neuer heard of Chriſt ſhall be judged by the booke of Nature: there is enough in the booke of Nature to leave all unexcuſable. They that live in the Church ſhall be tryed, and judged by the booke of the Scripture: Of the Law, *They that have ſinned under the Law, ſhall be judged by the Law:* Of the Goſpell, *God ſhall judge the ſecrets of all hearts according to my Goſpell.* Both of them ſhall be judged according to the booke of Conſcience: for God will lay that booke ſo cleare and open, that they ſhall ſee what they have done againſt that Booke. Lord, what a many of ſinnes have we committed here, that we never remember and thinke of, when they are done. Our memorie and conſcience now is a Book claſped up, we ſee not a thouſand things that are regiſtred there: but when God ſhall lay open that Booke, and inlarge our memories, and inlighten our conſciences, then men ſhall clearly ſee, what they had forgot before: they ſhall promptly dictate the whole courſe of our lives, and acquaint us with every action that hath paſt us, and every circumſtance, to accuſe and excuſe. This is the kind of the tryall, by which the workes of men ſhall be tryed.

5. The Sentence.

Laſtly, with the *Summons* there ſhall be an *appearance*, and with that a *ſeparation*, and a *tryall*, after all theſe are done, then commeth the *ſentence*, then the *Sentence* ſhall be pronounced upon the one, and upon the othet: the one *Sentence* full of ſweetneſſe and comfort, every word droppeth as a honey combe; *Come you bleſſed of my Father, inherit the kingdome prepared for you, from the beginning of the world:* The ſame voyce that Chriſt ſpake to them here, *Come to me*; the ſame ſhall be there, *Come yee bleſſed:* and as they were carefull to come to Chriſt here, ſo they ſhall make a happy comming to Chriſt there. The other is a *ſentence* of Hell, and

and wrath, and horrour, *Depart yee curſed into everlaſting fire, prepared for the divell and his Angels:* as they deſired here to depart from God, and ſaid to him, *depart from us*; ſo they ſhall heare that word of horrour and woe, pronounced at that day: they ſhall bee ſent away into fire, *to have their portion with the Divell and his Angels.*

Thus briefly I have ſhewed concerning the *Perſon judging*. Firſt for the *Judge* himſelfe, God. And then for the *Judgement*, firſt, *that it muſt be:* and then *the manner how.*

I ſhould goe on to the next generall point, that is to conſider the things and perſons Judged, every worke, of every man, whether it bee good, or whether it bee evill; And ſo I ſhould have given the Application, and Uſe of all together. But ſo much for this time.

* * *

FINIS.

A
A TRIALL OF SINCERITIE;
OR,
THE DESIRE OF THE FAITHFVLL.

ISAIAH 25.9.

This is the Lord, wee have waited for him, wee will be glad, and rejoyce in his ſalvation.

PSAL. 38.9.

Lord, all my deſire is before thee; and my groaning is not hid from thee.

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A TRIALL OF SINCERITIE; OR, THE DESIRE OF THE FAITHFVLL.

SERMON XV.

ISAIH 26. 8,9.

Yea, in the way of thy Judgements, O Lord, have wee waited for thee: the desire of our soule is to thy Name, and to the remembrance of thee. With my soule have I desired thee in the night: yea, with my Spirit within me, will I seeke thee early: for when thy judgements are in the earth, the inhabitants of the world, will learne righteousnesse.

THis Chapter is a sweet song of the Prophet (if I mistake not) concerning the restauration of the *Jewes*. And the words of the Text, are the sweet Swan-like song of our deceased Sister, which she desired might be her *Funerall song*, her *Funerall text*, at this time: and desired it long agoe, before any thing, that is now fallen out, came to passe. And I have accordingly pitched uponit: not only to satisfie her desire in a just thing: but especially, because I approve her choyce of a fit Text; there being not in the whole Scripture, a portion that will afford a fitter Character (in my apprehension) for her person: as you shall understand in the close, to which therefore I shall deferre the speaking to the present occasion.

The

The truth is, I have handled a good part of this chapter formerly, and in this place: but now wee ſhall cleane goe another way then then I did, and then I uſually doe. I ſhall only deſire to preſent ſo much out of theſe words without any curious obſervation or diviſion, as may repreſent to us *a perfect character of a ſweet Chriſtian-minded man or woman*: which may bee of ſingular uſe, and very profitable.

The generall things obſervable in the words.

There be onely two things, that I ſhall obſerve in the whole words: I ſhall but goe them over briefly, taking out the maine points (as I conceive) for that purpoſe, I ſhall mention them.

1. The dutie.
2. The motives.

We have here propounded to to us *the compleat dutie of a Chriſtian*. And wee have here ſome effectuall motives intimated to ſtirre Chriſtians up to the performance of that duty.

The duty expreſt,
1. Generally.
2. Particularly.

There is *a generall dutie* (to begin with that firſt) that belongeth to Chriſtians at all times. And there are ſome *ſpeciall duties* which concerne Chriſtians in ſome ſpeciall times. Both contained here.

The generall dutie expreſſed.

The *generall dutie* (I ſhall not, as I ſaid, handle it in my former way of obſervation, but only explicate the very words of the Text, and that will be enough for me.) The generall duty (I ſay) of a Chriſtian, and what ſhould bee the temper of his heart, and ſpirit at all times, we may find expreſſed (at leaſt intimated) very ſweetly, with ſome excellent directions in the Text, in theſe three circumſtances.

1. In the Object.
2. In the Acts that are exerciſed on the Object.
3. In the manner of exerciſing.

Firſt, we may ſee here what is the true Object, upon which a Chriſtian ſoule ſhould be fixed.

Secondly, we may ſee the Latitude of the Acts which a Chriſtian muſt exerciſe upon that Object.

Thirdly, we may take notice, of the manner, and of the degree in which every one of thoſe Acts muſt bee exerciſed. I ſhall but touch theſe briefly out of the words, and then come to the *ſpeciall duties*, belonging to ſpeciall times.

The Object.

Firſt, to begin with the *Object*. *The deſire of our ſoule is toward thee, and to the remembrance of thy Name.*

God, and the name of God, is that, which ſhould be printed in the heart of a Chriſtian: ſhould be that to which the byas and ſtreame of his whole ſoule runnes.

1. God.

Firſt, I ſay, it ſhould be fixed upon God. Wee are here in the world placed (as it were) betweene heaven and earth: Now all the matter is, how our Byas is ſet, which way that turnes. As the Byas is of the heart, ſo the man is. Our hearts may bee turned downwards to the earth, and to earthly things, and ſo wee ſhall runne a courſe of ruine and deſtruction: our hearts againe, the Byas of them, may be ſet toward heaven, and heavenly things, and ſo we ſhall runne the right courſe that wee ought. It is God

that

that our ſoules ſhould breath after. *Feciſti nos, Domine, propter te,* ſaith Father: thou haſt made us, O Lord, for thy ſelfe, and our ſoules are reſtleſſe till they returne againe to thee.

As they ſay of Circles. The Circle, the round figure, is the moſt perfect figure, and the moſt capacious figure, becauſe there the line that beginneth in one point goeth round, till it returne into the ſame againe. So this is the greateſt perfection of a man, when he returneth to his beginning: he had all from God, and when he reflects himſelfe altogether backe againe unto God, hee attaineth his greateſt perfection. *Simile.*

And indeed there will bee no more reſt for the ſoule in any thing out of God, then there is for a ſtone, or a weighty body in the liquid ayre. Hang a ſtone in the Ayre, and doe but once remove the force that holds it there, will it, nill it, give but a way to it, and it will cut through, and never reſt, till it come to a ſollid ſubſtance, till it come to the earth, if it may to the Center of the earth. It is ſo with the ſoule of man: trie it in all the fortunes, and ſtates, and conditions in the world, as a great Emperour ſaid, I have runne through all things, and my ſpirit will reſt in nothing: and as *Solomon* giveth us this obſervation out of all his travell, and experiment that he had made; *Vanity of vanity, all is vanity*, and worſe then vanity too, *vexation of ſpirit? this is the ſumme of all; feare God, and keepe his commandements*; as he concludeth. *Simile.*

This is the Object, upon which our ſoule ſhould bee ſet, wee ſhould have an eye to God; labouring to approve our ſelves to him: making our approaches, and adreſſes, and returnes to him; that our ſoule may reſt with him, that we may enjoy the light of his countenance here, and the fulneſſe, and brightneſſe of his glory hereafter. This is the firſt thing in the Object.

Now, if a ſoule be carryed toward this Object, toward God; and we can out-goe, and out-grow theſe worldly things, looke above them, and looke downe upon them with ſcorne: then the very *name of God* will be ſweet, and precious to us. *To thee, and to thy name.* Every thing which is a memoriall, a remembrance of God; Every thing by which God may be knowne, will be taken notice of. All his Attributes, his Word, and Ordinances, and all other things which come within the compaſſe of his *Name* (as I ſuppoſe there are not many here but know, according to the ordinary explication of Divines, of the third commandement, *Thou ſhalt not take the name of the Lord thy God in vaine*, and the firſt Petition, *hallowed be thy name*; What is meant by the *name of God*) When the heart (I ſay) is ſet upon God, it will even leape for joy at the very *name of God*: the very *name of God* will bee ſweet to him. To enjoy God is ſweet, and to have but a glimpſe of him, to have him but repreſented by name, is ſweet too. As it is repor- 2. The name of God.

ted of a Father, that was a godly man, and a Martyr in his time: that he was so frequent in roling the name of Christ, the name of Jesus in his mouth, that when hee died, it is reported that in his heart there was ingraven, and written, the character of that Name in golden letters. And as Saint *Austin* speakes of himselfe; *Time was* (saith he) *that I found infinite sweetnesse, it was honey to mee to reade a peece of Tully, there was so much eloquence in it: but after I came to bee a Christian, to be acquainted with God, and with Christ, then, me thought, the leaves were drie, and the beauty withered; I found no such sappe, nor rellish in them.* And he giveth the reason: *Because* (saith he) *I did not there find the name of my blessed Lord: they did not bring to my remembrance, they were not Vehicula; instruments, to convey to my soule, something of my God:* Therefore all that Eloquence vanished, and it was but an empty sound: like a Cart that runnes with speed, rattleth, and makes a great noise when it is emptie: so all the goodly sound of words, when there is nothing of God carryed along with it, that puts us in mind of God, it will have but little savour and rellish to a pious heart. But I must not dilate upon things, lest I prevent my selfe in what I more intend. This is the first thing, that I note here: the *Object* upon which we should place our hearts and soules: they should bee *toward God, and toward his Name.*

The Acts that are exercised on the Object.

But then secondly, here is intimated in these words, nay, and directly expresst, the *Acts* which a Christian should exercise upon this *Object*. There are three *Acts* that are here mentioned: (for the whole soule must be taken up, and carried with full streame toward God in all the parts and faculties of it, and so wee have it here clearely expresst.)

1. Of the understanding.

First, here is an act of the Understanding, the intellectuall faculties mentioned: *Our remembrance is toward thy name.* There *is a remembrance of God and his name.* And this should bee one thing which a Christian should take speciall care of.

Memorie.

Our memories should not be like sives, to let out the cleare water, and to returne the graines and the dregges: We should not have that treasurie to preserve rubbish, but to preserve our Jewels: as when there was a dispute before *Alexander* that great King, concerning a rich Cabinet, that he tooke amongst his spoiles, when hee had overthrowne *Darius* King of Persia, the richest Cabinet of the most costly Jewels, that the world had then seene: there was a dispute before him, to what use he should put it: and every one having expresst their mindes according as their fancies lead them: the King himselfe concluded, that he would keepe that Cabinet to be a treasurie to lay the bookes of *Homer* in. I am sure, the richest Cabinet that is, is in the soule of a man, the memorie, which is the treasure-house where we lay up all that we know and learne: it is a rich

Cabinet

Cabinet I confesse, and therefore the fitter for the richest Jewell: to lay up the word of God there: as *Marie, treasured up those things shee heard in her heart:* to lay up the *remembrance of God there:* often to thinke upon God.

It is a very sweet saying of a learned and godly Father: *A man should oftener remember God then hee doth breath.* As the Commonwealth is maintained by exportation, and importation of commodities; so is our life maintained by a continuall exportation, and importation of the Ayre, passing to and fro: breathing out the Ayre, when it is too hot in us, and fetching it in coole againe, to refresh and supply the spirits: our life (I say) is maintained by it: and God is the very fountaine of life to us: even as the soule is the life of the body, so is God the life of the soule, therefore we should alwayes be remembring of God, so oft as wee breath: breathing out prayers to him, or prayses of him in returne of his mercie.

Our memories (I say) should be exercised in thinking upon God, in remembring of God, *Remember thy Creatour, in the dayes of thy youth,* saith *Solomon:* We should begin betimes, and wee should never be weary of this. The memorie is one of the brittlest parts, and we are most apt in age to grow to oblivion and forgetfulnesse: as that great Oratour did sometime, it is reported of him, that his memory (which was incomparably excellent before) failed him so much before he died, that he forgat his owne name. Wee cannot forget God, but wo must be worse then hee, and doe that first, forget our owne name, that wee are Christians, that wee are sonnes and daughters of God. Therefore this should be a thing, that we should often inure our selves unto, not to put the thoughts of God from us, or thinke they are too sad and serious, and so to account them as unwelcome guests: but we should rather often, bath out selves in these sweet delights, in the meditation, and remembrance of God. That is one thing.

And then secondly; besides the act of the understanding (I will goe according to the words of the text) there is an act of the will, and of the affections: one onely named as a tast of all the rest: for indeed where one is, all are, they are so linked and chained together, that they cannot be separate: And here is a sweet act of affection mentioned; *The desire of our soule is toward thee.* a. Of the will and affections.

This should be one part of a Christians character, that his desires should be alwayes breathing out, and flaming up towards heaven: that if he cannot at least obtaine the highest pitch of full sayles of love, and of a full perfection in vertue and grace: yet, whatsoever he commeth short in otherwise, to make it up with abundant desires, ardent longing desires: not to come short in that to be sure: that will make an excellent supply. Desires.

And indeed, it is that, that poore and weake Christians must trust to many times, must relieve themselves with thoughts of: they often find themselves exceeding short, and defective in performances: if they did not find some desires working in them, there would scarse be any symptome of life. As it may be in the body: a man can see sometimes, but little motion in the body: scarse any symptome of life, the pulse is very weake and faint, and scarse moveth at all that can be discerned: but yet it may be there is some kind of breath stirring, or else we conclude the party dead: so it is in this case: desire is that (if there be truth in it, be it the lowest degree of it) which is an evidence of spirituall life: there cannot be truth of grace, where there is not unfeigned, and hearty desires toward God, desires to approve our selves to him, desires to walke with him in our whole course, desires to bee defective in nothing: and that is in some sort true (as you know Divines have determined it, and if it be not mis-interpreted, there is a certaine truth in it) *the desire of grace, is the grace it selfe*: and the desire of God, is that which makes some union, and giveth us some communion and fellowship with God. For it is impossible that the heart should desire, and long after God, except it bee, that the heart be pointed with love toward God, except the heart love God: for desire is nothing but a certaine configuration of love: Love is the generall affection of the soule to any thing that is good, in all the postures of it. Now if it fall out that the good thing I love, be absent from me, that I have it not in possession, then love is shaped out, and sheweth it selfe in desires. It must needes be therefore, that where there are desires toward God, and desires of grace, there is somewhat of God formed in that person, there is something of grace begun: at least the first lineaments thereof are drawne in some kind of truth. This is the second Act that Christians should exercise, and take speciall care to cherish: that they have continuall pantings, and breathings of desires toward God: their hearts should worke, and beate toward him continually.

Desires, an argument of a gracious heart.

But then in the third place, there is another thing expressed in the words of the Text, and that is, these desires are not only (according to our Proverbe of wishers and woulders) ineffectuall desires: desires that are meere gaping, to see if the thing will drop into our mouthes or no without any bestirring of our selves: but here is joyned with them (if wee peruse the words of the Text, we shall find it) endeavours: *I have desired thee in the night, and I will seeke thee early*: the soule of a Christian desires God in the evening, and his spirit will seeke him early in the morning (for those particulars of the time, I shall touch by and by, but now I only take notice of that third distinct act here mentioned, which is,)

Joyned with endeavours.

is;) our desires must be joyned with inquiries, with indeavours, to search after God, to see if we may grope by any meanes to find him out, to learne to know what is the way of his good will and pleasure, how we may lead a life that may be acceptable to him, and how we may come to the possession, and assurance of his favour, and be accepted in his sight. Except there be endeavours it is a shrewd suspition, that the desires are ineffectuall desires, and unformed desires: and not those that argue any life, and truth of grace. But when our desires are joyned with these bestirrings of the soule, to seeke after God, to search him out in his Word, in his Ordinances, to find his steps, and to find his goings, and so to maintaine a sweet and holy communion with him: that is a sweet act of grace, and a certaine ratification, and seale of the truth of it.

Desires without endeavours, false.

But then, let me adde the third thing. In what height are all these actions to be boyled up? or in what manner must we tender these services to God in this kind? How must our understandings lay hold upon God, and treasure him up in our memories? How must our affections and desires worke toward him? how must our endeavours be carryed toward God? The manner of all these will make this compleat, and so make up the full and compleat *Character of a Christian*, in this generall dutie.

The manner of exercising these acts.

First, the soule must be carried intimatly, and most inwardly: the inward motions and workings of the soule and spirit must bee toward God. And therefore the Prophet here expresseth these acts, as the acts of the very soule and spirit of a man.

1. They must come from inward principles.

All outward actions of seeking toward God, and making our approaches and addresses toward him, they are all such as may be counterfeited, a hypocrite may act them. There is nothing in the world, no shape of any externall thing in the world, but a Painter with his pensill can draw the picture of it, give a resemblance of the thing: and there is no outward action in the world, that belongeth to God, or to Christianitie, but it is possible for a Painter, for a base hypocrite to represent them with an artificiall pensill. But the inward acts of life, that no Painter can imitate: a Painter cannot make a picture to have heart, and entrailes, and lunges, to have life and motion, and spirits, and blood stirring in the veines: all those things a Painter cannot imitate, he can make shapes, but he cannot put the life into them: he can make outward formes, but he cannot put the inwards to them. Now then this is that intended here: all those outward actions must bee animated actions; not dead actions, actions that have no further bottome then the teeth outwards, that grow upon the house toppe: a word growing upon the tippe of the tongue, that hath no roote in the heart, and so for the rest. But they must have the roote in the heart and soule of a man; that must inwardly be carried towards

God. And when the heart and ſoule, and ſpirit of a man (all which words are here uſed) by a ſupernaturall graco that is implanted in them, when (I ſay) they are thus carried toward God, it is an argument of ſpirituall life, that there is ſome life.

2. They muſt be ſincere.

Secondly, they muſt be carried ſincerely, not for any by, or baſe reſpects. When a man makes toward any perſon or thing, and profeſſes love to it: and doth it not for the thing it ſelfe, but for ſome by end: he doth not love that perſon he makes to, but he loveth that thing for whom he makes to that perſon. As for example: A man ſcrapeth and croucheth, and keepes a doe with a man, that he never ſaw or knew, one that he is ready, it may bee (when his backe is turned) to curſe: but yet he will doe this for his almes, for his gaine, to make a prey, a uſe of him ſome way: this man loveth his almes, loveth his prey, loveth his bonnty: but it is no argument of love to the man. So it is in this caſe: for a man to make toward God, and to ſeeme to owne him, and to be one of the generation of thoſe that *ſeeke his face*, to addreſſe himſelfe in outward conformitie, and many other things, by which another may charitably (if hee have no other ground) judge of him: all this is nothing, except a man may diſcerne ſomething that may give him a taſt, that his ſpirit doth uprightly, and ſincerely ſeeke God; that he loveth God, for God himſelfe; that he loveth grace, for grace it ſelfe; hee loveth the Commandements of God, becauſe they are Gods commandements, and becauſe they are beautifull, being according to the rule of his Word. But otherwiſe, if it be any ſiniſter thing, that carrieth a man on toward God, it is no argument of the life, and truth of grace. You know it is ſo in experience: there be many things that move, and yet their motion is no argument of life: A wind-mill, when the wind ſerveth, moveth, and moveth very nimbly too; yet you doe not ſay preſently that that is a living creature: No, it moveth only by an externall cauſe, by an artificiall contrivance; it is ſo framed, that when the wind ſetteth in ſuch and ſuch a corner, it will move, and ſo having but an externall Moter, and cauſe to move, and no inward principle, no ſoule within it to move it, it is an argument that it is no living creature. So it is here: if a man ſee another move, and move very faſt, in thoſe things which of themſelves are the wayes of God, ſee him move as faſt to heare a Sermon as his neighbour doth, is as forward and haſtie to thruſt himſelfe, and bid himſelfe a gueſt to the Lords Table, (when God hath not bid him) as any; the Queſtion is, what principle ſets him aworke: if it be an inward principle of life, out of a ſincere affection, and love to God and his ordinances that carrieth him to this; it argueth that man hath ſome life of grace. But if it bee ſome wind that bloweth him on, the wind of State, the wind of Law,

Simile.

Simile.

the

the wind of danger, of penaltie, the wind of fashion or custome, to doe as his neighbours doe: if these or such like, bee the things that draw him thither; this is no argument of life at all: it is a cheape thing, it is counterfeit, and poore ware.

Thirdly, (that which I have often said to be the principall, and the most considerable thing (that I know) in all practicall Divinitie, and which is the most Characteristicall, of the truth of Grace, and of the life of Pietie in any one) our spirits, and soules, and affections towards God, must be advanced to this height; to be carried toward God above all other things. 3. They must be pitched on God alone.

I beseech you seriously thinke of it: I have often spoken of it, but it may be there may be some roome left for the mention of it now, and some necessitie of pondering it well. It will bee the Characteristicall thing, by which a man may most certainly discerne himselfe. And I would desire to know wherein my defect of understanding is, if I be mistaken: but it seemes to me as a cleare thing that every one here, that hath not a mind to affront the mind of God, he dares not contest this argument, that it is a rationall thing, that if God be the best of Beeings, he should have the best portion in our love.

All reason commands us to love that best, which is best; and to dispense our love according to the degree of the excellencie of the thing. There is no man but apprehendeth this clearely. A man may say that he loves his Wife, and he will prove it: and this shall be his argument, I love her aswell, as I doe another woman. Is this the proofe of conjugall love? was this the covenant made betweene them? hath hee fulfilled it in this case to her? or she to him? There is no man but seeth that there is more required: there is a peculiarity, and proprietie of love required in this case. It must certainly be so here: for we contract and espouse our soules to Christ, and upon those very termes, for better, and for worse, to forsake all the world, and to cleave to him alone: and if our spirits be not raised and advanced to that degree of affection, that Christ and God be so lovely, and beautifull, in our eyes, and so good (for I name one sometime, and sometime another, it is all one upon the point) if (I say) they be not advanced thus high: the conjugall knot was never tied betweene Christ and the soule: it is impossible therefore that such a one should have to plead the benefits that flow from a Conjugall union: neither can hee have title or right to any thing that issueth from a marriage with Christ, whose soule did but equivocate, and would never speake out the words, and who never answered the interrogations of a good conscience (as Saint *Peter* speakes in another case) that when the soule (in the contract) should say, that she takes him for to love, and honour, and obey him, and to make him her Lord and Saviour:

our: if the ſoule doe not yeeld to this, which it cannot doe, if it doe not eſteeme him the beſt of all others, and that all others are to bee throwne away, and to be forſaken in compariſon of him. This is the third circumſtance I have noted hence, which I ſuppoſe is intimated in theſe words: Though I have not ſaid it is expreſſe here, yet it is ſo carryed with ſuch a fulneſſe (*the deſire of our ſoule is to thee, and to the remembrance of thy name*) as if it were to God only, or at leaſt, to him principally. But I muſt haſten.

4. They muſt bee univerſall.

In the fourth place. It muſt be a univerſall love, and ſo a univerſall obedience (which is the fruit of it) which muſt juſtifie the truth of our affections towards God, and ſet the heart in a right frame and temper. Except a man love God, and love all the wayes of God, and all the ordinances of God, and yeeld himſelfe in ſubjection, and reſigne himſelfe in obedience to them all: if he doe but reſerve, and make choyce of any one ſinne, to lie and wallow, and tumble in, he doth evacuate all the other good, hee throweth downe all the other good with that one evill. Will you come and plead with God, that there is but one ſinne that you have defiled and polluted your ſoule with, and wallowed and tumbled in all your life, and I hope, God will never refuſe me, or barre me out of his preſence, and fellowſhip and communion with him for that? Yes, you are as filthy, all over as filthy and defiled, and abominable, and odious to his eye, and to every other ſenſe, aſwell with one, as if you had beene in ten thouſand ſlowghes one after another. And as the Philoſopher ſpeakes, a Cuppe, or ſome ſuch thing, that hath a hole in it, is no Cuppe, it will hold nothing, and therefore cannot performe the uſe of a cup, though it have but one hole in it: ſo if the heart have but one hole in it, if it retaine the divell but in one thing: as we uſe to ſay, in law, one man in poſſeſſion, keepes poſſeſſion, and a man can never have true poſſeſſion, till he have voyded all: ſo, except all bee rooted out and exterpated, and a man commeth to yeeld a full and abſolute ſubjection to Chriſt univerſally, Chriſt hath no part or portion in us, nor we in him.

5. They muſt be conſtant,

Laſtly, (there were divers other particulars, that I thought to have added in this: but I ſee I muſt paſſe them over) It is not every affection, that may ſeeme to have ſome height and univerſality, though I doe acknowledge that they will in ſome meaſure characteriſe out the truth, but yet there muſt be this addition: as it was with the ſeed that was caſt into the good ground, it had depth of earth: ſo this muſt have depth in the heart, it muſt be well rooted, and faſtned for perpetuity: it muſt be a conſtant affection, grounded and eſtabliſhed in the heart. *Simile.* The Ayre (you know) is light, and yet we call it not a light ſome body, becauſe it is lighted by the preſence of another, and when that light body is removed it is darke,

darke, you may say it is darke, for the Ayre is darke in the night, when the Sunne is absent, as it is light when the Sunne is present: those we call lightsome bodyes, whose light is originated, and rooted in themselves. So it is in this case: such are not godly persons that may have some injections of godly thoughts, and godly affections cast into them, and be in them for a spurt, and for a brunt, and for a little flash (like a flash of lightning in the Ayre) and gone away againe presently: but it must be rooted and grounded in a man, so as that it will continue, continue so as that the exercise of graces and duties toward God should be frequent and quotidian: as it is here in the Text: *The desire of our soule is to thee in the evening, and our spirit shall seeke thee early in the morning:* Morning and evening, frequently, daily, to have commerce and communion with God, to walke with him, to set our selves in his presence, and to approve our selves to him, to make it our constant trade to doe so, to be Gods dayes-men, to worke by the day with him, and withall to be constant to hold out for perpetuity.

Onely time can discover truth: and truth is the daughter of time to us: God knoweth it before, but wee can never know, but by the holding out, but by the perpetuity. I acknowledge there is a great difference betweene that which the Scripture calleth temporary faith, and that which it calleth saving faith: there is (I say) a great difference: they doe not only differ in this, that the one holdeth out, and the other doth not hold out: but they differ in their vitall principles, by vertue of which one holdeth out, because it hath a more noble nature in it: and the other, because it is a slighter timbered thing, it doth not hold out: because the one is a reall, and true, and substantiall beautie of grace, the other but a superficiall and painted beautie: substantiall beauty, that is founded upon nature, upon our complexion, whether it raine or shine, it will hold out in both: but painted beauty, one feares a little wet will alter the painting, another, lest a little heate should doe it. A painted beauty will not hold, but true will hold. And they that doe love true, love long, as our Proverb saith: I am certaine it is so here, they who doe once love God truly, love God for ever.

I will dispatch the rest in a word. There be some speciall duties, besides these generalls, which make the generall character of a Christian: I say there are some speciall duties, that doe concerne him according to the speciallity of times. The particular duties.

Now there is a double time, and so a double posture of a Christian, in which accordingly he hath severall suites of graces, to put on, and to exercise.

There is a double dealing of God (which is the foundation of it) God dealeth sometime in a way of mercie and favour toward his

his ſervants: and God dealeth ſometime in a way of judgement, and wrath, and diſpleaſure: and he doth ſo, (though not as an angrie Judge, but as a father that is angrie) even with his owne ſervants.

In times of mercie. 1. Chearfulneſſe, 2. Fruitfulneſſe.

Now accordingly, as this generall temper, and frame of ſpirit, ſhould be at all times; ſo it ſhould ſhew and diſcover it ſelfe, in thoſe ſeverall times. In the time when God ſheweth favour, then the ſervant of God is to ſerve God ſo much the more chearfully, and ſo much the more fruitfully: *to runne the wayes of Gods commandements*, becauſe God inlargeth his way; and giveth him free ſcope, and more opportunities, and advantages for it: and to improve thoſe favours for the advancement of his glory that gave them.

In times of Judgement.

But the particular thing that is eſpecially expreſt here (though that be intimated too, and it is noted as a character here of a wicked ſpirit, *that they will doe wickedly in the land of uprightneſſe*: that is, in the land where God dealeth very gently, and graciouſly, and uprightly with them every way, and ſquarely, that they can no way complaine: it is a wicked ſpirit that doth ſo.) But that which is ſpecially meant here (*in the way of thy judgements will we waite for thee*) is, that Gods ſervants, will not only, not ſtart (if their temper be right) from God when he ſmiles upon them; but they will love him when he frowneth, they will even then ſtoope and kiſſe the rodde, they will then obey him: Gods children will acknowledge him to be their Father and Lord, and ſubmit to him, even when he is angrie.

Simile.

Here is a vaſt difference betweene the godly and the wicked (as I ſhall a little touch by and by.) As the Father ſpeakes even to this very purpoſe: when ſweet oyntment is chafed, it ſmells the more ſweet, it delivereth the perfume the more excellent; but in a dunghill, in a filthy place, ſtirre it, and the more you ſtirre, the more it ſtinkes. Wicked ſpirits, when God doth but chafe them, manifeſt the filth and corruption that is within them; as a man may know money (as he ſaith) when it falleth downe, whether it be ſilver or braſſe, it will then betray it ſelfe: ſo here, their language, *their ſpeech will betray them then*, and declare what they are. The divell thought that *Job* had beene of ſuch a temper, that hee would have curſt *God to his face*, if hee would lay his hand upon him, and touch him: but it was farre otherwiſe, becauſe he was of a better mettall and ſtampe, therefore he bleſſed God in the middeſt of judgement, as he had done formerly in the middeſt of his mercies. And this is that a Chriſtian ſhould doe: labour to bee fruitfull in thankfulneſſe, and chearefulneſſe of ſpirit, when God ſheweth favour, and giveth any eaſe, and mercy to him, and labour likewiſe to be faithfull and conſtant to him, even when his judgements are abroad.

But

But there be divers particulars in that (I will but meerely mention them.) There be these foure things, as so many steps and degrees of the dutie of a Christian in the times of Judgement, whether they be impendant, or incombent, whether they be publike, or private, that concerne the Church, or particular persons.

First of all, the dutie of a Christian in the times of Judgement (if he be of a right temper) is Perseverance, to hold out, not to be beaten off for a little storme or shocke, but to keepe on his pace, to keepe on his way. 1. Perseverance.

Travellers that goe to sea: meerely to bee sicke a little, or in sport, if there grise but a blacke cloud, they presently give over, their voyage is at an end; they come not to venture shockes, and stormes, and danger; they come for pleasure: but the Marchant, that is bound upon a voyage, whose trade and imployment of life it is, every cloud and wind, doeth not make him to returne backe a gaine to shoare and to give over: but he goeth them through: so it is in this case, one that is not indeed and in earnest travelling toward heaven, he will be easily off upon a little storme arising; if God doe but frowne, if there be but a wrinckle in his brow: all his pleasure in religion is gone, for it was some other things he aymed at, it was but for pleasure he came in here: but a godly Christian who is bound for heaven, whose voyage is set for heaven, and his course and the bent of his soule lieth that way, that like a ship with full saile is carried toward heaven: stormes will not beat him off, but hee will persevere. *Simile.*

Secondly, there is a necessary use (as there should be perseverance, so) that there should be a kind of excellencie and precellencie of all holy duties (which I mentioned in the generall before) which a man should exercise so much the more industriously and painfully in stormes and difficulties. All sweet odours are refreshing to the head at any time, but when there is a stinking place that is offensive, men hold them closer to them: so it should be with all the graces of Gods Spirit, with all holy duties, they should bee precious to us at all times; but specially in times of streesse and difficultie: Oh then we should cleave close to them, then multiplie in prayers, then multiply in our holy walking with God, then multiply examining diligently our wayes, and looking more strictly and narrowly to our selves; then we should reflect more seriously upon our lives, and then we should excell our selves: or else it will not countervaile, and be an Antidote against the evill and bitterneese of the times. 2. Diligent exercise of our graces. *Simile.*

Thirdly, there should be shewed patience in the time of affliction, in the time of Gods Judgement: we should not mutter against God, nor struggle, nor be violent against him: but humbly and meekly 3. Patience.

meekly lay our ſelves downe before him, *It is the Lord, let him doe what ſeemeth him good in his eyes.*

4. Proficiencie.

And laſtly, there ſhould be a proficiencie: the the *inhabitants of the earth will learne righteouſneſſe*: we ſhould patiently waite upon God in the way of his Judgements, and withall we ſhould be good proficients, then to learne righteouſneſſe. Gods rod ſhould be to us as the feſcue is to the child, the feſcue points out to the child the letter, makes him take notice of it: and ſo Gods rod points out many good leſſons which we ſhould never otherwiſe learne and take notice of. I had never knowne (as *Luthers* wife ſaid ſometime) what ſuch and ſuch things meant, in ſuch and ſuch Pſalmes, ſuch complaints and workings of ſpirit, I had never underſtood the practiſe of our dutie, if God had not brought me under ſome affliction: affliction was a Comentarie, and feſcue to point out my leſſon to me; and by that I underſtood.

The Motives to the duties.

Let me but mention one thing more in a word (I ſhall leave the Application, becauſe I am prevented.) Here is now the ſumme of a Chriſtians dutie, which I have recommended to you, out of the words of the verſes read: partly generall duties that belong to all Chriſtians in all times: and partly ſome particular duties which concerne them more ſpecially in ſome ſpeciall times. There is a motive or two to preſſe and ſtirre us up to the performance of theſe duties. There is one in the verſe before thoſe I have read (the ſeventh verſe) *The way of the juſt is uprightneſſe: thou moſt upright doeſt weigh the path of the juſt.* Here the firſt Motive is from the conſideration of God. God is a holy overſeer of all our wayes; a ſpectatour of all our carriage and behaviour, how we doe carry our ſelves, and approve our ſelves to him. God is not only a ſpectatour, and an overſeer of our wayes, but hee is an expencer, a weigher and Judge of our wayes; to reward every man according to his workes: and wee ſhould often caſt our eyes to God, and ſee him looking upon us in our carriages, to put ſome more awe upon our ſpirits, that we may not wantonly breake out againſt God, not daring to doe evill in the preſence of that holy God which one day we know, we muſt bee brought to account for, at the great Judgement. But I can but name it.

1 God ſeeth, and Judgeth all our wayes.

2. This alone differenceth the godly from the wicked.

There is a ſecond Motive in the cloſe, in thoſe words which ſtand laſt of thoſe I read, and a verſe following. And that is from men, from the particular proper character of a Chriſtian: it is that which differenceth a godly man from a wicked man. Herein lies the difference of their temper, and of their ſpirit: the godly man, he is deſcribed already what his carriage is, that is his carriage, which is here limned out in the Prophets owne expreſſion, in their name: but the wicked men they are cleane otherwiſe, they doe not performe theſe duties; neither the generall, nor the particular.

Now

Now it behoveth every one to take care to *depart from the tents of these wicked men*; that shall bee swallowed up, and goe downe quicke to hell every one (as it was in the case of *Korah.*) It is the command of God that they should depart and sever themselves, and make as broad and vast a difference, and bee jealous, and take heed lest they assimulate themselves to wicked men in their lives, lest they be like unto them in their deaths: that they live not as they doe, lest they perish as they doe.

Now, there be two or three things that are expreſt concerning these wicked men.

First of all, their Character is to be refractary to God in what way soever he shewes himselfe to them: if he shew his favour, or send his Judgements it is all one: *in the land of uprightnesse, they will doe wickedly, and when Gods hand is lifted up, they will not see*: nothing will doe them good: no way of working upon them, neither by faire, nor by foule meanes. And we must be unlike them therefore every way; we must take every dealing of God by the right eare (as he said) and make the right use of it for good.

There is another thing expreſt of them: that God will one day meet with these wicked men: let no man deceive himselfe: it is not a vaine thing to serve God: nor a cheape, nor a safe thing to rebell against God, for his hand shall be lifted up, and hee will breake them in peeces, and the longer he spareth, and the gentler he is, the more heavy it will come at last. Gods Mill grindeth slow, but it grindes to powder (as the ancient saying is) the more God is long-suffering, and long lifting up his hand to lay his stroake, the heavier stroake he layes upon them, and crusheth all to peeces at last.

But there is another thing too: even those wicked men that are so stubborne and refractary, and scorne Gods word: that lift up the heele and kicke against him, and it may be scoffe and jeare, and deride the wayes of God: time shall come that even these wicked men shall be convinced, they shall see their envie against the godly, and hatred against the wayes of God, they shall see their foolerie, and they shall at last repent, when repentance shall doe them no good: repent, when they are even turned into hell, when they heare that sentence, *Depart from mee you cursed.* Therefore now seeing these things will befall the rebellious, that doe not walke according to this rule, according to this Canon which I have characterised a godly man by: this should bee a good incouragement to godly men so much the more to walke constantly, and to be true to their owne way. And if they doe live amongst wicked men, to be rather gainers by them, to grow the better rather then to receive infection, and corruption from them.

They say that Lillies and Roses, or such like things, if they be

planted by Garlicke or Onions, or ſuch like unſavourie things, they doe increaſe in ſweetneſſe: the Roſe and the Lillie are ſweeter: ſo it ſhould be when godly men are planted, and hemmed about with wicked men: the vileneſſe and odiouſneſſe of their wicked wayes, may make them to loath wickedneſſe the more, and to love godlineſſe, and to bleſſe God, that hath kept them, that they have not run to the ſame exceſſe of ryot with them.

In ſtead of all other Application which I thought to have added; as for example, and for inſtance: to ſhew us the true Analogie of a Chriſtian: that we may diſcerne, who is a right Chriſtian, and who is not: we muſt not diſcerne it by our fancies, but by thoſe Characters God hath ſet.

And a juſt apologie (in the ſecond place) for thoſe that are branded with nick-names. If this be the deſcription of true pietie, and of a true Chriſtian, to have the heart and ſoule breathing after God, and ſeeking night and day after him, and ſetting themſelves wholly to walke in the way of uprightneſſe, with ſincerity before God: then certainly they are unjuſtly branded, whoſe conſciences doe aime at theſe things, and the conſciences of other men may tell them, that they doe ſo, and they ſee no other.

And ſo for conviction of thoſe men that are in the Boſome of the Church: they may ſee, if they be not according to this ſtampe: if they either faile of it, that there is none of theſe liniaments to be found in them, nothing toward God and his name, no underſtanding, no affection, no endeavours working that way (and ſo for the reſt) if they utterly faile of this, they utterly come ſhort, and are not worthy the name of Chriſtians: but much more if they doe deride, and oppoſe, and contemne the mind, and the wayes of God, which God hath chalked out to us, for our rule and direction: that is a high degree of fayling and comming ſhort, and therefore they may be convinced, that they cannot bee right: I doubt when the Bookes ſhall bee opened, and every one judged according to the booke of God, which ſhall be layed for the tryall of our lives: if our lives be not according to that: whatſoever our words bee, and howſoever wee carry it, it will not beare us out then.

And it might have beene a Uſe alſo of Examination; let every one of us examine our ſelves, and what our eſtate is according to this rule, and what degree of this we have attained too.

And then for comfort, for thoſe that are ſuch according to this rule, whether it be in the perfection, or in the affection. If they have not the perfection, yet if their affections ſtand and runne this way, and that they can truly, and ingeniouſly ſay, that they are ſuch in ſincerity, there is a great deale of comfort for them.

And for Exhortation, out of the ſeverall branches of the duty which

which I cannot meddle with. And out of the ſeverall Motives that I propounded out of the words of the Text.

But (I ſay) in ſtead of all theſe, this preſent Sifter of ours, whoſe Funerall we now ſolemnize, I might fetch an Argument as a Motive to all theſe ſeverall duties from her example.

To returne now therefore to the preſent occaſion.

I will ſpeake ſomething concerning Her in honour of whoſe Funerall ſolemnities, we are at this time met together (that gave us the occaſion) I ſhall (according to my cuſtome) diſpatch it briefly.

When any children of God die, the laſt offices of Love are performed to them by three ſeverall ſorts or rankes. The Angels: they convey their ſoules into the *boſome of their father Abraham*, into the bliſſe of eternity. The Bearers, attended with the Mourners: they carry their bodies to the boſome of their mother earth, to reſt in tranquility. The Preachers (as it were a middle betweene God and them) they commend their name to the mindes of their friends the hearers, to live in their memories. My part at the preſent is to doe this: and I ſhall doe it, not ſo much to trumpet out her commendation, as to take a hint of ſomething for your inſtruction, which may be uſefull.

But I muſt intreat you to remember, that you doe not uſe to lace or adorne your mournings: and therefore you have little reaſon to expect, any eloquent adorning, any Feſtivall ornament in ſuch a Funerall argument. My language muſt be blacke, and patheticall, ſutable to our ſad occaſion: it muſt not be pleaſing to the fancie in the freſh flowers of Rhetoricke; my language (I ſay) muſt be in blacke, but in blacke layed upon a ground of truth, which ſhall not bluſh for blame, ſpeaking any thing beſides, what I doe really conceive. As I dare not doe you ſo much wrong, as to paint or guild a rotten poſt: ſo I am willing to doe her ſo much right, as to ſet a rich Pearle in gold.

To paſſe other circumſtances (as that ſhee was deſcended of an honeſt, and worthy Familie, and of good qualitie: that Shee had a full and hopefull iſſue deſcending from her ſelfe, and ſuch like circumſtances, which I leave for Oratours (as unfit for a Divine) to meddle withall.) All that I ſhall ſay concerning Her, ſhall bee out of the Text, in which you may behold a true picture of her in all the linaments of her: and out of it, you may be able to draw, and take a good patterne for your ſelves.

The Byas of her ſpirit was *toward God, and toward his Name*; whoſe lively Image ſhee bare, graven in her memorie, living in her deſires, and (beyond all pictures) moving alſo in her endeavours to ſeeke after God. The very quinteſcence of her ſpirit was carryed this way, and that *intimatly, ſincerely, univerſally, and*

constantly. With her soule shee desired him in the night, and with her spirit shee sought him in the morning: the light of the morning, and the evening starre (as sometime the Starre did the Wise men) conducted her to the *Sunne of righteousnesse.* In mercies Shee was not wanton, but thankfull and fruitfull: In judgements (as in a fatherly way of correction, Shee had a deepe share, wherein being exercised with many yeares weaknesse, as those that knew her, knew very well, but yet in such fatherly dealings) shee shewed her *patience*, her *perseverance*, her *proficiencie*: and being a Mourner for the stubbornnesse of the wicked, shee was a gainer likewise by them too: and all because shee looked up to God, who sees and weighs all our paths. In which I have briefly recollected upon the matter, the summe of the whole things conteyned in the text; so that so long as this Text is in the Bible, and so long as the Bible is in the Church, and so long as any thing (though unworthy) of this Sermon remaines in your memories, shee cannot want either a sweet memoriall of her vertues in the booke of God, or a stately Monument in the Church, and in your hearts too.

Happily some may scoffe, and some may doubt, as though this commendation flew too high, or out of sight. To whom I shall briefly answer both. For the former. It is reported of two great Tragedians, learned and famous in their time: *Sophocles*, and *Euripides*. *Euripides* presented upon the Scæne all naughty women: and *Sophocles* presented all vertuous women: and the ordinary observation of the wits of the times was (as men are apt to bee vainly witted in these things) they thought that *Euripides* that presented them bad, presented women as they were: and *Sophocles* that presented them good, presented them as they should bee. If I had nothing else to say to the scoffes of any, but only this, I suppose it would be sufficient: I doe beleeve fully, that I have presented her as she was: but howsoever you can take no hurt if you doe, but consider, that it is spoken as what you should be. I am sure, and I know I have presented what you should be.

And for any that shall doubt yet, that it may seeme too high. I would desire them only to consider this: I describe in the Text, the very temper and character of one that is truly godly (such as I conceive her to have beene) and the truth is, there is none that is truly godly, but in some degree or measure must attaine, and doe attaine to participate in a conformitie with this Character: and therefore I have neither done you (as I conceive) any wrong, and yet done her right too. And (to draw to an end) She hath left this honour behind her, that she lived beloved, and died desired.

And who is there here almost that suffereth not a losse in her? Her Husband hath lost a loving wife that honoured him highly.

Her

Her children have loſt a loving Mother, that loved them tenderly, that tendered them duly. Her ſervants have loſt a loving Miſtris, that governed them gently, and was every way beneficiall to them. Her Brothers and Siſters, have loſt a loving Siſter, that anſwered them in their loves ſweetly. Her Neighbours have loſt a loving neigbour: full of courteſie to the rich, full of charitie to the poore. And my ſelfe have loſt (I hope there is none here ſo weake to ſuſpect, that I blaſt the living, to blazon the praiſe of the dead, or that I doe robbe or ſtrippe the living, to cloath the dead with their ſpoyles, but I thinke I may truly ſay, I have loſt) as truly and cordially a loving friend, as any ſhee hath left behind: though I eſteeme many her Peeres, and I cannot complaine of any.

But to end all. Her gaine in Chriſt countervaileth and ſweeteneth all our loſſes. Shee was a diſciple of Love, ſhee loved her Lord, and loved all his Saints and ſervants: and therefore I doubt not, that ſhe was a beloved diſciple, and reſteth in the boſome of her Love: where not to diſquiet her happineſſe, and detaine your patience any longer, I ſhall leave her in that bleſſed place, and commend you to the bleſſing of God.

FINIS.

THE EXPECTATION OF CHRISTS COMMING; OR, A MOTIVE TO A GODLY CONVERSATION.

2 THESSAL. 4.16.
For the Lord himſelfe ſhall deſcend from heaven, &c.

2 PET. 3.14.
Wherefore (beloved) ſeeing that yee looke for ſuch things, be diligent, that yee may bee found of him in peace, without ſpot and blameleſſe.

LONDON,
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THE
EXCELLENCIES
OF CHRISTS
COMMING.

THE EXPECTATION OF CHRISTS COMMING; OR, A MOTIVE TO A HOLY CONVERSATION.

SERMON XVI.

PHIL. 3.20,21.

For our converſation is in heaven, from whence wee looke for the Saviour, the Lord Jeſus Chriſt. Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working, whereby he is able even to ſubdue all things unto himſelfe.

Coherence.

IN the ſeventh verſe of this Chapter, the bleſſed Apoſtle Saint *Paul* exhorteth the Philippians, *to bee followers together of him, and to marke them which walke ſo as they had him for an enſample:* And that hee might the better direct them in the dutie, (the imitation of his enſample) he ſheweth that there is a great difference betweene others that pretended themſelves to be the Apoſtles of Chriſt, and indeed were not, and himſelfe: *Many* (ſaith he) *walke, of whom I have told you often, and now tell you weeping, that they are the enemies of the croſſe of Chriſt, whoſe end is deſtruction, whoſe God is their belly: and whoſe glory is their ſhame, who mind earthly things.* Theſe enſamples he would have them to avoide: follow not ſuch, but *be yee followers of us, for our converſation is in heaven,*

heaven, from whence we looke for the Saviour, the Lord Jesus Christ, &c. *and follow those which walke, so as yee have us for an ensample:* This is the example he would have them imitate.

Division of the words.

In the words you have these things considerable.

1 First, What the *conversation* of these men was, whom the Apostle would have the Philipians to follow. Their *conversation* was a heavenly *conversation: Our conversation is in heaven.*

2 Secondly, the reason or incouragement that they had to this imitation, to walke so heavenly, while they were on earth: because *from thence we looke for a Saviour, the Lord Jesus Christ.*

3 Thirdly, the benefit by that *Saviour, whom they looke for from heaven: Hee shall change our vile body, that it may be fashioned like to his glorious body.*

4 Fourthly, the meanes by which this great worke shall bee effected; *According to the working whereby hee is able to subdue all things unto himselfe.*

For the first (to touch it only in a word) there is from that, these two Observations clearely arising.

First, *That there is a heavenly conversation of the Saints on earth.*

Secondly, *That while they are on earth, they are now stated in heaven. Our conversation is in heaven:* Hee saith not only it shall bee *in heaven,* (though there it shall be perfected) but *it is now in heaven,* in regard of our present state and possession.

Obser. 1. The Saints on earth have a heavenly conversation.

Concerning the first, that *the Saints on earth have a heavenly conversation.* You must know, that the word here *Politeuma,* translated *conversation,* signifieth such a course of life, and of traffique, as is in Cities and Corporations, where many are knit, and united together in one common societie, in one common freedome: *Our conversation is in heaven;* that is, we have a kind of heavenly traffique, a heavenly trade, while we are upon earth.

What it is.

There are divers things wherein there is an agreement between the cariages and conditions of men in Cities, and Societies here on earth, and this of the Saints of God, that have *their conversations in heaven.* I will only in briefe run them over, this being not the thing that I purposely ayme at.

The priviledges thereof.

1. Their names are written in heaven.

Luk. 10. 20.

First, in Cities and Corporations there is a Register, wherein the names of the Freemen are inrolled. So in heaven also there is a Register, a certaine booke of Records (as it were) wherein are written the names of as many, as God hath appointed to life: *Rejoyce not* (saith our Saviour) *in this, that the divels are subdued unto you, but rejoyce, that your names are written in heaven:* And *all that are not found written in the booke of life, are cast into the lake that burneth with fire and brimstone,* Rev. 20. 15. God in his secret counsell and purpose, in his speciall providence and love, takes notice of all his servants, even of their names, and he hath them as sure, as if they were

were written downe in a booke, there is not one man that commeth to heaven, but the Lord knowes him already to be a man ordained to that eſtate and condition.

Secondly, as in all Cities and Societies, there is a certaine law whereby they are all governed, in obedience to which they live. So there is a law whereby all the Citizens of heaven all the *houſhold of God* are governed, that law which the Apoſtle Saint *Iames* calleth *the royall law*: a law which commandeth the very ſpirits of men: a law that diſpoſeth the whole man to a heavenly frame, and ſubjection to the will of God, the great King of Heaven; ſo that a man while he is here below, by degrees is drawne off from the world in his affections and diſpoſition and carriage: and made ſutable and conformable to the rule of righteouſneſſe. 2. They are governed by the law of God.

Thirdly, as in all Cities, there is a kind of ſafety and ſecuritie to thoſe that dwell there, not onely as they are incompaſſed with walls, but alſo as there is watching and warding, ſome waking while others ſleepe to keepe the reſt in ſafety. So in this heavenly ſocietie: *the Angels pitch their Tents about thoſe that feare God*: nay *the Lord* himſelfe *is the Shepheard of Iſrael that neither ſlumbereth nor ſleepeth*: while men oppoſe them, God defends them: while men are labouring and plotting, and deviſing againſt them, and they (it may be) are ſecure and feare no danger; God diſperſeth and diſappointeth a thouſand projects intended againſt his ſervants. It was ſo with his owne people Iſrael: while they were in the plaines, ſecurely lying in their tents: there is *Balack* and *Balaam* conſulting upon the mountaines how to curſe them: but the God of Iſrael that is above the mountaines, that ſitteth on the higheſt Heavens, hee ordereth the matter ſo, that *Balaam* for his life, (though hee might have had all the wealth and honour of the Kingdome) could not pronounce one curſe againſt Iſrael, becauſe God had ſaid to him that he ſhould not curſe. 3. They are ſafely kept.

Fourthly. As in Cities and ſocieties on earth, men have communion and ſocietie one with another, the leſſe have intereſt in the greater, and the greater in the leſſe, and all have intereſt one in another: the inferiours receive from the ſuperiours, protection and proviſion, and the ſuperiours receive from the inferiours, ſubjection and ſubmiſſion. So it is in this heavenly Corporation, in this ſpirituall Hieruſalem: *Ieruſalem is a Citie at unitie in it ſelfe*; There is a communion and fellowſhip, that the Saints have with God the Father, with Chriſt, with the Angels, with the Saints in heaven, and one with another on earth. 4. They have intereſt.

With God the Father: they have an intereſt in him, as ſubjects of his kingdome, as ſervants and children of his family: there is not the meaneſt ſubject in this kingdome, but he may make his requeſt knowne to this Prince: there is not the leaſt ſervant in this Familie, In God.

Family, but he may make his complaint to this Master: they may (as children) *goe boldly to the throne of grace, and make their request knowne unto him, though it be but in sighes and groanes.* Hence it is that God takes notice of them, *your heavenly Father knoweth that you have need of all these things*; and therefore hee will supply them:

Mat. 6. 32.

Chap. 7. 11. *If you that are earthly can give good things to your children, how much more shall your heavenly Father give good things to them that aske him.*

In Christ. They have interest in Christ also: he is their *Intercessour*, therefore hence it is, that he is said *to sit at the right hand of God, making intercession for us*: Hee is their *Advocate, if any man sinne, wee have an Advocate with the Father, even Jesus Christ the righteous*: Hee is their Lord and Captaine, *the Captaine of the Lords Armie*, to defend his Church; *Michael, the great Prince standeth up for the children of his people.*

Dan. 12. 1.

In the holy Ghost. They have interest also in the Holy Ghost the third Person in Trinitie, they have not only, *the love of God the Father, but the communion and fellowship of the Holy Ghost*, as the Apostle wisheth for the Corinthians. Hence it is that the *Holy Ghost is ready to helpe their infirmities, to inable them to put up their requests, when they know not how to pray as they ought.* Hence it is that hee sanctifieth them, and therefore they are said to bee *Borne againe of water, and of the spirit*: that hee comforteth them, therefore hee is called *the holy Ghost the Comforter.*

2 Cor. 13. 10.

As the Saints have interest in the three Persons in the Trinitie, in respect of their dependance upon them, so the blessed Trinitie hath an interest in them also: *If I bee a Father, where is my honour? if I bee a Master, where is my feare?* Because they acknowledge God to be their Father, they honour him, because they acknowledge him to be their Lord they feare him, &c.

In the Angels. They have interest in the Angels also: Hence it is that they are called *Ministring spirits sent forth for the good of the Elect*: They were Christs messengers, his Angels, and now they are made Messengers, Angels; to the Saints, therefore saith Christ, *Offend not one of these little ones; for I tell you, that their Angels behold the face of my father in heaven.* They have interest in them, not as *worshippers of Angels*, which the Apostle condemneth, *Coll. 2.* as foreseeing to what a height Popish superstition would rise in this kind: I say, not to worship them, to invocate them, to pray to them, we know no such will-worship which is without the rule. Wee have an Angell comforting *Hagar*; we have an Angell defending *Elisha*; we have an Angel incouraging *Jacob*; wee have an Angell carrying *Lazarus* into *Abrahams* bosome: But wee never had any Angell that stood in this place, to have worship and adoration. This indeed the Angels have from us, imitation of their obedience, we pray, *thy will be done, on earth as it is in heaven.*

They

They have intereſt in the Saints alſo: yea, in thoſe that are dead: not as though they praied for us: yet they have a common deſire of the welfare of the whole Church; *The ſoules under the Altar cry, How long Lord, holy and true, wilt thou not avenge our bloud on thoſe that dwell upon the earth?* All the Saints departed, their ſoules crie to God to finiſh theſe dayes of ſinne, and haſten the comming of Chriſt. And beſides this, this further benefit wee have, that we are all members of the ſame body; *there is a gathering under one Head* (as the Apoſtle calleth it) under Chriſt: they are the ſuperiour members, wee the inferiour, all joyned under one common Head. In the Saints that are in heaven.

Laſtly, the Saints on earth have intereſt one in another: by vertue of this communion they have intereſt in the prayers, in the gifts, in the wealth one of another, ſo farre as neceſſitie and love requireth. That are on earth.

Fifthly, and laſtly, as in earthly Cities, and Corporations, there is trading and traffiquing, buying and ſelling, *&c.* So here, this heavenly converſation conſiſteth in a kind of heavenly traffique (as the word importeth;) Wee either are all, or ſhould be all heavenly merchants, even here upon earth. *The kingdome of heaven is compared, to a treaſure hid in a field, which when a man findeth, hee hideth it, and for joy departeth, and ſelleth all that hee hath, and buyeth that field.* It is compared to a *Pearle*, which when a man diſcrieth the excellencie of it, he giveth all that hee hath to poſſeſſe that *Pearle*: There is a heavenly thing, that is worth all that wee can give, and it muſt be bought too. It is our Saviours counſell; *Come buy of mee, yea, come buy wine and milke without money, without price.* It muſt be bought: but bought without money: there is nothing that is ſubject to corruption, that can buy heavenly things: *Buy of me eye-ſalve, that you may ſee, and gold that you may be made rich, and garments, that your nakednesſe may not appeare.* This muſt be bought; but what muſt we give for it? Chriſt tells us; hee ſaith that hee himſelfe is the *Pearle*, the *treaſure*, and that which we muſt give for him, is no more but this; *Let a man deny himſelfe, and take up his croſſe and then follow him.* He muſt deny his worldly pleaſures, his carnall affections, the love of his luſts, he muſt renounce his ſins; *If thy right hand offend thee, cut it off and caſt it from thee; if thy right eye offend thee, plucke it out, and caſt it from thee:* What is that? that a man ſhould diſmember himſelfe? No ſuch matter; What then? To doe that which a man accounteth as harſh a peece of worke, as to plucke out his eye, or cut off his hand; that is, to mortifie his carnall affections, to part with his ſweeteſt luſts, which a man holdeth as deare, and ſets as high a rate upon, as on his right hand, or his right eye; there ſhould be no ſinne ſo precious, no gaine ſo ſweet, no pleaſure ſo delightfull, but a man ſhould be willing to let 5. They are inriched with heavenly treaſure. Mat. 13. Iſa. 55. 1. The Traffique of a Chriſtian what.

it for Christ: there should be no worldly thing whatsoever, that a man should so set his heart upon, but if persecution for the Gospell should come, he should be contented to leave it for Christ, and in the meane space to let his affections hang loose to it, that whensoever Christ shall call him to part with his estate, with his contentments, with himselfe, he may let all fall for his sake, and the Gospels. This is the heavenly traffique of a Christian.

How to know whether our conversation be in heaven.

I might here lay downe some tryals, by which men may bee able to judge of themselves in this particular, whether their *conversation bee in heaven*. I will instance but in some generalls, because I hasten to that I principally intend.

By our affections.

See how thy affections stand; such as is a mans mind, such is the man: such as is a mans affection, such is his conversation: a heavenly affection argueth *a heavenly conversation: a heavenly conversation*, presupposeth a heavenly affection: for it is impossible for any man to walke in a heavenly course, but he that is of a heavenly mind.

It sheweth the errour of those men that thinke, that that pitch of holinesse, and carefull walking with God in newnesse of life, is too strict a point to bee pressed: what (say they) will you have us to be Saints? are wee not men? shall wee not have infirmities still?

Note.

Yes that thou wilt, when thou hast done what thou canst. But here is the thing: What is the bent of thy heart? what is the strength of thy mind? what is the endeavour of thy whole man? which way are thy affections carried? What dost thou mourne for most? what dost thou rejoyce in most? what dost thou hope for most? According to thy affections, so will thy labour and endeavour be. A heavenly heart sorroweth most for sinne, a heavenly affection rejoyceth most in Christ: *Many say, who will shew us any good, but Lord lift thou up the light of thy countenance upon us: thou hast given me more joy of heart then they had, when their corne, and wine, and oyle abounded.* A heavenly affection hopeth most for heaven, and that not so much, that thereby hee may be released from worldly troubles, as that he may be possessed of those heavenly joyes, that are to be had in the presence of God, and in a perfect communion with him; that he may be freed from sinne, and fully brought into the *glorious liberty of the sonnes of God.*

And this is that which stirreth him up with all industry and endeavour, and carrieth him along mainly, and chiefly to seeke after, not the wealth, and honour, and pleasure of the world, but how he may get into the Covenant of grace, and an interest in Christ, how he may attaine evidences of heaven, and testimonies of the love of God. He speakes of heaven, as the worldly man speakes of the world. A worldly man *speakes of the world, and the world*

world heareth him (ſaith Chriſt) every table ringeth of his worldly talke; every company ſoundeth of his worldly affections; in every meeting he ſheweth his worldly diſpoſition. So a heavenly-minded man is alwayes talking of heavenly things: alwayes labouring to draw heavenly uſes out of earthly things: let croſſes come, he can draw comforts from thence, he makes them meanes to take off his heart from the world, to ſet it more toward heaven: as *Noahs* Arke, the more the waters increaſed, the neerer it was raiſed to heaven: ſo a heavenly man, the more worldly croſſes come, the higher his ſoule riſeth toward heaven: the worldly man ſinketh under afflictions, but he is lifted up neerer to Chriſt. This is *a heavenly converſation.* But I will not ſtand on this.

Obſer. 2. While the Saints are on earth they are ſtated in heaven.

The ſecond thing which I told you was obſervable from the firſt part of the Text, was this; *That in this very life, the children of God are ſtated in a heavenly condition. Our converſation is now in heaven,* ſaith the Apoſtle.

When a man is brought by repentance and faith unto Chriſt, he is brought into a heavenly ſtate: actually poſſeſſed of heaven. And that in two reſpects;

In reſpect of right and title.

In reſpect of poſſeſſion.

1. In reſpect of right and title.

First in reſpect of right and title, and that alſo firſt in reſpect of Election: God hath elected them to it. Secondly in reſpect of vocation: *they are begotten againe to a lively hope.* They have now the Word which giveth them a promiſe of heaven. They have now the ſpirit, which is *the ſeale of their inheritance, you are ſealed by the ſpirit of Promiſe, to the day of redemption,* Eph. 1. 13.

2. In reſpect of preſent poſſeſſion.

Secondly, in regard of poſſeſſion: they are now already in preſent poſſeſſion, not in full poſſeſſion, but in preſent poſſeſſion: A poſſeſſion not in themſelves, but in Chriſt, by vertue of the union and communion they have in him. By the union and contract that is betweene Chriſt and the ſoule; Chriſt is become the Huſband, the Chriſtian the Spouſe. So that as a Wife if her Husband ſhould travell into a farre Countrey, and in her name ſhould take poſſeſſion of thoſe lands, that were left her by her Father, the Wife now is poſſeſt of thoſe lands, in her Husband, who in her name hath taken poſſeſſion of them: ſo Chriſt entring into heaven, hath tooke poſſeſſion of heaven, which is given to us by the will of God; *It is your Fathers pleaſure to give you a kingdome:* Chriſt hath poſſeſſed it in our name: *I goe* (ſaith he) *to prepare a place for you: and it is my will that they bee where I am: I goe to my Father, and your Father; to my God, and your God.* All that Chriſt hath in heaven, Hee hath it for us: Hee is gone before, that wee may fol- John 14.

low after: wee cannot possibly lay claime to heaven, wee cannot hope hereafter fully, and personally to professe it, if Christ had not first taken possession of heaven for us.

Vse. The Use of this in a word, shall bee to stirre up every one to looke to his hope of heaven. It is usuall for men to possesse their hope to be saved, and scarse any, but they will say they hope, if they die, they shall goe to heaven. Yea, but thou must now possesse it, if ever hereafter thou meane to enjoy it: and thou must possesse it first in Christ: thou must be united to him by faith and love: those are the bonds whereby the Spirit of God, tyeth us unto Christ: therefore Christ is said to *dwell in our hearts by faith.*

Presumption to hope for heaven, without union with Christ first on earth.

Which shewes the horrible presumption of many, and how they adde to their other sinnes this, that they presume that they have right, and title to heaven, and yet are not united to Christ by faith: as if a man should give out, that he were the heire apparant to a Crowne, or the sonne of a King, and yet nevertheless should indeed be the sonne of a Beggar, and have nothing to shew for his pretended title to the Crowne and kingdome: what would this be accounted, but high treason against the King? What a height of sinne is this that is in many men, which to their other sinnes adde a presumptuous claime to heaven, when they have no right to it?

Ezra 2.62. I Remember, that in the time of *Ezra*, we shall read of many, that laid title and claime to the Priesthood: but *Ezra* searched the booke of the Genealogies, and finding none of their names Registred there, he presently concluded that they were none of the Priesthood, therefore *they were accounted polluted*, and put from the Priesthood. If any man lay claime to heaven; God will search his booke of Genealogies (as it were) he will search the Register of heaven, and if he find that his name be not inrolled there, if hee be not found to have interest in Jesus Christ, all will be nothing, he shall bee cast out to his greater confusion. This should therefore stirre up euery one to make good his claime to heaven now: either now to bee possest of heaven, now to *sit in heavenly places with Christ*, or else looke not to come to heaven afterward.

But to leave this, and to come to that I mainly intend, namely the Argument, or reason or ground of the Apostles heavenly conversation. *Our conversation is in heaven, from whence wee looke for the Saviour, the Lord Jesus Christ.*

The Apostle obserueth here a kind of speech, and that which seemes not so Grammaticall: that he may thereupon build a sound and substantiall truth in Divinitie. He had said before, *Our conversation is in the heavens*, in the Plurall number: but now when hee speakes of Christs comming thence, he speakes of it in the Singular number, *Our conversation is in the heavens*, from whence, from which

which particular place, *Wee looke for the Saviour, the Lord Jeſus Chriſt.* Of purpoſe to ſhew us thus much: that though Chriſt in reſpect of his Deitie, and divine nature he be in all places, *filling heaven and earth:* yet in reſpect of his bodily preſence, hee remaineth now, and ſo will till his ſecond comming (which the Saints looke for) in heaven.

Chriſt in reſpect of his bodily preſence is onely in heaven.

Againſt thoſe *Vbiquitaries,* that will have the body of Chriſt to be every where: In Heaven (ſay they) viſible; in this place inviſible. The Papiſts hence build the Doctrine of Tranſubſtantiation: they will have the body of Chriſt, even that very body that was borne of the Virgin, to be now Bread, and the bread turned into it. The Lutherans will have the ſame Body about the bread. No, ſaith the Apoſtle, there is no ſuch matter: from thence, from that very place, that very individuall, particular, ſingle place, from the third heavens, where the body of Chriſt is, *Wee looke for the Saviour:* hee remaineth there, and ſo will continue till his comming to Judgement. So againe in another place, *Colloſ.* 3. 1. *Set your affections on things above, where Chriſt ſitteth at the right hand of God; Above,* that is in heaven, *where Chriſt ſitteth,* and continueth, and will remaine till his ſecond comming. Our Saviour told his Diſciples in the dayes of his fleſh, *that the poore they ſhould have alwayes with them, but me* (ſaith he) *you ſhall not have alwayes.* If this be true that they ſay, then Chriſt hath not ſaid true, for hee is ſtill in reſpect of his bodily preſence, aud hath beene, alwayes, with us. But I let paſſe that.

Tranſubſtantiation.

Colloſ 3. 1.

The thing I note hence is this; That *that which moſt ſoundly, and effectually ſettleth the heart of a man, in a heavenly converſation upon earth, is the looking for the Saviour of the world, even the Lord Jeſus Chriſt to come from thence.*

Obſer. 3. Expectation of Chriſts comming to Judgement, the beſt meanes to worke a man to a holy converſation.

I ſay, there is nothing that ſo ſettleth the heart of a man in a heavenly converſation upon earth, nothing that makes him ſo heavenly minded, nothing that ordereth him in ſo heavenly a courſe, as this, if hee rightly looke for Chriſt to come from thence.

That you may conceive this the better, you may pleaſe to take notice, that there are two things included in this point.

Firſt, that all the Saints of God, while they are on earth, their continuall expectation is, for Chriſt to come from heaven.

Secondly, that nothing is ſo effectuall to ſettle a man in a holy courſe while he liveth on earth, as this expectation.

Theſe two things I will open to you at this time.

The continuall expectation of the Saints is for Chriſts comming.

The firſt (I ſay) is, that the Saints and ſervants of God while they are on earth, doe continually expect and looke for *the Savi-*

our of the world, even the Lord Iesus Christ to come from heaven.

A threefold comming of Christ.

By the comming of Christ, you must understand his second comming to judgement. For there is a threefold comming of Christ. A twofold comming in his Bodie; and one by his Spirit.

The first, was the comming of Christ in the flesh, when hee came to take our nature upon him, and to be borne of a Virgin.

The second, is the comming of Christ by his Spirit, so hee commeth continually, and dayly in the hearts of men, in the preaching of the Gospell in vertue and efficacie.

His last comming, and his second comming in respect of his body, is when hee shall come to judgement. Never looke for the comming of Christ in his body upon earth in the sight of men, till that great day come, when the *Lord Jesus shall come with thousands of his Angels, in the glory of his Father.*

Now then this being the meaning of it: we will prove it. And first, that it is the continuall expectation of all the Saints of God, and the continuall desire of their hearts, their continuall waiting, is for the second comming of the Lord Christ.

Proved.

As it was before the first comming of Christ in the flesh, so it shall be before his second comming. Before the first comming of Christ, after the promise was made to *Adam*, all the expectation and hope of the Fathers, and Beleevers, was this, when the great Messias would come: and therefore saith *Jacob, I have waited for thy salvation*; and *David, I have longed for thy salvation*, meaning Christ, the Saviour of the world: and the Church groweth to a kind of holy impatiencie; *Oh that thou wouldest breake the heavens and come downe.* And immediatly upon the time of Christs comming, there were alwayes holy men in those times, that were stirred up with a continuall expectation of it; and therefore it was made a marke of a good man in those dayes: It is said of *Joseph* of *Arimathea*, and *Simeon*, and of divers good women, as of *Anna* and others, *that they waited for the consolation of Israel*; they continually waited and expected, when the great comforter, and Saviour of his people would come. So shall the second comming of Christ be: from the very time of his Ascension into heaven, to the time now, and to the time of his last comming to Judgement, all the eyes of men will be towards him: *When I am lifted up* (saith our Saviour) *I will draw all men after me*, which though it bee there particularly understood of his lifting up upon the Crosse, yet it is intended in generall of his Ascension into heaven. So that as after the promise was given of the Spirit; *The Disciples waited for the receiving of the gift of the holy Ghost.* So it is now, and will bee, since the holy Ghost is already given, there remaineth nothing to be

be looked for, but Chriſt himſelfe in his ſecond comming to finiſh all theſe dayes of ſinne.

And that this is the diſpoſition of all the ſervants of God, appeares by divers places of Scripture, 2 *Tim.*4.8. ſaith the Apoſtle there; *Henceforth there is laid up for mee a crowne of righteouſneſſe, which the Lord, the righteous Judge, ſhall give me at that day: and not to mee only, but unto them alſo that love his appearing.* The Apoſtle here makes a deſcription of all thoſe that ſhall bee ſaved, and hee ſaith, they are ſuch as *love the appearing of Jeſus Chriſt*; now that which a man loveth, he deſireth, and lookes, and longs for. And in *Heb.*9.28. *Chriſt died once for many, and unto them that looke for him, ſhall hee appeare the ſecond time unto ſalvation.* Salvation is brought: to whom? to all thoſe; and onely to thoſe that *looke for the appearance of Chriſt.* Therefore it is ſaid of all the Beleevers in *Heb.*11. *That they ſaw things that were inviſible, and that they had an eye to the recompence of reward, and that they ſaw the promiſe a farre off.* They looked ſtill for thoſe things that were to appeare by Chriſt.

2 Tim.4.8.

Heb.9.28.

This I ſuppoſe is ſufficiently confirmed by the Scripture, let us therefore make ſome uſe of it.

Uſe.

Try now what comfort thou haſt in the expectation of that great appearance of the Lord Jeſus here ſpoken of. This is the moſt infallible ground, and undoubted evidence, and teſtimony of the truth of grace now, and aſſurance of glory hereafter: if God have now ſtirred up thy heart in faith, and holy affection, to looke for, and to long and waite for the appearance of Jeſus Chriſt. Without this there is little love to Chriſt. The Church in *Cant.*1.2. ſheweth her love to Chriſt, *Draw mee* (ſaith ſhee) *and we will runne after thee.* And chapt.2.4. *Stay me with flaggons, comfort me with apples, for I am ſicke of love:* and chap.5. *If you find him whom my ſoule loveth, tell him I am ſicke of love.* If thou be of the diſpoſition of the Church, thou wilt, out of love to Chriſt, deſire nothing ſo much, as to enjoy the preſence of Chriſt: *The Spirit and the Bride, ſay come, and let him that heareth ſay come; the Spirit ſaith come, and the Bride* (becauſe ſhe is ſtirred up in the ſame affection by the Spirit) *ſhee ſaith come* too. Chriſt ſaith to his Church *I come*, and the Church ſhee ſaith againe *Come*: Here is the agreement betweene Chriſt and his Church, and the ſame diſpoſition is in all the members of Chriſt, a waiting and longing, and deſiring for the comming of Chriſt.

For try all.

There are many that pretend they waite, and deſire for the comming of Chriſt. When a man is under any affliction, or in any trouble, then, *Oh that Chriſt would come and end theſe troubles.* You ſhall heare a man that is abuſed, and wronged by the oppreſſions and injuries of others, and by the unrighteous dealings of wicked and ungodly men, crying out, *Oh that Chriſt would come and put*

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an end to these evill times. Yea, but if thou hast this desire of Christs comming, that is in a man of a heavenly conversation. It will appeare in these three things.

How to know whether our expectation of Christs comming bee right,
1. By the ground of it. Heb. 11. 1.

First, it will appeare by the Ground of it. What are the grounds of thy desire? what are the motives that incourage thee, to long for the comming of the Lord Jesus? That which is the ground of faith, is the ground of hope: that is the promises: *Faith is the ground of things hoped for:* and the Word and promise are the warrant of Faith: Faith and Hope looke both on this, the free promise of God: so it is said of *Abraham, that hee beleeved above hope, because he knew that he that promised, was able to doe it.* There is the first thing then: Faith is the ground: there is none but a true beleever, that can indeed aright waite for, and desire the comming of Christ.

2. By the companions of it, Which are 1. Patience.

But this will appeare more in the second thing, and that is, by the companions of this expectation of Christs comming, when it is right, and as it should be in the soule of a Beleever.

The first companion of it, is *Patience: If we hope for that wee see not, then doe we with patience waite for it* (saith the Apostle, *Rom.* 8. 25.) If we have hope, and expectation of Christs comming, if it be right, it will stay the heart, and calme and quiet the spirit, in the middest of all injuries and crosses, and afflictions in the world; it will make us to waite with patience: *Hee that beleeveth will not make hast.* When a man beleeveth that there is a time when Christ will put an end to all these things, it is that which mortifieth and subdueth the rising of his spirit, and discontentednesse in afflictions, it makes him *possesse his soule in Patience.* There is a kind of impatient waiting of men, in the middest of discontent and revilings, and evill speakings, and threatnings of others: and then, *Oh that Christ would come.* But when Faith workes kindly in the soule of a man: there is a calme composednesse of heart: a submission to God in the present tryall: and yet nevertheless a rejoycing, in hope of the comming of Christ, and of that *glory that shall bee revealed.* That is the first thing, there is Patience accompanying it.

2. Love.

The second thing that accompanieth it, is *Love.* No man can in truth and aright, hope for, and waite for the comming of Christ, but he that loveth Christ and his comming.

Now this Love must be grounded on our taste of Gods love: *Not that wee loved him, but that he loved us first* (saith the Apostle) no man loveth Christ, but first he is loved of Christ: no man loveth God, but first he is loved of God: and the taste and relish of Gods love in my soule, workes love to God againe: as from the heate that commeth from the Sunne, there is a reflection that boundeth backe againe to the Sunne: so Gods love in us reflects love to God againe.

Manifested in secret longings.

This Love will appeare in the secret sighings of the heart:

All

All the creatures groane; yea, we alſo ſigh in our ſelves (ſaith the Apoſtle) *waiting for the adoption, even the redemption of our bodies.* There is, I ſay, a ſecret ſighing of heart, and that not only in the time of trouble and affliction: but in the time of comfort and proſperitie, when a man hath abundance of outward things about him, yet then, becauſe his love is ſet upon Chriſt, and the perfection and end of love, is the fruition of the object loved, therefore there is a ſighing, a holy diſcontent, as it were, a kind of yearning of the heart toward Chriſt: *When ſhall I come and appeare before God?* (ſaith *David*) *how long Lord, how long?* (ſaith the Church in the Revelation) If a man love Chriſt, and his comming only, becauſe it ſhall end thoſe miſeries, and thoſe troubles that are upon him in this life: this is not ſo much love of Chriſt, as love of a mans ſelfe, of his owne eaſe, and peace, and reſt. But the love of Chriſt is this, when for the injoying of himſelfe, I long for the fruitton of *him whom my ſoule loveth*, and I account nothing amiable in compariſon of Chriſt, nothing delectable, nothing comfortable, nothing ſweet to Chriſt: this is it that putteth the ſoule out of taſt, and relliſh with any thing, makes it ſigh, as it were, under the enjoyment of all the comforts of this life, and long for the appearance of Chriſt, becauſe then hee ſhall be perfected in the perfect enjoyment of Chriſt himſelfe.

This is that love of Chriſt, that is accompanied with Faith in a Chriſtian, and hope, and expectation of his comming.

Now then, if thou waite for Chriſt in truth, how commeth it, that thou doſt not love him? thou canſt not waite for him aright, except thou love Chriſt himſelfe, and for himſelfe.

And if thou love Chriſt, it will appeare, by thy care to walke in Chriſt: to derive vertue from him in all holy actions, to derive all heavenly wiſedome, all heavenly diſpoſition of heart from him: to pleaſe Chriſt in all thy wayes, to doe that whereby thou maiſt aprove thy ſelfe to God in Chriſt. This is the diſpoſition of a heart loving Chriſt, and this is that loving of Chriſt for himſelfe, and in himſelfe that giveth me aſſurance, that I love the appearance of Chriſt. That is the ſecond companion of this waiting for Chriſt, if it be right, there is a love to Chriſt. Care to walk in Chriſt.

The third and laſt companion of a mans waiting for Chriſt, is the continuall affection of the heart, thoſe ſame ejaculations, that intercourſe, that holy and heavenly communion which the ſoule hath with Chriſt here. Firſt in his ordinances, having a holy communion with him in them, waiting at the *Poſts of the dore of wiſedomes houſe*, to heare what Chriſt (who is *wiſedome* it ſelfe) will ſpeake to us: waiting if that hee will come now (in the miniſtrie of his Word) in his Spirit, whom we hope to enjoy fully in glory: Wayting for him likewiſe in the Sacraments to receive a further confirmation 3. Delight in the ordinances.

confirmation of our faith in him: wayting for him also in prayer, to receive further consolation and strength from him. Thus *Annah* it is said, that She was *one that waited for the consolation of Israel, and served God in the Temple in prayer day and night.* So where there is a waiting for Christ, there will be a continuall intercourse of the soule with Christ, a heavenly and holy communion with him in duties.

Dost thou waite for Christs comming, and yet runne from Christs ordinances? How can these stand together? There is no man that can ever waite with comfort for Christs comming in glory, but hee that now waiteth upon Christ in his ordinances. If thy delight be in holy duties, in the worship of God, and that in such religious performances thou waitest for a further conveyance of the Spirit of Christ into thee, thou hast warrant to waite for, and to expect with comfort the second comming of Christ.

Try your selves therefore by these things. It is not every one that saith, *I would that the Lord Jesus would come, or I would that these dayes were full, and finished*; It is not every one that saith thus, that rightly lookes for, or desires the comming of Christ. But he that thereby becommeth patient, and stayes, and composeth his heart in a calme and quiet temper in the middest of all crosses, and troubles, and afflictions that befall him, and that upon this ground, because Christ will come and put an end to my sinne, as well as to my sorrow, therefore I will waite with patience till hee come. And againe, hee that loveth Christ, that sigheth for his comming. And hee that now delighteth in his ordinances: this man only waiteth for the comming of Christ.

3. By the effects and fruits of it.

There is yet a third Tryall, and that is, the effects and fruits of our waiting for the comming of Christ: And that is threefold (to goe no further then the Text.)

The first is, a *heavenly Conversation.*

The second is, a mans resting on Christ as *his Saviour and Lord.*

The third is, *the change of the body*, which shall bee in the great day, when the soule and body shall bee united together, *Who shall change our vile body, and make it like his owne glorious body*, &c. But the maine fruit whereof wee are now presently possest, is a *heavenly Conversation.*

And so I come to the second particular included in the observation before propounded, *viz.*

The expectation of Christs comming, the best meanes to procure a heavenly Conversation.

That nothing is so effectuall to settle a man, and to dispose him to a holy and heavenly Conversation here on earth, as the right looking for the second comming of Christ.

That this is true, you shall see it briefly, how the Saints of God upon this very ground have beene wrought, and incouraged to a heavenly

heavenly converſation in all the parts and degrees of it.

First of all, yee ſhall ſee, that this is that which mortifieth the ſecret luſts and corruptions of the heart. A man will never ſet ſoundly, and in truth, to the mortification of his inward corruptions, that doth not in truth out of love to Chriſt looke for his ſecond comming. And the very reaſon why many are ſo dull and dead, and backward to this worke (for want whereof they cannot lead ſo heavenly a converſation upon earth) is this, becauſe they doe not with love to Chriſt looke for his ſecond comming.

Proved. 1. It is the worker of Mortification.

And that this is ſo, it will appeare by divers places of Scripture. *Set your affections* (ſaith the Apoſtle) *on things that are above, where Chriſt ſitteth at the right hand of God*. And hee doth not only ſay ſo, but *Mortifie therefore* (ſaith he) *your earthly members*. Wherefore ſhould they *mortifie their earthly members? becauſe Chriſt ſitteth at the right hand of God*, upon whom yee looke, upon whom the eye of your faith is fixed: *mortifie your members*. For what is that that makes a man in truth to diſpoſe and frame his heart, to bee fit to ſtand in the number of thoſe that *are clothed in white Robes* at the ſecond comming of Chriſt, but even this conſideration that none ſhall appeare then with comfort, but ſuch as now walke in holineſſe of converſation?

Coloſ. 3. 1. 7.

Certainly that man that doth with delight expect his ſecond comming, hee will be moſt carefull to fit himſelfe for the receiving of Chriſt, and moſt diligent in ſetting himſelfe to the mortifying, and ſubduing of his corruptions, that ſo hee may walke before him in all holineſſe of life. A man that expects the comming of a King to his houſe: will he therefore bee ſecure, and doe nothing, becauſe hee knowes certainly that the King will come? No ſurely, hee will therefore, becauſe hee is ſure that hee will come, make ready and furniſh his houſe, that it may be fit to receive him when hee doth come. Even ſo, becauſe I expect the comming of the great King, *the King of glory* (as hee is called in *Pſal.* 24.) I will now *open my everlaſting gates*, I will now labour that hee may poſſeſſe my ſoule, I will now *cleanſe my ſelfe from all filthineſſe, and pollution of fleſh and ſpirit*.

Therefore the Apoſtle Saint *John* having ſaid, *Wee are now the ſonnes of God, and it doth not yet appeare what wee ſhall be, but wee know, that when hee ſhall appeare, wee ſhall be like unto him: for wee ſhall ſee him as he is*. Hee preſently inferreth, *Every man that hath this hope in him, purifieth himſelfe, even as hee is pure*. Hee that hath this hope, that he ſhall be with Chriſt, *that he ſhall ſee him as he is*, he will bee carefull *to purifie himſelfe, as Chriſt is pure*. This is the diſpoſition of a man that truly longs, and rightly lookes for the comming of Chriſt, hee will be carefull *to purifie himſelfe*. A man that expects to bee raiſed to ſome great and eminent place in the Court, hee will

1 Joh. 3. 2, 3.

will be carefull to fit himselfe with those necessary requisites that may make him capable of it, and enable him to go through it with credit and comfort. So he that expects to to have this great honour of the Saints, to be of the number of those that receive glory and happinesse, and comfort by the second comming of Christ: hee will be carefull to purge his heart from all corruption, that it may bee capable to receive that comfort.

Guilt of sinne causeth the apprehension of death to be terrible.

What daunts a man at the apprehension of death, and makes him have no delight in thinking of Judgement to come? but the guilt of secret sinnes, with which hee hath beene, and is so unwilling to part. It is impossible for any man to looke with comfort upon the approach of Death, and to take delight in, and desire the second comming of Christ, but hee who upon this ground is carefull to purge his heart of all secret corruptions and lusts whatsoever. This is then the first thing wherein it doth appeare, that the looking for the comming of Christ, is a speciall meanes to worke us to a holy and heavenly conversation.

2. Subdues our worldly affections.

Secondly, as this is that which mortifieth the secret lusts, and corruptions of the heart, so it is that also which mortifies our worldly affections. For what is it that will subdue in the heart, and purge out of it the love of the world, and worldly things but this, the looking for, and expectation of a better estate to be had in Jesus Christ at his second comming? What is it that makes men hold the world so fast? What makes them so gripple of the earth, and to cleave so close to the things of this life? But because they have no comfortable perswasion, and expectation of a better estate afterwards. Certainly he that on a right ground, and upon good warrant can expect with comfort the second comming of Christ, he careth nothing for the things of this life. Therefore

Collos. 3. 1.

saith the Apostle; *If you be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God:* because, *Christ sitteth at the right hand of God*, therefore set your affections there: But how shall we come to set our affections there? *Set them not* (saith he) *upon the things of the earth.* It is necessary that the soule of a man should have something or other to fasten upon, some object to take up its delight and joy: and he that cannot have joy and delight in better things, in things above, he lookes for it in things below: and the reason why hee so cleaves to, and claspes, and hugges with delight the things below; is because hee hath no better things to thinke of, to hope after. Hee that hath a better inheritance to hope for, will easily let fall these things, and his affection to them, because his hope is in Christ who shall make him glorious at his second comming. You see then the necessitie of it in this second respect.

3. Keepes us from sinfull actions.

But to goe further; It is necessarie also for the avoyding of any evill,

evill, of any ſinne in the act. What is it that makes a man regulate and ſquare his courſe of life according to the rule of holineſſe, ſo that he avoides the *corruptions that are in the world through luſts?* But this looking for the ſecond comming of Chriſt.

This Argument *Iohn* the Baptiſt uſed to preſſe upon his hearers the Doctrine of repentance, becauſe *the kingdome of God was at hand.* This is that upon which Saint *Peter* groundeth his exhortation unto the people, *Acts* 3. 18. *Repent* (ſaith he) *and bee converted, that your ſinnes may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord:* Therefore repent, and returne unto God, doe away your ſinnes, becauſe there will a time of refreſhing come, and you had need then to be found in another hue, in another ſtate, then in your old rotten withered condition and ſinfull luſts. This is the Argument that the Apoſtle uſed to the Athenians to bring them from Idolatrie *to ſerve the living God, becauſe God hath appointed to judge the world in righteouſneſſe, by that man whom he hath ordained.* Even for that reaſon, becauſe *God hath appointed a time to judge the world in righteouſneſſe*, therefore they ſhould *turne from their Idols to ſerve the living God.* There is nothing that doth ſo unbottome the heart, nothing ſo ſhakes and looſeneth a mans hold of ſinne and unrighteouſneſſe, as the conſideration of Chriſts comming to Judgement. What will it boote me (will the ſoule reaſon) to keep my ſins when Chriſt will come to judge me for my ſins? What ſhall I get by going on in a courſe of a ſinne, when I can looke for nothing then, but a ſentence of wrath to be denounced againſt me? This then is that that doth ſettle a man in a holy converſation in that reſpect.

Act. 3. 18.

Act. 17. 30.

Nay fourthly, this is that alſo which quickneth a man to the practiſe of all holy duties in his place, both in his generall and particular Calling. It is the very argument which the Apoſtle Saint *Peter* uſeth to ſtirre us up to holineſſe of converſation; *Seeing* (ſaith he) *that all theſe things ſhall be diſſolved, what manner of perſons ought wee to be in all holy converſation and godlineſſe: looking for the comming of the day of God, where in the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heate.* As if hee ſhould have ſaid: Looke now about the whole world, and ſee what it is that now can comfort you, if you be ſuch as goe on in a courſe of ſinne: It may be you will ſay, I feare not much, for I have many friends: Yea, but all theſe ſhall die: It may bee thou haſt ſtore of lands: but all that ſhall bee burnt with fire. It may be thou haſt many pleaſures: but then there ſhall bee nothing but Judgement. The comming of the Lord, that ſhall then put an end to all theſe, and turne the courſe of things, the expectation thereof is a ſpeciall meanes to take us off from a courſe of ſinne, and put us on to a courſe of obedience, to make us walke in another

4. Quickens to holineſſe of life.

2 Pet. 3. 11, 12.

ther kind of faſhion while wee are in the world. Therefore the Apoſtle Saint *Paul* when he would ſtirre up *Timothy* to the worke of the Miniſtrie, what is the Argument that hee uſeth? *I charge thee before Chriſt, who ſhall judge the quicke and the dead.* As if hee ſhould ſay; there ſhall be an appearing before the Lord, and therefore if thou wilt give thy account up with joy at that day, I charge thee to looke to thy Miniſtrie.

So may I ſay to every man in his place; *I charge thee* that art a Maſter of a Familie, looke to the buſineſſe of thy Familie, to the ſalvation of the ſoules of thy people. *I charge thee* that art a Father or a Mother, to looke to the ſalvation of the ſoules of thy Children. *I charge thee* that art a Chriſtian, to looke to the ſalvation of thy owne ſoule. And how is the charge? *I charge thee before the Lord Ieſus Chriſt, who ſhall judge the quicke and dead.* Becauſe there ſhall come a time, when both thou and they ſhall bee preſent before Chriſt at his appearing, therefore if thou wilt have comfort in them, and in thy ſelfe, and in Chriſt; be carefull to doe the dutie that concernes thy place, *looking for the comming of the Lord Ieſus.*

So then you ſee in this reſpect alſo there is nothing ſo forcible an Argument to ſettle a man in a holy converſation, in a heavenly courſe as this, for a man alwayes to looke for the ſecond comming of Chriſt.

5. Furthers our perſeverance in godlineſſe.

Laſtly, there is nothing fixeth a man ſo conſtantly in a holy courſe as this. *Our converſation* (ſaith the Apoſtle) *is alwayes in heaven.* Wee alwayes walke on earth as thoſe that aſpire to heaven, becauſe wee alwayes looke for the comming of Chriſt. Wert thou carefull to ſerve God yeſterday? doe it to day alſo: it may be Chriſt may come now and take thee away by death to day, and there is no preparation for judgement afterward. *Little children* (ſaith Saint *John*) *now abide in him, that when hee ſhall appeare, wee may have confidence, and not bee aſhamed before him at his comming.* What is it that giveth a man boldneſſe, and takes away ſhame from him at the comming of Chriſt? What is the reaſon that a man hath not that ſpirit of feare and trembling upon him, that ſhall bee upon the hearts of all thoſe that goe on in ſinne, when they ſhall cry to the mountaines to fall upon them? but this that hee hath continued in a holy converſation, and conſtantly walked before the Lord with an upright heart. *I have finiſhed my courſe* (ſaith the Apoſtle) *I have fought a good fight, I have kept the faith, hence-forth is layd up for mee a crowne of righteouſneſſe, which Chriſt the righteous Iudge ſhall give to mee, and to all them that love his appearing.* Still the ſervants of God have incouraged themſelves to perſevere in a holy courſe, from the expectation of the comming of Chriſt, that will give them a reward for their conſtancy

1. Iohn 2. 28.

Rev. 6.

ſtancie in his ſervice. It is the Argument that the holy Ghoſt uſeth to the Church of *Philadelphia*, Rev.3.11. *Hold faſt that thou haſt, and let no man take thy crowne.* As if hee ſhould ſay, There is a time comming when Crownes ſhall bee given: but to whom? to thoſe that hold out, that perſevere in a godly courſe, *Be thou faithfull to the death, and thou ſhalt receive a crowne of glory.* Rev.3.11.

This is that, I ſay, that will make a man goe on, will make him that is good in youth, be good in age alſo; becauſe whenſoever he dieth, he ſhall receive his Crowne. This will make a man that he ſhall not *begin in the ſpirit, and end in the fleſh*: this will make him, that *having put his hand to the plough, hee will not looke backe*; becauſe hee no further lookes for comfort in the appearance of Chriſt, then hee hath had care to walke on conſtantly in a good courſe.

Thus you ſee the point proved to you, that a Chriſtian ſoule hath a maine benefit by his looking for the ſecond comming of Chriſt; and that this is it that makes him carefull to mortifie his ſecret luſts: that this is it that makes him carefull to purge himſelfe from worldly affections: that this is it that makes him induſtrious to avoide evill courſes: that this is it that makes him diligent in good actions; that this is it that makes him conſtant, and to perſevere to the end in all holy wayes, and in avoyding of all evill: becauſe he lookes for, and waites for the comming of Chriſt.

Uſe. For tryall.

Now then take this for a maine tryall of your ſelves concerning the former point. Whether can you with comfort looke for the comming of Chriſt or no?

There ſhall bee abundance at that day, that ſhall hang downe their heads: *I ſaw* (ſaith Saint *John* the Divine) *the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, and every bond-man, and every free-man* (men of all ſorts) *hid themſelves in the dens, and in the rocks of the mountaines, and ſaid to the mountaines and rocks, fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who ſhall bee able to ſtand?* Rev.6.15. Would you therefore hold up your heads with comfort and with joy? that when you heare a *Funerall Sermon*, it might comfort you to thinke, It will not be long before my time ſhall come, before my time ſhall bee? would you in truth have *freedome from the feare of death*, which Chriſt hath purchaſed? (*for hee tooke upon him the ſame nature, becauſe the children were partakers of fleſh and blood, that hee might free them, who for feare of death were held in bondage all their life.*) Heb.2.14. Would you have comfort in Chriſts comming to Judgement? See how effectually this workes in you.

Is it thus effectuall, that becauſe you looke for Chriſts comming, therefore you prepare your ſelves; therefore you purge

out your luſts and corruptions, becauſe there ſhall bee nothing then (*when the ſecrets of all hearts ſhall bee manifeſt*) that ſhall bee diſpleaſing to him when hee ſhall come? Are you carefull to let fall worldly affections, becauſe you have a comfortable apprehenſion of heavenly joyes? Are you carefull to turne your courſe from ſinne, becauſe you would not lye open to the *judgement of condemnation*? Are you carefull to doe good, to perſevere in the practiſe of godlineſſe, becauſe *hee that ſhall come, will come, and will not tarry*? If it bee thus with you, then you may with comfort thinke of that day, then you may with cheerefulneſſe looke upon the day of death: *the day of death then, is better then the day in which thou wert borne*: It is better to thee then the day of thy mariage, it is the day of that great Mariage that ſhall bee made betweene Chriſt and thy ſoule to all eternitie: It is better then the day that thou obtaineſt thy freedome, then the day that thou commeſt out of thy Apprentiſhip: it is the day wherein thou art ſet free, and brought into *the glorious liberty of the ſonnes of God*: It is a day that is better then the day of the enjoyment of the greateſt comforts of this life, becauſe it ſets thee in the poſſeſſion of *pleaſures that are at Gods right hand for evermore.*

Take this conſideration therefore to heart: and that you may walke in a holy courſe the better, and with more conſtancie, keepe the object alwayes cloſe to your eye. Thinke with your ſelves and ſay: If wee would walke as Saints in heaven, wee muſt live as Saints on earth. But how ſhall wee doe this? Be often thinking of the comming of Chriſt: often put this queſtion to your ſoules; What if Chriſt ſhould now come? If hee ſhould come now I am in the Church, am I hearing the Word with that affection that I ought to heare it with? If hee ſhould come now I am in my calling, in my worldly buſineſſe, doe I follow it with a heavenly diſpoſition as I ought to doe? What if hee ſhould come now while I am feaſting, ſhould he take mee as one feaſting with feare leſt I ſhould ſinne againſt God in my mirth? What if hee ſhould come and take mee aſleepe, have I made my peace with God before I went to reſt?

Worke theſe conſiderations upon thy ſoule. When the morning commeth, thinke, it may be Chriſt will come and take mee away before evening, how ſhall I walke this day, that I may have comfort in the comming of Chriſt? When the Evening is come, thinke, It may be I ſhall never ſee morning before the great day of the Reſurrection, what now ſhall I doe, that if I die in my ſleepe I may reſt in the Lord, and ſo may have comfort in his appearance? Either this moment, either this minute, ſettle thy comfort and peace with Chriſt; or it may bee the next houre it will be too late. And remember that if ever you will live a holy life, if

ever

ever you will have a heavenly converſation on earth, you muſt be much, and ſeriouſly ſettled in this meditation: ſlight it not: paſſe it not in your thoughts as a matter of diſcourſe, but let it bee a working meditation, let it bee effectuall to produce ſomewhat in you that may warme and heat your hearts, and to ſet on fire the whole ſoule, and to purge out the droſſe of corruption that remaines in you.

Thus you ſee what it is that the Apoſtle here undertakes for himſelfe, and for as many as walked as hee did: they had *a heavenly Converſation*, and that which made them have *a heavenly converſation*, was the *looking for the comming of Chriſt*. This was the fruit of their looking for the comming of Chriſt, it made them walke in a heavenly converſation on earth.

There is another fruit of this: by their looking for Chriſt, they ſhall find him to bee a Lord and Jeſus: *Wee looke for the Saviour the Lord Jeſus*: Which word ſheweth, that all that Chriſt did for the purchaſe of our redemption, hee did it by price, and by power.

Hee did it by price, hee ſatisfied his Fathers Juſtice, and ſo hee is a Saviour: *Wee waite* (ſaith the Apoſtle 1 *Theſ.* 1. 10.) *for his Son from heaven, whom hee raiſed from the dead, even Jeſus, which delivered us from the wrath to come.* 1 Theſ. 1, 10.

And by power too, over Sathan: ſo hee is a Lord, the Lord of might. Thou ſhalt find at the day of Chriſt, that hee will both bee Saviour and Lord to thee. A Saviour to free thee from ſinne and condemnation; A Lord, to beſtow upon thee heaven, and glory with the Saints. This is another benefit of our looking for Chriſts comming in the manner before ſpoken of, wee ſhall find him then to be a Lord, and Jeſus: one that will ſave us from our ſinnes, and one that hath power to beſtow heaven upon us.

Wouldeſt thou then have this comfort at that day? Let him bee ſo here to thee in this life: let him be thy Lord and commander of all thy affections, of the whole man, yeeld obedience now to his will, and thou ſhalt find him a Jeſus then. Hee is not a Jeſus, a Saviour, except hee be a Lord and Commander alſo. But you ſee I cannot ſtand to inſiſt upon this.

The occaſion of our meeting at this time, is to commit to the Earth the body of our ſiſter departed: Shee hath now the termination and concluſion of all her wayting and expectation. And after ſo long a wayting, there remaineth a ſleeping in the Grave awhile, when the ſoule reſteth in the hands of Chriſt, and waiteth for that great day, when body and ſoule ſhall be joyned together.

I perſwade my ſelfe well of her, that Shee was one of the number of thoſe wayters that ſhall have joy at the comming of Chriſt, I had not much knowledge of her: only I obſerved in her ſickneſſe a good purpoſe and deſire of new and better obedience, and

performing better ſervice to Chriſt then ſhee had done, if God ſhould have ſpared her longer. And ſhee expreſſed alſo a great deſire of Chriſts ſecond comming: a deſire that hee would receive her to himſelfe, and that theſe dayes of ſinne might bee finiſhed. Much ſhe was in theſe deſires, and ſhe had good warrant for it: for ſhee was carefull (as I am informed) to ſet up the kingdome of Chriſt in her Family. It is the dutie of a good Wife to be a helpe to her Husband, eſpecially in matters of piety, and the worſhip of God: and therein her example ſhould teach wives to ſtrive herein. Shee was alwayes ſtirring him up to prayer in his Familie, to a more carefull ſanctifying of the Lords day, herein Shee was frequent. Shee was much mortified to the world for ſome late yeares (as it was obſerved in her daily courſe by thoſe that knew her.) Thus ſhe laboured to fit her ſelfe and her Familie, that ſhee might have comfort in the great Day of the appearing of the Lord Jeſus.

I ſpeake upon information, for your edification, to ſtirre you up to labour to fit your ſelves for Chriſt by purging out of ſinne in your hearts and lives: Labour to fit your Families for Chriſt, that when you, and your ſervants and children ſhall appeare before him, you may looke on them, and looke on Chriſt with comfort, as men that before have prepared themſelves for the comming of Chriſt, and as thoſe that then ſhall lift up their heads, becauſe the day of their redemption draweth nigh.

* * *

FINIS.

CHRISTS PRECEPT AND PROMISE; OR, SECVRITIE AGAINST DEATH.

LVKE 9.44.
Let theſe ſayings ſinke downe into your eares.

PRO. 23.14.
The law of the wiſe, is a fountaine of life to depart from the ſnares of death.

LONDON,
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CHRISTS PRECEPT AND PROMISE; OR, SECVRITIE AGAINST DEATH.

SERMON XVII.

JOHN 8.51.

Verily, verily, I ſay unto you, if a man keepe my ſaying, hee ſhall never ſee death.

IT is not long (men and brethren) ſince *Death* rode in triumph thorow this Citie, and did beare downe all before him: hee locked up your houſes, pulled downe your windowes, and made the wealthieſt among you put upon them the ſemblance of Banckroutneſſe, by locking up their dores, and turning their backes to their houſes, and running away, ſo it played the Tyrant then: there died thouſands a-weeke and the Grave that alwayes cryeth, *Give, give*, was almoſt cloyed with carkaſſes: *Death* ſerved himſelfe ſo faſt, that the Priſon could ſcarſe hold the Priſoners: It might almoſt have beene ſaid then of this Citie, as once it was of Egypt; *There was ſcarſe a houſe wherein ſome were not dead*, at leaſt where there was not the feare of *Death*.

Now it hath pleaſed God to ſhew you more favour, and men now die but by ſcores; *Death* goeth his old pace, and takes away a few ſecretly without obſervation. But *Death* is amongſt you ſtill, and ſtill will be ſo long as ſinne is among you: and therefore it

it will not bee unseasonable upon this occasion for mee to speake, and you to heare somewhat that may arme you against this *last* and and worst *Enemy*, *Death*: which though hee make not such a stirre in these times of lesse Mortalitie, yet hee will certainly take us all away one by one: And who can tell but hee may be amongst the number of the hundred, or fewer hundreds that die now, as no man could tell whether hee should be amongst the number of the thousands then?

Since *Death* therefore is alwayes an enemie, and alwayes fighteth against us (though not alwayes with like furie and violence) it is a part of wisedome in us alwayes to heare, and to practise that which may secure us against the danger of death. And that is taught in this Text.

Verily, verily, I say unto you, If a man keepe my saying, hee shall never see death.

Division. Wherein (not to speake any thing of the Context) I pray take notice who speakes the words.

The Authour of truth: the Death of *Death*, hee that can best tell by what meanes a man may shun the hurt of it: hee that hath vanquished it, and overcome the uttermost of his assaults: *Our Lord Jesus Christ, that hath slaine death, and brought life and immortality to light.* Hee giveth us this direction for the avoyding of the hurt of *Death*. Then observe the manner of his speaking.

Verily, verily, I say unto you: with an affirmation earnest and redoubled. Hee never affirmed any thing untrue, therefore that which hee speakes is an undoubted verity. Hee never spake any thing rashly, therefore that which hee affirmed so earnestly, is a weighty thing, and of great consequence.

And lastly observe (that which I only shall insist upon) the matter of his direction here comprehended in a hypotheticall proposition, which hath (as all such have) two parts. An Antecedent, and a Consequent. In the one hee sheweth the Dutie to bee done as a necessary condition for the obtaining of that which is specified in the other. The first hath the Dutie; The second the benefit that floweth from the Dutie. These two are knit together in a most necessary consequence. *If a man keepe my word, hee shall never see death.*

1. The dutie commanded. You see now the only, and perfect remedie against the evill of *Death*; that is, *to keepe the saying and word of Christ.* If any would know by what meanes he may bee secured against the terrible of all terrible things (as one calleth *Death*) here is a sure and certaine rule for him, and hee need not doubt of it, it commeth from the mouth of Christ, let him *keepe his saying*, and then *Death* shall never doe him harme.

I will

I will firſt interpret theſe words unto you, and then make them good by Scripture and Reaſon, and then apply them, and commit my ſelfe and you, and all at laſt to the bleſſing of God.

Meaning of the words.

Firſt then, when our Saviour Chriſt ſaith; *If a man:* wee muſt conceive him to meane generally, at leaſt indefinitely; *If any man whatſoever:* for ſo it pleaſeth him to inlarge his promiſe in the redoubling of the word, that no man may have cauſe to ſay hee is excluded, except hee exclude himſelfe.

Keepe my ſayings. Here firſt I muſt ſhew you what is meant by *ſayings:* and then what it is to keepe thoſe ſayings.

What is meant by the ſaying of Chriſt, viz. The Doctrine of the Goſpell.

The *Saying, or words of Chriſt*, is, *the Doctrine of the Goſpell, the Covenant of Grace*; which by an excellency is called His: becauſe by it hee bringeth *life and immortality to light* (as I ſaid before) which in former times was hid as it were in the darke, and not made knowne ſo publikely to the ſonnes of men. The Gentiles knew little or nothing of it. The *Jewes* knew what they knew with much darkneſſe and obſcuritie. Hee that was (almoſt) the firſt Preacher of this Goſpell in cleare termes without any vaile or darkneſſe (*Johh Baptiſt*) who was as it were betweene both, hee did deliver this doctrine not ſo darkly as the Prophets before him, nor ſo clearely, as after it was by our bleſſed *Saviour*, and thoſe that ſucceeded him. Therefore I ſay, it is the *Saying* of Chriſt by an excellency, becauſe hee did in a manner firſt begin to teach and declare the ſame, in the clearenеſſe and ſweetneſſe thereof: and hee ſent his Apoſtles abroad to make it plaine and manifeſt to all the world, *that a man may runne and reade it.*

And His likewiſe it is called, becauſe hee is the Authour of it, for hee is the worker of that ſalvation which it declareth to us.

Now this *Doctrine of the Goſpell* hath two parts.

Two parts of the Goſpell.

The firſt acquainting us with our miſerie.

The ſecond with the Remedie.

1. Shewing our miſerie.

For as the Bond and Acquittance ſpecifie the debt, but to different purpoſes, the one to tie the Debtor to the payment, the other to abſolve and acquit him: even ſo the Law and the Goſpell both declare the miſerie of man, the one to tie it faſt upon him, the other to helpe him the better to looſe it from him. The Phyſitian intreateth of the ſickneſſe as well as the Cure, but of the ſickneſſe alone for the cures ſake. The Judge paſſeth a ſentence of condemnation, and then largely rehearſeth the crime and puniſhment due to the offender: the Pardon likewiſe makes mention of the fault, and the puniſhment, but in a different manner, and to a different end. So the Goſpell declareth mans miſerie, and borroweth ſo much of the Law, that may lay downe our wretched eſtate in our ſelves, and ſo draw in that which is the maine and principall part of it, the remedie of our ſoules. And this part of the Goſpell the Apoſtle

Apostle St. *Paul* succinctly delivereth in a few words, *Rom.*3.23. *All have sinned, and are come short of the glory of God: All have sinned*, and *All have sinned* in such a sort, and measure, and degree, that they are fallen *short of that Glory of God*, by which the Apostle (I thinke) meaneth, life Eternall: that Glory, that (had it not been for sinne) he would have bestowed upon the sonnes of men, by vertue of the first Covenant he made with them.

Rom.3.23.

2. The remedie against this miserie.

The second part of the Gospell, the words of Christ, is concerning the Remedie, whereby a man may be helped against this miserie. And for that purpose it sheweth us, *Who helpeth us*; *And how hee helpes us.*

And what is to bee done by our selves, that wee may obtaine and enjoy this helpe.

1. The Redeemer.

The Person that helpeth us, is the Sonne, *Manifest in the flesh*, the Sonne of God taking our nature upon him, and clothing himselfe in the similitude of sinfull flesh: *the Eternall Sonne of the Father*, assuming (I say) the very nature of man into the unitie of his Person, so becomming God and Man in the same Person, hee is the sole *Redeemer, neither is there any other name under heaven by which wee can be saved*, but by his alone.

2. The manner how we are redeemed. Rom.3.24.

Againe, it sheweth us by what meanes hee saveth us: as the Apostle speakes plaine enough in the next verse to that I spake of before, *being justified freely by his grace through the redemption that is in Jesus Christ.* To the intent that hee might free us from the *Curse of the Law*, and wrath of God, and the danger of eternall *Death*, he vouchsafed to be *made sinne for us*, to satisfie the justice of his Father, by enduring the *Curse of the Law*, and to accomplish the *Righteousnesse of the Law*, by being made (in our stead) *under the Law*; so he he became a Propitiation for the sins of the sons of men, as the Apostle saith in that place. Thus Christ by his perfect satisfaction made to his Father, and by that perfect *Righteousnesse* whereby hee was subject to the Law for our sakes, hath absolutly and fully delivered us from the power of sinne and of *Death*, and performed the worke of our *Redemption*: by vertue whereof, by the merit, and worth, and value whereof wee are delivered, and saved, and Redeemed from this *Death*, and from all other evils that crosse our eternall happinesse.

3. The means how to enjoy the remedie.

And thirdly, the Gospell sheweth us by what means we may become partakers of this happinesse and *Redemption* in Christ: and telleth us of three things, (as it were) Conditions of the *Covenant of Grace*, of the *New Covenant*, which is ratified by the bloud of Christ. I say of three things, the Conditions (on our parts) of that Covenant, which if wee doe, we shall certainly bee saved by the *Redemption in Christ.*

1. The Conditions of the Covenant of Grace.

The first is *Repentance.*

The

The ſecond is *Beleeving.*

The third is our *New obedience.*

All and each of theſe plainly expreſt in the word of God.

As for *Repentance,* it is that wherewith *Iohn* the Baptiſt began his Preaching. It is that that our *Saviour* commanded his Apoſtles to declare to the *Iewes, Repent, for the kingdome of heaven is at hand.* It is that which himſelfe preached at the firſt, as Saint *Marke* witneſſeth, chap.1.15. It is that which Saint *Paul* began with, when hee came to the Athenians, *Act.17. and now hee admoniſheth all men every where to repent.* It was the firſt of the foundations of the *Doctrine of the beginning of Chriſt,* that was wont to bee taught in the Ancient Church, as witneſſeth the Authour to the *Hebrewes,* chap.6. *not laying againe the foundation of repentance from dead works,* and then he proceedeth to the reſt. This *Repentance* is that which the Lord requireth abſolutely of the ſonnes of men, as a condition of the new Covenant, the *Covenant of Grace,* without which they cannot poſſibly be made partakers of the ſame.

1. Repentance.

Mark.1,15.

Heb.6.

And this *Repentance* hath 4. parts, every one of which is ſo needfull, that without it the reſt is little worth.

The parts of Repentance.

Firſt lamenting for our ſinnes, and being ſorry for our iniquities, as *David* ſaid of himſelfe, *Pſal.38. I will declare my iniquitie, and bee ſorry for my ſinnes.* And ſo the Apoſtle Saint *Iames* expreſſeth it, *chap.4.9. Afflict your ſelves, mourne and weepe, let your laughter bee turned into ſorrow, and your joy into teares.* Therefore Chriſt you know was ſent to *Preach glad tydings to the Priſoners and Captives, and the opening of the priſon to the priſoners, and to bring the oyle of gladneſſe to thoſe that mourned in Sion.* A man muſt firſt be a *Mourner in Sion,* one that *ſmiteth on his thigh,* and ſaith with *Jeremie, Woe to mee becauſe I have ſinned.*

Godly ſorrow for ſinne.

Pſal.38.

Iam.4.9.

Secondly, to this *Sorrow* muſt bee joyned acknowledgement, and *confeſſion of ſinne* to Almighty God, for ſo witneſſeth the *Wiſe-man,* Prov.28. *If wee confeſſe and leave our ſinnes, wee ſhall have mercy.* So *David* ſaith, *Pſal.32.3,4. I ſaid I will confeſſe my ſinnes, and thou forgaveſt the iniquitie of my ſinne.* And Saint *Iohn* telleth us in his 1. *Epiſt.1.9. If wee confeſſe our ſinnes, God is faithfull and true to forgive us our ſinnes.* So you ſee *Confeſſion* as well as ſorrow abſolutely required to obtaine remiſſion. A man muſt even Arraigne, and as it were indite himſelfe before God, plead guiltie, acknowledge his treſpaſſe whatſoever it bee, and judge himſelfe worthy to bee deſtroyed for them, or elſe hee repents not though he weepe out his eyes with mourning and lamentation.

Confeſſion of ſinne.

Pro.28.

Pſal.32.4.

1 Joh.1.9.

The third thing requiſite is, a firme purpoſe of amendment of life. Whoſoever will have God to accept his teares, and bend a favourable eare to his humiliation and acknowledgement, he muſt ſo acknowledge what evill hee hath already done, that he put on a

Firme purpoſe of amendment.

ſtedfaſt purpoſe of doing ſo no more: according to the direction that our Saviour Chriſt giveth to the man that hee had healed, Joh.5. *Joh.5. Goe thy way and ſinne no more:* and as Saint *Paul* ſpeakes, *Let him that ſtole, ſteale no more:* And therefore the Wiſeman putteth on this part to the former, in the before alledged place, *If wee confeſſe our ſinnes, and leave them, wee ſhall find mercie.* There muſt be (I ſay) a ſettled purpoſe, and a fixed flat determination in the ſoule of every man to caſt off thoſe tranſgreſſions that hee hath confeſt, and to returne no more to commit them, atleaſt not to allow thoſe ſinnes that he hath acknowledged.

Petition for patdon in the name of Chriſt.

Laſtly, there muſt be added to the former three, or elſe they will not availe neither, an earneſt ſupplication to God for mercy, and forgiveneſſe through the mediation of his welbeloved Son Jeſus Chriſt: which was wont to bee *craving mercie* without this mentioning of Chriſt, before hee was offered, and revealed to the world. But now it muſt be ſo done, as wee muſt ſpecially and particularly preferre our thoughts and deſires to him, in begging mercie at his Fathers hands for his ſake alone. So *David*, after the numbring of the people, *I have done exceeding fooliſhly, but Lord* Hoſ.14.2. *blot out, forgive the ſinne of thy ſervant:* So God commandeth, *Hoſ.* 14.2. *Take to you words, and ſay to the Lord, receive us graciouſly.* So did *David* when he renewed his *repentance*, (and ſo muſt all men doe when they begin to repent) *Have mercy upon mee according to the multitude of thy mercies, and blot out my tranſgreſſions*, &c.

Theſe are the parts of repentace. And this is the firſt thing required at our hands, as the condition of the *Covenant of Grace*, without which wee can never obtaine life eternall. And this repentance conſiſteth of *ſorrow* for ſinne, and acknowledgement of it to God, with a firme purpoſe of amendment, and earneſt petition of pardon, for the ſake of the Lord Jeſus Chriſt.

Repentance only taught in the Goſpell.

And this is ſuch a Doctrine as the *Covenant of workes*, the Law, never taught to the ſonnes of men: Nay, verily it will not admit it: the Law ſcornes (as it were) to admit repentance, for it excludeth ſinne: *Repentance* implieth ſinne in all the degrees and kindes, therefore it is farre from accepting *Repentance:* If thou haſt once broke the Law, repent, or not repent; Amend, or not amend; be ſorry, or not ſorry, thou ſhalt never be pardoned or forgiven: It is a rough and ſterne Schoolemaſter, that will whip and ſcourge offending children, though they crave pardon never ſo much: It is a rough Creditour that will throttle the Debtour, and caſt him into Priſon though he confeſſe the debt, and be never ſo importunate in asking favour and patience.

But the *Covenant of Grace*, it is a ſweet Doctrine, a comfortable Doctrine. Thou haſt ſinned, oh man, and broken the Law, and fallen from the favour of God, and all poſſibility of ſalvation in

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thy ſelfe: but come, be ſorry for thy ſinne, acknowledge it to thy Maker; reſolve to runne on in it no longer, crie to him for pardon of it; hee will graciouſly pardon thee. This is a ſweet Doctrine you ſee, full of comfort and conſolation: yet it is a Doctrine that tendeth to the honour of the Juſtice of God, as well as to the honour of his grace and love: the Lord could not prescribe other conditions for receiving us to favour, but that wee ſhould repent. What Judge would ſo abuſe mercie, as having paſt the ſentence of death upon a Malefactour, will yet pardon him, and ſave him from the halter, if he be not ſorry for his crime, and come and intreat for mercie and favour, and confeſſe that hee hath offended, and promiſe never to doe ſo againe? there is no mercy and pardon for ſuch a one, becauſe mercie muſt not oppoſe Juſtice, though it may ſomewhat (as we may ſay) mittigate Juſtice. The bloud of Chriſt if it were ſhed tenne thouſand times over, it could never corrupt the Juſtice of God: it may ſatisfie it, but not corrupt it: now the Juſtice of God were corrupted, if it ſhould admit an impenitent and hard-hearted ſinner to favour, and beſtow upon him remiſſion of ſinnes and life everlaſting, that would never leave it, nor forſake it, nor bee ſorry for it, but ſtill goe on to offend God, and trample under foot his authoritie: this being contrary to Juſtice in the very nature and eſſence of Juſtice, it cannot poſſibly bee effected, no not by the ſhedding of the bloud of Chriſt: the bloud of Chriſt is of that value, that it ſatisfieth the Juſtice of God, and cauſeth him upon the penitence and humiliation of a ſinner, to receive him to grace and favour.

Mans repentance tends to the honour of Gods juſtice.

You ſee now what is the firſt part of the Condition required on our ſide for the obtaining of life by Chriſt, that is *Repentance.*

The next is, Faith in Chriſt.

This wee are taught every where: *If thou beleeve in the Lord Jeſus Chriſt* (ſaith the Apoſtle to the trembling Jaylour) *thou ſhalt bee ſaved.* And (ſaith our Saviour) *this is the worke of God, that yee beleeve on him whom hee hath ſent.*

2. Faith. Joh. 6. 29.

This beleeving on *Chriſt*, is I ſuppoſe nothing elſe but a ſtaying, and reſting, and depending, and relying upon the merits and ſatisfaction of our bleſſed Saviour, by the vertue and merit thereof to obtaine remiſſion of ſinnes, and eternall life, and all good things promiſed in the *New Covenant* at the hands of God. He that goeth quite out of himſelfe, forgetteth all his owne actions, caſteth behind him whatſoever ſeemed good in him, and wholly claſpeth on Chriſt, and cleaveth to him, ſtaieth on him, reſteth on him for the remiſſion of ſinnes, and for the favour of God, and for grace and ſalvation, this man beleeveth in the Lord Jeſus Chriſt; and this man performes that dutie which makes him one

Definition of Faith.

with Christ; that causeth him to become a member of that mysticall body whereof Christ is the head: and that causeth him to be one with the Father, and to be the child of God, *for by faith we are become the children of God.*

Faith only taught in the Gospell.

This *Faith in Christ* the Law doth not teach, the former *Covenant* would not accept: What? to bring to the Law, the Righteousnesse of another, the satisfaction of another, and to trust upon that to be entertained and received, the Law rejects it. Thou must pay thy selfe, in thy owne person, and with thy owne goods, thou must yeeld perfect obedience to the Law, and fully accomplish it in thy owne person: it will not receive payment of another for thee: it will not accept satisfaction of the righteousnesse of another on thy behalfe.

But, oh the sweetnesse of the Doctrine of the Gospell. If we have a Treasurer that is able, and willing to pay the debt, that will tender and make payment of it, we shall be accepted for his sake; so that we give him the glory of resting upon this payment, and be not so absurd as to mixe any action of our owne to that payment, that he hath made fully and compleatly for us. This is a Doctrine of sweetnesse, and favour, and great compassion, that though we cannot doe it of our selves, we shall be accepted, if our Suretie will doe it for us, so that wee give our Suretie the glory of being a perfect and able pay-master, and relie wholly upon his satisfaction.

3. New obedience,

The last part of the condition on our side, is that we yeeld *New obedience* to the Law: Perfectly to obey it: to which wee are tyed by the former Covenant.

How differenced from that required under the Law.

But now this is the obedience of the Gospell, a thing farre different from the obedience of the Law that was formerly required in the old Covenant: there a man was tyed, and bound to obey perfectly, fully, compleatly, without any defect: In a word, hee must pay the uttermost farthing; hee must doe his dutie, his whole dutie, in all the parts and degrees, with all fulnesse of perfection, absolutely without any defect or want, without any imperfection at all. An impossible labour for corrupted man: a service that none (all having lost those abilities that God gave man in the first) can ever reach to. But then commeth the sweet Gospell, the Doctrine of grace and favour, of tender compassion, and saith thus; *If thou wilt consent to obey, thou shalt eate the good things of the Land: If you mortifie the deedes of the body by the spirit, you shall live*, Rom. 8. 13. But if you (though never so much in shew under the Covenant of Grace) *live after the flesh, you shall die.*

Yee see, *New Obedience* is required absolutely as a Condition of the Gospell, for the obtaining of everlasting happinesse, for the escaping of Death: and Saint *John* saith; *If wee walke in the light, wee have fellowship one with another, and the blood of Christ shall purge*

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us from all ſinne: ſo that this *walking in the light*, and *New Obedience*, is abſolutely required of all thoſe that intend to bee made partakers of Chriſt and his benefits: they muſt give up their ſoules and bodies as inſtruments of his glory, and not ſerve ſinne any longer *in the luſts thereof:* they muſt not *give their members as weapons of unrighteouſneſſe* to ſinne, but live as becommeth them that are one with Chriſt, mortifying all the luſts of the fleſh, and quicken themſelves, or being quickned with him, to practiſe all good things required in his word, and to obey all his commands, which was firſt written in *Adams* heart, and then in *Tables of ſtone*. This *New Obedience* is the ſame in ſubſtance that was required in the former Covenant, but now with a gracious acceptation of endevour after perfection in ſtead of perfection: the former tyed us to the obedience of all that was required, in all fulneſſe, and then promiſing acceptance; but the obedience that the Goſpell requires, is ſtriving to this perfection in truth and ſincerity, deſiring and labouring after it, in putting out our ſelves towards it, and then promiſing acceptance through the perfection of Chriſt, in and by which our imperfections are done away.

Now (Brethren) you underſtand what this *ſaying* of the Lord Chriſts is, by vertue of the keeping of which we muſt be ſecured (if wee be ſecured) from the hurt of Death.

What is it now to *Keepe the ſaying of Chriſt?* What it to keepe the ſaying of Chriſt.

It is to informe our Judgements in the underſtanding of theſe truths, and aſſent to them as truths, and to practiſe and follow them, to doe the duties which wee have heard, to practiſe the Doctrine of *Repentance*, and *Beleeving*, and *Obedience*.

I confeſſe our Saviour doth proclaime it thus, *Repent and beleeve the Goſpell:* but for the more cleere explaining of it, we make new *Obedience* a thing of it ſelfe, and not included in the *Doctrine of Repentance:* for it is an act of that whereof *Repentance* is a reſolute wiſhing and deſiring. A man cannot poſſibly reſt on Chriſt for ſalvation, till hee hath ſo asked pardon, as hee reſolveth an amendment: and when hee hath this reſolution, and relyeth on Chriſt for the pardon of his ſinne, then from him hee receiveth power to amendment of life, and ſo his purpoſe commeth to action, and his deſire to execution. Thus alone theſe two things differ as farre as I conceive.

Now I ſay, this is the *Doctrine of the Goſpell*, and to keepe it, is to know, and beleeve, and follow it, to beleeve and obey: as Chriſt ſaith, *If you know theſe things*; there is one part of the duty, *happy are you if you doe them:* there is a ſecond; for they can never be done, except they be done as knowne. And thus I have interpreted the firſt part of the propoſition, namely, the *Antecedent*.

2. The benefit.

Let us ſay ſomewhat of the latter too, the benefit that follow-

eth upon the former duty, and for the obtaining of which the former duty is necessary, namely, *that hee shall never see death.*

What is it to see *Death?*
And what *Death* is meant here?

What it is to see Death.

To see good things in the Scripture phrase, is as much oftentimes as to enjoy them, to have the benefit and commoditie of them, to receive them, to entertaine them: *Without holinesse no man shall see God*, that is, no man shall enjoy God: *Blessed are the poore in spirit, for they shall see God*; that is, they shall enjoy God.

On the contrary, to see a thing that is tearmed Evill, is to bee annoyed with it, to have the hurt of it lying upon a man, and pressing him downe: as they in *Jeremy* said, *Let us goe into Egypt, where wee shall not see sword or famine*; meaning, that they should not be pursued by warre, and want of things needfull: so that by seeing evill, is meant the evill lying upon one, and annoying and hurting one: and so I suppose it is meant here.

What Death is here meant.

And by *Death*, is meant, Naturall, and (as we may tearme it,) supernaturall, and eternall Death: For the *keeping of Christs sayings*, so freeth men from the latter, as they never come neere it: and so freeth them from the former, as they never dread to be under the power of the latter. And the first Death of the outward man, which is the separation of the Body from the Soule, it is no *Death* if it separate not both from God, which it can never doe, *if a man keepe the sayings of Christ*: therefore though his body (that *keepeth the sayings of Christ*) bee tooke from his soule, yet he *seeth not death* so as to have any hurt by it, hee feeleth no ill by it: nay, it is good to him, for it is a passage from miserie to rest and felicitie.

Thus yee have these words as faithfully interpreted to you, as I know how.

And now I will make proofe of this Doctrine thus explicated, namely that thus to *keepe Christs sayings*, to know and follow the *Doctrine of the Gospell*, is the only sure way to escape the danger and hurt of *Death*.

Joh. 6.68. Saint *Peter* acknowledgeth as much, when he said to the Lord Jesus Christ, that hee had the *words of eternall life*, then he that *keepeth them* is certainly safe against the hurt of *Death*. So the Angell

Act. 5.20. speakes to the Apostles whom the Pharisees had imprisoned, when he brought them forth of Prison, he biddeth them speake to the people *all the words of this life*: since Christs Doctrine is the word of life, it must needs follow, that the keeping thereof is a per-

Act. 11.14. a perfect *Antidote* against the poyson of Death. And Saint *Peter* when he gave an account to the rest of the Apostles, and the brethren of *Judea* of his going to the Gentiles, he saith that an Angel appointed

appointed *Cornelius* to send for him, *that he might speake words to him whereby himselfe, and his family should be saved*: and those words which cause a man to be saved, you know will give him freedome enough from Death.

Thus I have proved the point by expresse Texts: and there are two reasons of it. *Reas.* 1.

The first is delivered by the Apostle Saint *John* in his first Epistle, and second Chapter, where hee saith, *let that abide in you, which you have heard from the beginning* (that is the Doctrine of the Gospell which Christ taught, his sayings) *if that remaine in you, you also shall continue in the Sonne, and in the Father.* Hee that hath fellowship with the Sonne, and with the Father can never see *Death*, for God is the fountaine of life: therefore those that are one with him, and continue in him, cannot see *Death* no more then he can be overwhelmed with darknesse, that is where the Sunne shineth fully, no more then the body can bee dead, as long as it hath communion with the soule: so those in whom the word of Christ remaineth and stayeth, they are assured that they shall remaine with the Father and the Sonne: and therefore being united to that that is life, God the Father, and the Sonne, it is impossible that ever they should be hurt by the first, or ever at all taste of the last *Death*. 1 Joh. 2. 24.

Againe, the *Word* of Christ freeth him in who it remaineth from the power and hurt of sinne, bringing to him remission of sinnes, and sanctification. And being free from sinne the cause of Death, it is easie to conjecture that hee shall bee freeed from Death it selfe. Let a mans Debt be satisfied, and let the favour of the Prince be obtained, and a Pardon granted, the Prison shall never hold him long, he shall not be brought to the place of Execution, but when his guives are knocked off, he is set at libertie: so when we have obtained power against sinne by the powerfull worke of the Spirit of God, which alwayes at the same time doth bend the heart of man to rest on Christ for salvation, and heartily to indevour to walke before him in holinesse and righteousnesse: when I say wee are thus freed from the power and guilt of sinne, it is impossible that Death should lay hold upon us as his prisoner, to carry us to the dungeon of Hell, and to hold us under the wrath of God, and that fiery indignation of his that causeth Hell to bee Hell. Therefore certainly the words of Christ are an undoubted truth, and we must rest upon them without all distrust and wavering, that *hee that keepeth his saying shall never see death*, and that the knowledge, and beleeving, and obeying the *Doctrine of the Gospell*, is the only sure way to escape the hurt and ill of Death it selfe. *Reas.* 2.

Let us now make some Application of this Doctrine to our soules.

First,

Vse 1. Incitation to thankfulnesse;

First, to stirre us up to a right hearty thankfulnesse unto Almighty God, that is pleased to cast our times and dayes, into that age and those places where the *Doctrine of the Gospell*, this *Saying* of our blessed Saviour is so clearely and plainly, and evidently laid open to you, and frequently and earnestly prest upon your soules: where the Lord commeth to declare unto you the way to life, where he scoreth you out a path, that will bring you quite out of the clutches and danger of Death, this is the happinesse of our present Age, and place where wee live, and this whole kingdome too. The grace and mercie, and favour of our loving God hath so disposed of us, that wee doe not live in times of Paganisme and darknesse where there was no newes of Christ: that wee live not in places of Popish darknesse, where the *Doctrine of the Gospell* is so mixed and darkned with tricks and devises of their owne, that they cannot see Christ clearely. It is our happinesse, I say, that wee doe not live in those places, and times where either Paganisme or Poperie with their darknesse covered Christ from us, and caused us that we could not clearely see or heare him, and so not *keepe his sayings*: But now grace is offered, light is tendred to us: wee may be saved, wee may escape the danger of damnation, if the fault be not solely and wholly in our carelesnesse and wilfulnesse, and neglect, and abuse of the meanes that God hath afforded us.

The heathen men that have not heard of Christ cannot possibly attaine to life (as farre as we can Judge by the Scripture.) And it is very difficult for the Papists (that heare so darkely, and are told of the *Doctrine of the Gospell*, with so many sophistications) to come to be saved. But for us that have the *Doctrine of the Gospell* so plainly, and carefully taught us, and revealed unto us, wee may be saved, and may easily see the way to obtaine salvation. So we goe beyond them in happinesse.

Oh blessed be the name of the Ever-living God, that beside the peace and plenty, and other temporall benefits wherewith hee hath crowned this unworthy Nation of ours, hee hath added this blessing of blessings, this King of favours to give us so cleare a revelation of the Doctrine of salvation by faith in Christ alone. Blessed bee his name, and let your hearts say *Amen* to this thanksgiving: and let it bee one part of your endeavour this day to give solemne praise every man apart, and his Familie apart for this unspeakable mercie of his, in making you live in the dayes of Light, and in the bright Sun-shine of the Gospell: and you shall prove your selves to have begun to have *kept Christs saying*, if you be thankfull for his making of it knowne unto, and for writing of it in your hearts. This is the first Use.

Vse 2. Reprehension.

Next, I beseech you let me take boldnesse to reprove (I feare)

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a great number of you of a ſinne whereof I will make it appeare you are guiltie. Men there are that make large promiſes to themſelves that they ſhall never be damned, they ſhall not goe to Hell, they hope *Death* ſhall not have power to dragge them from this world to the place of darkneſſe.

Thou hopeſt ſo? Come, render a reaſon of thy hope. To hope without a ground, is to deceive ones ſelfe with extreame folly. As for example: there are a number of priſoners in *Newgate*, or in ſome other Priſon: ſhould they hope for ſome man of great wealth to pay their debts, and ſave them from hanging: ſhould they not be arrant fooles to hope, except they could ſhew ſome ground for their hope, and ſome evidence for their expecting of ſuch a kindneſſe? Thou that hopeſt, *thou ſhalt never ſee Death*; come anſwer God in thy conſcience: doſt thou *keepe the ſaying of Chriſt or no?* Where is the knowledge of the *Doctrine of the Goſpell?* Doeſt thou beleeve that which concernes thee touching thy miſerie, and ſo apply that to thy ſelfe to make thee a penitent ſinner; Doeſt thou beleeve the Doctrine concerning the *Remedie*, and ſo apply that to thy ſelfe, to make thee perfect thy repentance, by being not only grieved for ſinne, but taking boldneſſe to confeſſe it, and aske pardon, and by framing thy ſelfe in thankfulneſſe to amendment of life, and New obedience? Doeſt thou (I ſay) know this Doctrine, and ſo know it as to practiſe it? Hope and ſpare not; the more thou hopeſt, the better thy hope is; the ſtronger and ſurer it is, the more thou glorifieſt God, and the more it ſhall comfort thee.

But oh unhappy man, if thou findeſt not in thy ſelfe the care and power in ſome meaſure to doe theſe things; curſed bee thy hopes, becauſe they be diſgracefull to Almighty God, tending to make him a lyar, and an unjuſt perſon; and becauſe they are dangerous to thy owne ſoule, tending to rocke thee aſleepe in the cradle of ſecurity. Curſed be thoſe unſound and ſandy-built hopes of moſt men, that never yet applied themſelves to confeſſe and lament their ſinnes; that never applied themſelves to crave pardon, and to reſolve upon amendment; that never ſtudied to throw themſelves into the Armes of Gods mercy in Chriſt for pardon; that never intended to *mortifie the deedes of the body*, and to ſubdue *the fleſh with the luſts thereof*: and yet they hope they ſhall not bee damned: thou maiſt as well hope that the Divell ſhall come out of Hell into Heaven, as thou to goe out of earth in to Heaven. If thy hope be not grounded upon the workings of theſe graces, becauſe thou findeſt thy ſelfe penitent; becauſe thou findeſt thy ſelfe carefull to ſtrive to reſt wholly upon Chriſt for ſalvation; becauſe thou findeſt thy ſelfe induſtrious in the ſtudie of newneſſe of life: except (I ſay) thy hope be thus grounded, it is the vaineſt thing

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in the world, and it will never doe thee good at the last houre.

Brethren give me leave to tell you that there are two Gospells in the world: the Gospell of our Lord Jesus Christ, and the Gospell of *Beelzebub* (as I may call it) the gospell of the Divell, that comes from Hell, and tendeth to bring men thither. Christs Gospell is, *Repent and beleeve, and obey, and be saved.* The Divels gospell is: say you beleeve, make your selves imagine that you have faith, and then never care for repentance and obedience, and you shall be saved. Christs Gospell is summed up thus by the Prophets, *Returne to him and live.* But the Divels goeth thus; Assure thy selfe thou shalt live, though thou care not for repentance. Oh let not the Divell beguile you with that false and counterfeit Gospell of his, whosoever leaneth to it, shall find it like the Authour of it, *a Lyar*; and when he hath trusted to it, that confidence and hope of his shall be as the Spiders web, the Beesome of destruction shall sweepe it and him downe to the depth of Hell: *Death* shall have dominion over him, and carry him from this present world to the region of darknesse, into eternall torment: hee shall *see Death* in the grimnesse and terriblenesse of it, he shall feele it in all the extremitie that the wrath of God can inflict upon the children of disobedience.

Vse 3. Exhortation.

Thirdly, I have to command and require you in the name of the Lord Jesus Christ, that you apply your selves to a thing tending so much to the honour of him, and to the commoditie and comfort of your owne soules.

I have shewed you that Jesus Christ hath revealed a way how you should escape the danger of Death eternall, and the hurt of Death naturall. I beseech you now fall a doing one while, as you have beene busied in hearing. To what purpose is it that you flocke to heare Sermons, and throng to receive the Word, except you lay it up in your hearts, and apply your selves to practise? If thou hast not begun before, now begin: if thou hast begun before, now resolve to proceed with more life and courage: Either begin or persist in the practise of the *Doctrine of the Gospell.*

If thou hast not repented, I require thee in the name of the living God, to make this houre the first beginning of thy repentance: and apply thy selfe to lay the foundation of that worke, before thou lay thy head to sleepe. Goe and call to minde thy sinnes, and make thy cheekes wet, at least thy heart heavy for the multitude of thy great offences: downe on thy knees in thy Closet; make thy confession of them to God, sigh for them, mourne for them, labour to weepe for them, afflict thy soule with great sorrow and remorse: then cry for pardon and remission: as the thiefe begs at the barre for mercie, so doe thou for the forgivenesse of thy sinnes through Christ Jesus: and put upon thy selfe a firme

a firme reſolution, and ſtedfaſt purpoſe to goe on no more in the wayes of wickednesſe, to practiſe groſſe ſinnes no more, nor no more to allow any ſinne that thou knoweſt to be a ſinne, though it be never ſo ſmall.

Doe thus (my brethren) and then you may and will, (it will follow almoſt of it ſelfe) reſt on Chriſt for ſalvation. Hee that ſo ſeeth his owne ſinnes, as unfeignedly to lament for them, and to judge himſelfe before God, (if hee apprehend the truth of the *Doctrine of the Goſpell*,) he cannot for his life but come on amaine, and throw himſelfe downe before Chriſt, to imbrace, and receive, and entertaine him, and lie in his Boſome.

And that man cannot for his life, when hee ſeeth the ſweetneſſe of the grace of God in Chriſt, but reſolve to obey him, and determine to walke in the wayes of holineſſe, and take paines, and uſe induſtrie for the overcomming of all ſinne; and by the vertue of Chriſt he ſhall proſper in this.

I beſeech you therefore ſet your ſelves aworke about this great buſineſſe, to get *Repentance*, and *Faith*, and *New Obedience*: it is much more needfull then ſleepe, then meat, then attyre: there is nothing in the world ſo requiſite for thy welfare as theſe things. Scrape thou riches together in the ſame quantitie that *Solomon* did, and ten thouſand times more, yet thou ſhalt *ſee Death* once within a hundred, or halfe a hundred yeares. Get wiſedome, yet thou ſhalt *ſee Death* after a few yeares. Take pleaſure with as much greedineſſe as he did once, when he forgate himſelfe for a ſpace, yet thou ſhalt *ſee death*. Theſe things that the fooliſh world hunts after with ſo much earneſtneſſe of deſire, will not ſecure thee from the ſight of the *King of feares*, *Death*, as *Job* calleth it. But if thou once get Faith, and Repentance, and new obedience, then thou haſt obtained that, that all the riches, and honour, and pleaſures, and learning, or whatſoever ſeemeth deſireable in the world, will not helpe their poſſeſſors to.

What will you doe? (brethren) Grovell ſtill on the earth? and ſtill be mad after backe and belly? Or will you now begin to thinke, I muſt die, I muſt ſhake hands with that diſmall enemie, pale-faced Death, that is able to ſtrike terrour into the ſtrongeſt heart, and amazement into the ſtouteſt ſoule that is not well confirmed: and if this *Death* find mee deſtitute of true *Repentance*, and *Faith*, and *New Obedience*, it will ſeize upon me, and dragge me before the Judgement ſeat of God, where I ſhall bee *Hewed* away with a malediction and curſe, and be forced to take my place with the Divell and his Angels in unquenchable flames? Oh what ſhall I doe then to ſecure my ſelfe from the great, from the ſtrong, arme of death? I will repent, now I will begin, Lord draw me, helpe me that I may doe it. I will beleeve now, Lord doe thou worke

worke Faith that requireſt it. I will obey, Lord inable me to performe ſuch needfull duties as thou commandeſt me. Shall this be your practice when you come home? Will you thus ſtudie to practiſe *Repentance*, and *Faith*, and *Obedience*? and ſtudie to cry and call for it, and uſe all your indeavour? Or what will you doe? will you be as idle and careleſſe, as negligent and ſlothfull in making after theſe graces as before? Will you be as greedy of the tranſitorie vanities of this life, as in former times? Oh abuſe not the word of God. If thou goe out of the Church without a full purpoſe to apply thy ſelfe from hence forward, either to begin, or to proceed in the practiſe of the *ſaying of Chriſt*; Curſed bee thou in thy hearing, curſed be that houre that thou haſt ſpent, and curſed be thy misbeſtowed labour thou diſſembling hypocrite: But if thou labour to practiſe this of Chriſt, namely to *keepe his ſayings*, the *Doctrine of the Goſpell*, to repent, to beleeve, and to obey, bleſſed art thou in thy hearing, and in thy doing, and in thy obedience, happy is the time, and the place, and all things that concurre together to draw thee to ſo needfull a worke.

I pray (*Brethren*) ſet not your labour upon gold and ſilver, and money, and traſh, not upon the pleaſures and delights, and contentments of the world, not on any other thing; but mainly and principally above all things let your chiefe care bee for *Faith, and Repentance, and Obedience*. If you ſtrive for theſe things earneſtly, and heartily, and conſtantly, as ſure as the Lord is in heaven, hee will beſtow them upon you, and with them, the benefit of benefits, *Freedome from Death*.

Vſe 4. Conſolation.

And now I ſhall ſpeake comfort to thoſe few that are in the world, that *keepe theſe ſayings of Chriſt*. Let them bee of good comfort: if their capitall enemie the *King of feares*, and the King of Afflictions be held from a poſſibility of doing them harme, nothing can harme them. Hee that *Death* cannot hurt, paine cannot hurt, povertie and diſgrace cannot hurt, nothing can hurt him. You know if the King of an Armie be reconciled to a place, hee will keepe his Souldiers from ſpoyling, and burning, and deſtroying that place. If *Death* be put out of power to doe thee hurt, and God bee reconciled in Chriſt, becauſe thou *keepeſt the ſaying* of Chriſt, nothing can hurt thee, thou art the happieſt man under the Sunne. Why ſhould the poore, ſad, afflicted, grieved, mourning, lamenting Saints of God envie them that are rich, and jolly, and merry worldlings, any of their pleaſures and profits? any of thoſe things wherewith they like *Idiots* make themſelves laugh at? What? hath not God given thee better things then hee, that thou ſhouldeſt murmure and whine, and weepe for want of them? art thou ſtill complaining for want of them?

Remember what Saint *James* ſaith, *Let the brother of low degree*

(that

(that is abaſed and deſpiſed in the world) *rejoyce, yea, rejoyce with great boaſting, and glory, in his Exaltation.* This is the exaltation of the Saints, Chriſt writing his *ſayings* in their hearts, and inclining them through the operation of his Spirit, and the powerfull worke of his Word, to repent and beleeve, hath freed them from the danger of Death, and intereſſed them into eternall happineſſe, and that bliſſe that no tongue can expreſſe, nor no heart conceive. This is thy happineſſe: it is not to be rich, or to be great, for theſe cannot deliver the owner from the hurt of Death naturall, nor from the danger of Death eternall. But to have *Faith*, and *Repentance*, and *Obedience*: this is riches and exaltation; for he that hath them ſhall not alone eſcape the Dungeon of eternall darkneſſe, but bee advanced to the Palace of everlaſting felicitie. The Saint is the happy man: the penitent beleever, and true practiſer of Chriſtian obedience, he is the ſole and only happy man under the Sunne: for whatſoever ſtorme hee ſuffereth in this preſent world, hee ſhall certainly eſcape Death, and obtaine Glory. Bleſſe God, and bleſſe thy ſelfe in God, magnifie him, rejoyce in him, take comfort in thy lot and portion; *Death* that devoureth Kings, that deſtroyeth Emperours, that conquers Captaines, and men of valour ſhall not be able to approach thee for thy hurt, for thou *keepeſt the ſaying of the Lord Jeſus Chriſt.* Rejoyce (I ſay) in this, magnifie him that is the Authour of it, and account thy ſelfe happy that thou haſt received from him ſo excellent a gift, as to bee in ſome meaſure inabled to *keepe his ſaying.*

Yea, if it were ſo (may ſome Chriſtian heart object) then I ſhould eſteeme my ſelfe the happieſt man alive: but alas, where is this *Repentance* you deſcribe? where is this *New Obedience* in mee, that ſtill, ſtill, find my ſelfe captive and thrall to paſſion, to this, and that, and the other luſt, and divers corruptions? Where is I ſay that *Repentance*, when I find ſo much ſinne? Where is that *Faith*, when I find ſo much wavering and quaking, ſo much aptneſſe to diſtruſt, and almoſt to diſpaire? *Obiect.*

Where is it? It may bee in thy heart for all thy complaining, and thou maieſt have it for all theſe exclaymings againſt thy ſelfe. Tell mee, when thou findeſt thoſe corruptions whereof, and for which thou ſpeakeſt againſt thy ſelfe, Doſt thou allow them or not? doſt thou confeſſe them, and lament them or not? I confeſſe them indeed, but with ſuch a ſmall deale of ſorrow. Is it ſuch a ſorrow as drawes thee to God? and drives thee out of thy ſelfe? ſuch as makes thee to fall before him, and judge thy ſelfe worthy to be damned, and ſubmit to his Juſtice? Is it ſuch a ſorrow as makes thee confeſſe, and then purpoſe amendment? Such as makes thee cry to him for power and ſtrength? ſuch as makes thee reſt on him for abilitie? Doſt thou determine ſtill, ſtill to *Anſw.*

amend that that ſtill troubleth thee? Doſt thou ſtill continue to fight with the luſts of thy fleſh by the ſpirituall weapons that God hath ordained for thee? I ſay to thee, thy *Repentance*, thy *Faith*, thy *New Obedience* may be true, though it be weake. When a man hath a ſhaking Palſey hand, it is a hand. A ſicke weake man that lies crying oh, oh, that can ſcarſe turne himſelfe betweene the ſheetes, is a man, a living man. A poore child that is new borne, and hath nothing that diſcovereth reaſon almoſt, but the ſhape of a man; that poore child is a reaſonable creature. *Faith* beginneth with weake apprehenſions, and faint leanings on Chriſt. Deepe godly ſorrow, and other parts of *Repentance*, may begin many times with little. And amendment of life begins ſometimes at a low foundation, at ſmall ſinnes. If it bee true, and ſincere, and conſtant: if thou goe on and continue in a courſe of daily renewing thy *Repentance*, and *Obedience*, and *Faith*, and ſtriving by Gods meanes to get the increaſe of theſe graces, and to bee upright and ſincere in them: thou art bleſſed in them notwithſtanding thy weakneſſe: take comfort in a little, and be thankfull for it: God will give more, and the only way to get more, is to take comfort in a good meaſure in what thou haſt: and the way to take comfort, is to labour to increaſe theſe graces.

Let not the weake, troubled, feebled Chriſtian bee troubled in minde, as if hee had no grace, becauſe hee hath but a little: as if hee did not at all keepe Chriſts ſayings, becauſe hee keepeth them but a little. Hee is a ſcholler in the Schoole that beginneth at Chriſt-Croſſe-row (as wee call it.) And hee is entred into the Colledge, that beginneth but in a low booke, with the firſt rudiments of Logicke. And hee is a member of the Familie that began to bee an Apprentiſe but yeſterday, and comes not to a deepe knowledge of his Art and Myſterie, but is glad to doe forrie worke.

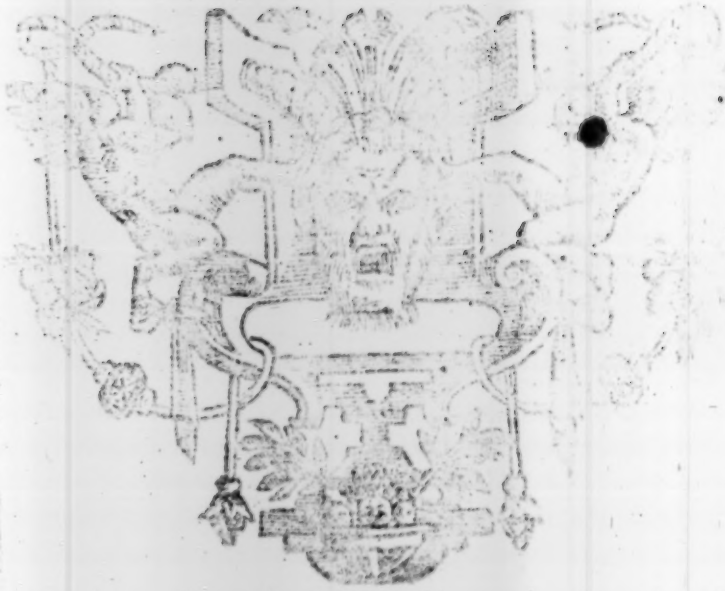
Beleeve it (brethren) there may bee great conceits of *Repentance*, and beleeving, and obeying, that may make a man good in his owne eyes, and be altogether falſe. There may be a ſmall meaſure of *Repentance*; but if one bee humbled in the ſmalneſſe of that meaſure, and labour, and deſire, and pray, and begge for the increaſe of that meaſure, and take paines to edifie himſelfe in it, by the meanes of God: then it is true and upright, and ſhall ſave him. Therefore Rejoyce.

It is not with the *Covenant of Grace*, as it was with that of Workes. The Covenant of Workes, the Law required perfection of Obedience to all the things preſcribed: a man muſt not only love God, but love God perfectly. But the Goſpell ſatisfieth it ſelfe with accepting truth of endeavour to the thing required. If there bee *Repentance*, though it bee not in the full perfection:

perfection: if thou *beleeve*, though not with the fulleſt meaſure of beleeving: If thou *obey*, though not in the higheſt degree of obedience: this Goſpell, this ſweet, this favourable gracious Doctrine giveth thee conſolation enough. Goe home therefore comforted in the beginnings, and reſolved to proceed: and know that thou ſhalt enjoy that which Chriſt hath promiſed, freedome from damnation,

thou ſhalt never ſee
Death.

FINIS.



THE YOUNG MANS LIBERTIE AND LIMITS;

OR,

GODS IVDGEMENT ON MANS CARIAGE.

GEN. 8.21.
For the imaginations of mans heart are evill from his youth.

DAN. 7.10.
The Iudgement was ſet, and the Bookes were opened.

LONDON,
Printed by *Iohn Dawſon*, for *Ralph Mabbe*. 1639.

THE YOUNG MAN'S LIBERTIN AND LIMITS:

OR

CODS INDGEMENT ON MANS CAUSE.

LONDON,
Printed by John Dawson, for Ralph Mabb. 1659.

THE YOVNG MANS LIBERTIE AND LIMITS, OR, GODS IVDGEMENT ON MANS CARRIAGE.

SERMON XVIII.

ECCLESIASTES 11.9.

Rejoyce, oh young man, in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into Judgement.

Coherence.

Solomon in the conclusion of this Chapter is exhorting the sonnes of men to true Religion: and the better to mould and frame them to the same: hee mindeth them of *Death* and *Judgement*: without which there cannot be planted in us a right care and feare of God. From the seventh verse to the latter end, hee hath to doe with two sorts of men. First with those that were glued to this life, and to the delights and pleasures thereof: and he bringeth them in, speaking thus, *Truly the light is sweet, and it is a pleasant thing to behold the Sunne*, vers. 7. By light there wee are to understand the light of the Sunne shining on us, while wee enjoy this mortall life. This many men suppose to be a very pleasant thing, and they over-much content themselves in the same. These *Solomon* verse 8. refuteth by three Arguments. The first is this, that *though a man live many yeares, yet let him remember the dayes of darkenesse*, that is, that a time of *Death* will come: a time when our Sunne will set, and our light will turne to darkenesse, though wee live

live never ſo long, never ſo ſweetly, never ſo pleaſantly, though we enjoy the light of the Sunne, yet wee ſhould carefully remember that darkneſſe abideth us. Secondly, ſaith *Solomon*, *thoſe dayes are many.* His Argument is thus much. Let a man conſider with himſelfe, though he live many yeares, yet notwithſtanding the dayes and yeares of his life, cannot be compared with the dales and yeares of his *Death*: a man is many more yeares under the ground in the Grave, then above ground walking on the face of the earth. Thirdly, ſaith *Solomon*; *All that commeth is vanitie.* That is, if a man may enjoy the light of the Sunne, and the pleaſures of this life, that makes his heart lightſome: yet *all this is vanity*; there is no full contentment in theſe things, but an emptineſſe in them all, and no man knowes how ſoone hee may bee bereaved of them.

Now in the words we have read: *Solomon* hath to deale with the young man: and he is altogether given to jollitie and merriment, hee forgetteth God, and the dayes of darkneſſe, and his latter end. Well, *Solomon* giveth him the bridle (as it were) and ſuffereth him to follow his owne way by an Ironicall conceſſion, or figurative ſpeech: declaring not what young men ought to doe, but what their courſe is, and what commonly they doe. *Rejoyce oh young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes: but know this* (there is the cooling-card) *that for all theſe things God will bring thee into judgement.*

Diviſion of the words.

In the words we will conſider two parts.

Firſt, what young men doe.

Secondly, the Medicine of God to heale young men of their default.

1. The ſin of young men.

That that young men doe is this; They give over themſelves to an inordinate carnall *joy*. This Joy is ſet out from the time of it: *the dayes of their youth*. From the cauſe of it, their *hearts cheare them*. From the kindes of it, they *walke in the wayes of their hearts, and after the ſight of their eyes*.

2. The Cure.

Secondly, the Medicine with which *Solomon* would heale young men of this inordinate carnall Joy, is this; *Know* (ſaith hee) *that for all theſe things, God will bring thee into Judgement*: that is, It is a moſt divine and infallible truth, that every one ſhould know and acknowledge, that whatſoever ſinnes they commit in their youth, without repentance, they muſt undergoe the dreadfull *Judgement* of God becauſe of them.

Thus (as briefly as I can) I have opened the words unto you. Though I might inſiſt on many doctrines, yet notwithſtanding, I will only handle theſe two.

The firſt ſhall be that which ariſeth from the firſt part of the Text;

Text, what young men doe, what their fault is. For (as I ſaid) it is an Ironnicall conceſſion, not declaring what young men ſhould doe, but what they doe. The Doctrine is thus much.

That it is the ſinne of young men to rejoyce inordinatly, and carnally, in the dayes of their youth, to walke after their hearts, and the ſight of their eyes.

Doct.1. It is the ſinne of young men to rejoyce inordinately.

Wee reade concerning the old world, that *they were eating and drinking, and marrying, and giving in mariage:* altogether ſottiſh and ſenſuall, till the wrath of God came in the flood and ſwept them away. Now leſt any ſhould ſuppoſe that this were the fault of old age only, the Scripture ſheweth, that *all fleſh had corrupted their way before God*, Gen.6.11. Gen.6.11.

Iſa.22.14. *Let us eate and drinke, for to morrow wee ſhall die.* It is thought by learned Divines, that this ſpeech was not ſo much the language of Age, as of the youth in Iſrael. Iſa 22.14.

Hence *Solomon* giveth a caveate to the young man, *Eccleſ.*12.1. to bridle and reſtraine him from his jollitie and carnall mirth. *Remember now thy Creatour in the dayes of thy youth, while the evill day come not, nor the yeares draw nigh, when thou ſhalt ſay, I have no pleaſure in them.* And the Apoſtle Saint *Paul*, 1 *Tim.*2.22. inſtructeth *Timothy to flie the luſts of youth*; that is, in carnall pleaſures and paſtimes, in voluptuouſneſſe and ſenſualitie, and the like. And *Tit.2.6. Exhort young men that they bee ſober minded*; that is, that they leave this drunkenneſſe of underſtanding, in being overcome with ſenſuall carnall objects and pleaſures. Eccleſ.12.1. 1 Tim.2.22. Tit.2.6.

Job (in the firſt Chapter of that booke) when the young people, his Sonnes and Daughters met together to feaſt, hee was afraid leſt they ſhould be miſguided in this kind, therefore the holy man in a godly care and thoughtfulneſſe for their welfare, ſacrificed to God, to make attonement for their ſinne. Job 1.

Let us a little conſider the reaſons of this Doctrine, whence it is, that young men ſhould be ſo much miſguided in their youth.

The firſt cauſe is, naturall corruption that they have drawne by propagation from their Parents. A ſpirituall leproſie, and maladie, and diſeaſe, which as it prevaileth (for the moſt part) againſt age by covetouſneſſe, ſo it getteth ground of youth by ſenſuallity and voluptuouſneſſe. This dams up the eare againſt reproofe: this hardens the heart againſt inſtruction: and makes many young men the ſouldiers of Sathan in ſinne. *Reaſ.1.* Naturall corruption.

Againe in the ſecond place. Men in their youth forget the day of their reckoning and judgement: they are not mindfull of their latter end. *Deut.*32.29. *Oh that they were wiſe, that they underſtood this, that they would conſider their latter end.* This Precept is neglected both by youth and age: but eſpecially by thoſe of younger yeares, *Reaſ.2.* Forgetfulneſſe of judgement. Deut.32.29.

yeares. For they feele their bloud runne warme in their veynes, and they are full of ſpirits and vigour, therefore they ſuppoſe that the Grave, and the *houſe of darkneſſe* is farre off from them.

Reaſ.3. Freedome from croſſes.

Againe in the third place. Young men are not broken by afflictions: the fallow ground is not poughed up by the preſſures of afflictions, which through the grace of God are great meanes to tame nature, and to ſubdue the pride of it, and to bring it to a right frame and temper. *Before I was afflicted* (ſaith *David*) *I went aſtray.* And *Ephraim* ſaith of himſelfe, *Jer.* 31. *I was as a Bullocke accuſtomed to the yoke, thou chaſtiſeſt mee, and I was chaſtiſed; I was aſhamed, becauſe I bore the reproach of my youth.* But young men are free from aches, and paines, and ſickneſſe, and ſorrow, much more then old age: and this is the reaſon why they are more licentious.

Jer. 31.

Reaſ.4. Want of ſpirituall joy.

Laſtly, young men want true joy in God: therefore they betake themſelves to carnall joy. For ſure it is that a man cannot live without joy and contentment: if hee have it not *from the Wells of ſalvation*, hee will drinke it out of watery and ſlimie places. Now becauſe men in their youth cannot take in the ſpirituall joy of that cleare fountaine, therefore they drinke in the muddy waters of carnall joy.

Vſe 1. For Admonition.

The uſe of this point is in the firſt place an Admonition to all young men, to take notice of theſe maladies, and ſpirituall diſeaſes in themſelves. The firſt degree of our healing, is to ſee that we are ſicke: and till then, Chriſt Jeſus the Phyſitian of our ſoules hath no commiſſion to doe us good.

1. To take notice of their carnall joy.

Let young men obſerve in themſelves, firſt their carnall joy. *Solomon* here ſheweth that they rejoyce inordinatly.

Young mens rejoycing proved to be inordinate.

This may appeare to them firſt, becauſe they rejoyce not where they ought: they ſolace not themſelves in God, in whom is the fountaine of joy, nor in Chriſt Jeſus in whom is the ſpring of Joy; nor in the ſacred Word, where there is the Ciſterne of Joy. Even as a bone when it is out of joynt, out of its place, it muſt needs be a diſordered bone; ſo the affections when they are miſplaced, are diſordered: and then our Joy, and any other affection are miſplaced, when they are not ſet upon God and Chriſt. Now if young men would deale uprightly with themſelves, they ſhould perceive that for the moſt part in their jollity and merriment, they never thinke of God, nor dreame of the world to come. Nay, the ſerious apprehenſion of God Almighty, would quench their joy, and make it altogether put out.

1 Becauſe it is not placed there where it ſhould be.

2. Becauſe it is placed there where it ſhould not be.

Secondly, the carnalneſſe of the joy of young men appeareth, becauſe they rejoyce where they ought not, in riot, in drunkenneſſe, in ſurfeiting, in voluptuouſneſſe, many times in obſcenity of words and phraſes, in making jeaſts of the word of God, in deriding their ſuperiours behind their backes. As *Solomon* ſaith of

laughter

Laughter thou art madde; ſo wee may ſay of this merriment, it is madde merriment: hee is a madde man that rejoyceth in that for which, except he betake himſelfe to ſerious and bitter mourning, hee cannot be ſaved.

Thirdly, the inordinatneſſe of the joy of young men may appeare in this, becauſe they rejoyce exceſſively in lawfull things: for any joy when it is inordinate and exceſſive, it is carnall. It is lawfull to rejoyce in recreations: a *whetting is no letting* (as the Proverbe goeth.) But for a man to let out himſelfe to the hinderance of the ſervice of God, to the diſturbance of his duty to men, it is unlawfull. It is lawfull to delight in the bleſſings, and comforts of God, that hee affordeth us: wee reade of the Joy of harveſt in *Iſa.9*. But for a man to delight in the gifts of God, more then in the giver, it is unlawfull. Now if young men examine themſelves, they ſhall find their hearts mount not up to God in their joy and jollity, and that they are exceſſive in the joy of the creature, but altogether cold, without joy of the Creatour. 3. Becauſe it is exceſſive in lawfull things.

Fourthly, the carnalneſſe of the Joy of young men may well appeare in this: becauſe they terminate, and conclude not their joy in God. This followeth on the former: for it is impoſſible that what beginneth not in God, ſhould end in God. Now when Joy beginneth in ſinne, it cannot end in God, but in the Divell. 4. Becauſe it terminates not in God.

Secondly, let young men take notice of themſelves, how they *walke after their owne hearts*. The heart that ſayes; Come, put away penſive thoughts: trouble not your ſelfe about the day of reckoning and Judgement: enjoy the time preſent: what need this ſtrictneſſe of converſation: zeale is but rathneſſe; there is no need of it, take thy fill of pleaſures: thou haſt goods laid up for many yeares. Thus they judge, and thus they walke after their carnall heart. This heart is as no heart: as wee reade of *Ephraim* in *Hoſea* 7. *Hee was a ſilly dove that had no heart*: Certainly the heart that doth not guide men in the right way, and direct men to the feare of God, it is no heart. For as the eye that will not lead us in the right way: that performes not its office, is no eye: ſo the heart that leadeth not men to God, and to goodneſſe, it is like the heart of *Ephraim*, it is as no heart. 2. Of their walking after owne heart. Hoſea 7.

Againe in the third place. Let young men take notice of themſelves, how they walke after *the ſight of their eyes*. That is, they ſtand gazing on things temporall, and neglect things eternall: they ſee a beautie and luſtre in theſe outward things, and perceive no glory and brightneſſe in Chriſt Jeſus, and in his precious ordinances. 3. Of their walking after the ſight of their eyes,

Beloved, if we follow our owne heart, and our owne eyes it will be thus. We ſhould rather labour with *Job, to make a covenant with our eyes*. Oh how few young men are there that make a bargaine Job 31.1.

bargaine and agreement with their eyes, that they ſhall not bee as open Caſements to let ſinne into the ſoule? Oh how few young men are there, that like *Jeremy*, have their eyes as *fountaines of water to weepe day and night* for the afflictions of the people of God? Oh how few young men are there, that with *Moſes, have an eye to the recompence of reward, that they may ſuffer affliction with the people of God, rather then to enjoy the pleaſures of ſinne for a ſeaſon.*

Jer. 9.

Heb. 11.

Now I beſeech you take a ſurvey of your ſelves in theſe things. Theſe are the vices, and ſinnes, and deformities of young men: to be ſeene and lamented by all thoſe that hope to dwell in Gods holy Hill.

Vſe 2. For Exhortation.

The ſecond uſe of this point, is for exhortation to young men: they ſhould labour to be reformed in their affections and hearts. And away, away with this carnall joy: wee ought to caſt it out of us.

1. To abandon carnall joy.

Carnall Joy: will you know what the event of it will bee? It will end in carnall ſorrow, and without repentance in hell it ſelfe. *Woe unto you* (ſaith our Saviour Chriſt) *that laugh now, you ſhall weepe and mourne. The triumphing of the wicked* (ſaith *Zophar* in *Job*) *is ſhort, and the joy of the hypocrite but for a moment; though his excellencie mount up to the heavens, and his head reach unto the clouds; yet hee ſhall periſh as his owne dung, they which have ſeene him ſhall ſay where is hee? Hee ſhall fall away as a dreame, and ſhall not bee found; yea, hee ſhall bee chaſed away as a viſion of the night.*

Luke 6. 26.

Job 20. 6, 7.

Directions how to avoid carnall joy.

But not to give you this only in precept, but alſo to ſhew you how to reforme your ſelves in theſe vices, that *Solomon* ſpecifieth to beare ſway in young men: let mee lay you downe theſe few directions.

1. To labour for ſorrow for ſinne.

Firſt, you muſt betake your ſelves to mourning for your ſins; as Saint *James* ſaith, *Bee afflicted, and weepe, and mourne, let your laughter bee turned into heavineſſe.* If we be not reconciled to God, if we have not aſſurance, that we are intereſted in Chriſt, there is no time for us to rejoyce, wee ſhould rather betake our ſelves to bitter mourning: for the wrath of God is due unto us, and wee know not how ſoone it may fall upon us.

2. Conſider the vanity of things.

In the ſecond place: Conſider how vaine all things are in which youthfull perſons rejoyce.

1. Of humane wiſedome.

If young men rejoyce in humane wiſedome and underſtanding, this is a vaine thing. For firſt it is gotten with a great deale of trouble, and *vexation of ſpirit*: ſo ſaith *Solomon Eccl.* 1. 13. *I gave my heart to ſeeke, and ſearch out by wiſedome, concerning all things that are done under heaven, this ſore travell hath God given to the ſonnes of men to be exerciſed therewith.* And (verſe 18.) *in much wiſedome is much griefe, and hee that increaſeth knowledge, increaſeth ſorrow!* God doth ſo puniſh the pride and boldneſſe of the wit of men, even from the fall of our firſt Parents.

Eccleſ. 1, 13.

Secondly,

Secondly, this humane wiſedome it muſt needs be a vaine thing, for *Eccleſ.*1.15. *that which is crooked cannot bee made ſtraight, and that which is wanting cannot bee numbred*, by humane wiſedome. The meaning is this: that the naturall wiſedome of man cannot ſupply the defects of nature which are innumerable: much leſſe can it furniſh the ſoule with grace or ſalvation. Eccleſ.1.15.

Thirdly, it is but *vexation of ſpirit*. *Solomon* though he *had gotten wiſedome and underſtanding, and had experience more then all the Kings of Hieruſalem that were before him, yet* (ſaith he) *Behold this is vexation of ſpirit.*

Againe, God will aboliſh this humane wiſedome, 1 *Cor.*1.19. *I will deſtroy the wiſedome of the wiſe, and will bring to nothing the underſtanding of the prudent. Where is the wiſe? where is the Scribe? where is the diſputer of this world? Hath not God made fooliſh the wiſedome of this world?* 1 Cor.1.19.

Beſides, all your humane wiſdome, it ſhall not goe downe to the Grave: it ſhall leave you when you die. *There is no worke, nor device, nor knowledge, nor wiſdome in the grave whither thou goeſt*, *Eccleſ.*9.10. This is the firſt thing in which young men oft rejoyce, they are prudent and wiſe: And you ſee that this is a vaine thing. Eccleſ.9.10.

In the ſecond place, if a young man rejoyce in his honour, and credit amongſt men: this alſo is vaine. *Solomon* hath ſhewed it, *Eccleſ.*2.16. Hee declareth to us, that all the honour of the world will end in oblivion, *there is* (ſaith he) *no remembrance of the wiſe, more then of the foole for ever: for that which now is, in the dayes to come ſhall bee forgotten, and how dieth the wiſe man? as the foole.* 2. Of worldly honour and credit. Eccleſ.2.16.

Againe, if a man rejoyce in honour, and much glory, hee cannot beleeve: ſo ſaith Chriſt, *John* 5.44. *How can you beleeve, ſince you ſeeke honour one of another, and not the honour that commeth of God only?* And it is noted to bee the reaſon why many of the *chiefe Rulers that beleeved on Chriſt did not confeſſe him* (without which faith cannot be unfeigned) *becauſe they loved the praiſe of men, more then the praiſe of God*, John 10.43. John 5.44. John 10:43.

Nay further, the Apoſtle ſheweth us that this is the cauſe of envie, *Gal.*5.26. *Bee not deſirous of vaine-glory, envying one another.* Envie is a vexing affection: this vaine-glory is the cauſe of this envie: whereby we ſhall pine away, when we ſee the happineſſe and welfare of our brethren. Gal.5.26.

Further, if young men delight in pleaſures (which is the common courſe of youth) theſe alſo are vaine things. *I ſaid in my heart* (ſaith *Solomon*, Eccleſ. 2.2.) *Goe to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold this alſo is vanitie.* Kings that have had the greateſt wiſedome to invent them, and the greateſt leaſure to uſe them: yet they never found full content- 3. Of worldly pleaſures. Eccleſ.2.1.

ment in the same. *I made mee* (saith he vers.4.) *great workes, I builded mee houses, I planted mee vineyards, I made mee gardens and orchards, and planted trees in them of all kinds of fruits, I made me pooles of water, I got mee servants and maidens; also I had great possessions of great and small cattell, above all that were in Jerusalem before mee; I got mee men-singers, and women-singers, and the delights of the sons of men, as musicall instruments of all sorts.* Here were the pleasures of *Solomon.* But (verse 11.) *Behold* (saith hee) *I looked on all the workes that my hands had wrought, and on the labour that I had laboured to doe, and behold all was vanity, and vexation of spirit, and there was no profit under the Sunne.* The wise *Solomon* that had beene trying every creature, whether it had any thing in it that might give him a true relish, protest, that there was *no profit under the Sunne.*

Verse 4.

Vers. 11.

Yet further; these pleasures shall cease, there shall bee an end of them, 1 *Cor.*7.29. *The time is short, it remaineth that those that have wives, bee as though they had none; they that rejoyce, as though they rejoyced not; they that buy, as though they possessed not: they that use the world, as not abusing of it, for the fashion of this world passeth away.*

1 Cor.7.29.

Lastly, our Saviour Christ in *Luke* 8. 14. sheweth that the pleasures of this life choake the word of God, that it cannot bring forth gratefull fruit to God.

Luk.8.14.

Fourthly, if young men delight in riches, and rejoyce in their estates that God hath given them: this likewise is a vaine thing.

4 Of riches.

For first, many times, wealth is gotten by deceit, and then God bloweth on it, *Jer.*5.27. *As a cage is full of birds, so are their houses full of deceit, therefore they are become great and waxen rich: shall not I visit for these things, saith the Lord? and shall not my soule be avenged on such people as this?*

Jer.5.27.

Againe, wealth is kept with much sorrow, *Eccles.*5.12. *The sleepe of the labouring man is sweet, whether hee eate little or much, but the abundance of the rich will not suffer him to sleepe.*

Eccles.5.12.

Thirdly, wealth is lost with a great deale of sorrow and vexation, *Rev.*18.18. when the *smoake of Babylon ascended up to heaven;* Oh what lamentation there was! they cryed out, *What city is like unto this great city? and they cast dust on their heads, and cryed, weeping and wayling, saying; Alas, alas, that great city, wherein were made rich, all that had shippes in the sea, by reason of her costlinesse, for in one houre is shee made desolate.*

Rev.18.18.

But suppose further, that a man should get, and keepe his wealth in the feare of God, yet these things are most uncertaine, as the Apostle saith, 2 *Tim.*1.16. *Charge them that are rich in this world, that they trust not in uncertaine riches.*

2 Tim.1.16.

Lastly, these riches cannot preserve our life: so saith Christ himselfe, *Luke* 12. 25. *Take heed and beware of Covetousnesse, for*

Luk.12.25.

no

no mans life is preſerved by the abundance of that hee poſſeſſeth.

In the laſt place. If young men rejoyce in friends and Allies: this alſo is a vaine thing. 5. Of friends and Allies.

For, *Pſal.62.9. The man of low degree is vanitie, and the man of high degree is a lie, to bee laid in the ballance, they are lighter then vanitie,* Pſal.62.9.

Againe, no friend can deliver us from Death, *Pſal.49.7,8. No man can by any meanes redeeme his brother, nor give to God a ranſome for him (for the redemption of their ſoule is precious, and it ceaſeth for ever) that hee ſhould ſtill live for ever, and not ſee corruption.* Pſal.49.7.

Thus I have ſhewed ſeverall things that young men rejoyce in, and have ſhewed likewiſe that their joy is founded upon vanity, upon nothing. And this is the ſecond meanes to heale young men of the inordinateneſſe of their Joy, to meditate with themſelves how vaine and frivolous all things are that they delight in.

The third meanes is, to betake themſelves to ſeeke ſpirituall joy. The well-head of this Joy is God: whom the Scripture calleth the *God of conſolation.* The inſtrument to convey this Joy, is Faith, *Rom.5.1. Being juſtified by faith, wee have peace with God.* The grounds of this Joy are twofold. 3. Labour for ſpirituall joy. Rom.5.1. A twofold ground of ſpirituall joy.

Firſt, the good things exhibited. 1. The good things exhibited.

Secondly, the good things promiſed. 2. The good things promiſed.

The good things exhibited; That God hath *written our names in the booke of life.* Here is the fountaine of ſpirituall joy to a true Chriſtian; *Rejoyce* (ſaith Chriſt) *not that the divels are fallen before you, but that your names are written in the booke of life.*

Secondly, the other ground of ſpirituall joy, is the good things promiſed us. And thoſe may be reduced to two heads.

God hath made promiſes, either in regard of evill things (as wee call them) of afflictions that befall us. Or the weakneſſe of the graces that are in us.

Now in the evill of Affliction, wee may rejoyce firſt; In the promiſe of protection in affliction.

2. In the promiſe of Edification, by affliction.

3. In the promiſe of deliverance from affliction. All in the beſt ſeaſon.

Againe, for the defects of grace in us (which indeed is a thing exceeding grievous to a true Chriſtian.) Here wee may rejoyce. Firſt;

In the promiſe of preſerving of grace.

2. In the promiſe of augmentation and growth in grace.

3. In the promiſe of bringing the weakeſt grace to perfection.

Here you have the well-head of Joy. Oh that young men would know God, and Chriſt Jeſus, and the word of God, and the promiſes, that they might leave this ſinfull and ſottiſh joy where-

to they are ſo adicted. This is the meanes to bee rid of it, by getting into their ſoules, the ſenſe and feeling of the true Joy of the children of God.

The ſecond Exhortation not to walke after their owne heart.

Againe in the ſecond place; Young men ſhould bee exhorted not to *walke after their owne heart:* which is the next thing that *Solomon* noteth as a fault in them. *The heart* (ſaith *Jeremy*) *is deceitfull above meaſure, and deſperately wicked.* It is ſo deceitfull, ſuch a Cheator, that we are not able to comprehend it: it is *deſperatly wicked.* Who will follow a falſe guide? and a deſperate wicked guide? ſo is the heart of man.

The third Exhortation, not to walke after the ſight of their eyes.

Laſtly, they ſhould not *walke after the ſight of their eyes. David* prayed; *Turne away mine eyes that I regard not vanity, and quicken mee in thy Law.* And againe: *Open mine eyes, that I may ſee the wondrous things of thy Law.*

There is much danger in following our eyes. *Eve* was miſled by her eye, ſhee looked upon the forbidden fruit, and ſaw it beautifull, and ſo luſted after it. And, *when I ſaw* (ſaith *Achan*) *among the ſpoiles a goodly Babyloniſh garment, and a wedge of gold, then I coveted them, and tooke them. David* was defiled by the eye: *Hee ſaw Bathſheba from the roofe of his houſe waſhing her ſelfe,* and then he luſted.

Joſh. 7. 21.

2 Sam. 11. 1.

Holy men have prayed to God that hee would keepe their eyes in a right frame and temper. Theſe are the particulars that *Solomon* giveth to young men in direction: to take heed of carnall joy: to take heed of walking after their hearts, or after their ſenſe. And theſe things (brethren) I have now committed in direction to you.

Vſe 3. To old men.

The laſt uſe of this Doctrine is, for old men. For if young men may not rejoyce carnally, much leſſe may old men. Youth may plead for it ſelfe, in want of wiſedome, and gravitie, ſobrietie, and experience, better then thoſe of age. If young men may not have evill hearts, and evill eyes, much leſſe old men.

Looke to it, you that heare me this day, that are *ſtricken in age,* (as the Scripture ſpeakes) that are ſmitten in your limmes with age, that you cannot walke with activity and nimbleneſſe: and are ſmitten in your ſenſes with age, that you cannot well ſee, and heare, and taſte. Oh that your hearts would ſmite you for your ſinnes. May not young men rejoyce in pleaſures, in friends, in honours, in wealth? Much leſſe may thoſe of old age. Muſt young men be carefull to chaſe away all carnall joy, and to get ſpirituall joy, that beginneth in godly ſorrow? much more muſt old men. It is no time for thoſe that are old to rejoyce in carnall things: a few daies will make an end of them, and lay them in the Grave. Oh then, you that are of yeares, *breake off your ſinnes by repentance, and your iniquities by mercy.* Rejoyce in being good, and in doing good. This Joy will continue with you: as for the Joy

of

of *corne, and wine, and oyle*, and ſilver, and gold; this joy will die when you die. Yea, notwithſtanding all the ſupports of this joy in this life, yet in another life you may bee tranſported to helliſh torments. Thus much for this firſt.

In the ſecond place; *Solomon* ſheweth the remedie againſt this carnall Joy in young men: which alſo may bee a preſervative againſt ſinne, both for young and old. *But know thou* (ſaith he) *that for all theſe things God will bring thee to judgement.* The Doctrine is thus much;

Doct.2. God will bring men to judgement for all their ſinnes. Mala.3.18.

That the Lord God will certainly bring men to judgement for all the ſinnes they have committed.

This is an infallible truth. *Know thou this, that for all theſe things God will bring thee to judgement.* Malach.3.18. *A booke of remembrance is written before God, for thoſe that feare the Lord, and thought upon his name.* So the Lord hath a booke of remembrance wherein hee writeth downe the ſinnes of the ſonnes of men; and this ſhall bee opened, and unclaſped in the evill day, *Eccleſ.*12.14. *God will bring every worke into judgement, with every ſecret thing, whether it be good, or whether it bee evill.* 2 Cor.5.10. *Wee muſt appeare before the Judgement ſeat of Chriſt, that every one may receive the things done in his body, according to that hee hath done, whether it bee good or bad.* 1 Theſ.4.16. *The Lord himſelfe ſhall deſcend from heaven with a ſhout, with the voyce of the Archangell, and with the trump of God.* Epiſtle of *Jude*, verſ.14. *And Enoch the ſeventh from Adam, propheſied of this, ſaying, the Lord commeth with ten thouſands of his Saints, to execute Judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.*

Eccleſ 12.14. 2 Cor.5.10. 1 Theſ.4.16. Epiſt. Jude 14

For opening of this point, I will briefly ſhew you theſe two things.

Firſt, what is the reaſon that God will bring all theſe things to Judgement.

Secondly, what manner of Judgement it ſhall be.

For the firſt. What is the reaſon that God will bring all theſe things to Judgement. The firſt reaſon is. His Decree, *Heb.*9.27. *It is appointed to all men once to die, and after this the Judgement.* Even as it muſt needs be that men muſt die, becauſe God hath ſo appointed it: ſo alſo it muſt needs be that men muſt come to Judgement, in regard of the purpoſe and decree of God.

Reaſ.1. Becauſe of Gods decree. Heb.9.27.

Secondly, God will doe this in regard of his righteouſneſſe. Hee is a holy God, a hater of iniquitie. But many times in this world it is well with the wicked, and ill with the godly. *Lazarus* hee is in wofull miſerie, and *Dives* hee is in abundance of proſperitie:

Reaſ.2. Becauſe of his righteouſneſſe.

tittie: Now God will ſhew his love to the righteous, and his hatred to the wicked in this Judgement. *If judgement here begin at the houſe of God*; It is impoſſible the familie of Sathan ſhould eſcape hereafter.

Reaſ.3. Becauſe of clearing his wayes before all, men and Angels.

Thirdly, God will by this meanes cleare his wayes, as the Apoſtle ſpeakes, *Rom.2.5.* There are many wayes of God that are darke and cloudie to us, but then God will manifeſt himſelfe before men and Angels. Then thoſe wayes and workes of God againſt which the hearts of unſanctified men have boyled, ſhall appeare to be as they are, holy, and good, and righteous, to their condemnation and terrour.

Reaſ.4. Becauſe of his hatred againſt ſinne declared in particular judgements in this life.

Yet further; The particular Judgement that God inflicts upon men in this life, may prove the univerſall. The burning of *Sodom* and *Gomorrah*: the drowning of the old World: the plaguing of *Egypt*, and the deſolation of *Jeruſalem*. Theſe ſhew the infinite hatred of God againſt ſinne: therefore no doubt hee will take a time to revenge himſelfe of the impenitent amongſt the ſonnes of men, becauſe of their ſinnes.

Reaſ.5. Becauſe of the horrour that is in the conſciences of the wicked.

Laſtly, the conſciences of men may prove that there ſhall bee a Judgement. For let a man commit ſecret ſinnes, that none knoweth but God and hee, yet many times, hee feeleth helliſh horrour: which is a manifeſt proofe, that conſcience ſeeth, and apprehendeth God as the ſupreame Judge, that will call all men to an account for their ſinnes. Thus you heare the reaſons why there muſt be a Judgement.

The manner of the Judgement.

The manner of this Judgement conſiſteth in theſe particulars.

1. It ſhall be the laſt judgement.

Firſt, it ſhall bee the *laſt judgement*, after which there ſhall bee no other: which declareth the terribleneſſe of it. In this life, while there is life, there is hope: *Let the wicked forſake his wayes, and turne to the Lord, hee will be gracious to him.* But then the ſentence ſhall not be reverſt: then there can be no appeale from that Judge, and judgement.

2. It ſhall be a Generall judgement.

Againe it ſhall bee a *Generall Judgement*, which is the ſecond thing. God judgeth in this world, and that both in life and in death: Hee judgeth in life, by chaſtiſing his children for their faults, and avenging himſelfe upon his enemies. Hee judgeth every man at death, But then there ſhall be a Generall Judgement of all, 2 *Cor.10. Wee muſt all appeare before the Judgement ſeat of Chriſt.*

2 Cor. 5.10.

3. It ſhall be a manifeſt judgement.

In the third place. It ſhall be a *manifeſt Judgement.* Sometime the Lord judgeth men ſecretly, by raiſing up in them feares and horrours in their hearts: cauſing his curſe in them as water in their bowels, and oyle in their bones. But then God ſhall open his wrath againſt the children of wrath, before a world of men, and no eye ſhall pitty them.

4. It ſhall be a ſudden judgement.

Fourthly, it ſhall bee a *ſudden judgement.* Even as the flood came

came upon the old World, when they were ſporting themſelves, and deryding *Noah* that preached to them of the flood: ſo ſhall the fire come upon the World, that ſhall paſſe before the face of Chriſt, when he ſhall judge the quicke and the dead. *As a ſnare* (ſaith Chriſt) *ſhall it come upon all that dwell upon the earth.* When the Fowler layeth a ſnare to take a Bird, hee giveth not warning to the Bird, but ſurprizeth it ſuddenly; ſo will Chriſt Jeſus, ſurprize the ſonnes of men, ſuddenly beyond their expectation. The Evangeliſt ſaith, *hee ſhall come as a theefe in the night.* A theefe knocks not, he giveth not warning: ſo Chriſt Jeſus, beyond the thoughts of men, will bee on them ſuddenly before they are aware, by his dreadfull Judgement.

Fifthly, it ſhall be a moſt *righteous judgement. Then God* (as the Apoſtle ſaith *Rom.*2.) *will render to every man according to his deedes.* Hee will not regard the face of any: Hee will not bee brybed by wealth or reward: Hee will not heare the teſtimony of the world for the wicked, or againſt the godly, but deale impartially, and give to every one according to his doings.

5 It ſhall be a righteous judgement. Rom.2.5.

Laſtly, It ſhall be an *Eternall judgement.* So ſaith the Apoſtle, *Heb.*6.2. The meaning is not, that God ſhall ſit for ever, ſifting matters, and ſurveying cauſes: but it is ſo called from the effect: for the concluſion ſhall be this, the Eternall weale and happineſſe of the godly, and the eternall woe and miſerie of the wicked, that ſhall be plunged by the juſtice of God into the ſevereſt torments.

6. It ſhall be an eternall Judgement.

The Uſe of this Doctrine. Firſt, it ſerveth as a preſervative againſt temptation: for ſo *Solomon* hath made it in the Text, a preſervative and bridle to young men: *God will bring thee to judgement*, ſaith he: and let me make it ſo to you. When Sathan tempteth you to ſinne, remember, God will call you to Judgement, even for thoſe faults, for which you may poſſibly eſcape the penaltie of men, yet notwithſtanding it is impoſſible for you to avoide the righteous Judgement of God. If Sathan would have thee doe any thing, that the word of God, and thy owne conſcience ſheweth thee to be hatefull, and wicked in the ſight of God: ſay to him, No, no, God will bring me to Judgement. This is the policie of our Adverſarie, when hee induceth us to evill, hee makes ſinne ſweet and pleaſant to us: but it ſhould bee our wiſedome to make ſinne bitter and loathſome, even in this meditation, *God will bring us to Judgement* for the ſame.

Vſe 1. A preſervative againſt temptation.

The Apoſtle ſaith, *Reſiſt the divell, and hee will flie from you.* But how muſt we reſiſt him? not by arguments of our owne making, but by arguments of the word of God: and amongſt other weapons, remember to lift up this: when Sathan would have thee ſinne, ſay, No, no, *God will bring mee to judgement.*

When the Divell ſolicited *Eve*, and circumvented her: ſhee ſpake

ſpake (in the Serpent) to *Sathan* concerning the Judgement of God: *Wee may eate* (ſaith ſhee) *of all the trees of the Garden, but not of the tree in the middeſt of the Garden leaſt wee die:* here ſhee brought an argument from the judgement of God: but here was her weakneſſe, ſhee preſently let it fall. It ſhould bee otherwiſe with us, when Sathan tempts us: let us ſay, we ſhall die, and be condemned for ſinne: ſay ſo, and continue in it. If any revolt from the truth he profeſſeth, he ſhall die in his ſinne. If any man diſquiet the people of God, by vexation, or oppreſſion, hee ſhall die in his ſinne. If any man bee a drunkard or Epicure, hee ſhall die in his ſinne. If any man be a whoremonger or adulterer, hee ſhall die in his ſinne. If any man bee a ſwearer, God hath vowed *hee will not hold him guiltleſſe*, hee ſhall die in his ſinne. If any man be an ignorant perſon, diſobeying godlineſſe, and obeying unrighteouſneſſe, he ſhall die in his ſinne. If any man continue in groſſe wickednеſſe, in any wickednеſſe, without repentrnce, he ſhall die in his ſinne. Oh remember this Judgement of God, this death that God will inflict on ſinners for ſinne: *For the wages of ſinne is death:* and arme your ſelves with this when Sathan tempteth you: if you forget Death and Judgement, you are naked, and unarmed, your ſpirituall Adverſary, may hit you on the bare, and ſpoile you as he will.

Vſe 2. For inſtruction.

The ſecond uſe, is for inſtruction. Will God bring us to Judgement for our ſinnes. Oh then let us haſt to repentance. Beloved, this is one of the laſt things that God will doe: and this is the greateſt thing that Miniſters can ſay: God will judge you for your ſinnes. The Apoſtle Saint *Paul*, he moveth the *Athenians* (*Acts* 17. 31.) to repentance upon this very ground, *becauſe God hath appointed a day in which hee will Judge the world in righteouſneſſe.* And ſurely if this will not awaken us, nothing will, nothing can. What doe we meane (beloved) to ſuffer our ſinnes to ſtand upon the ſcore? Where is our wiſedome? Our grace? *Are wee able to ſtand before God, when hee is angrie with us?* Why doe we not take off our ſinnes by godly ſorrow? If a Judge ſhould ſay to a Malefactour, except thou mourne for thy offence thou ſhalt die, and bee executed, Doe we not thinke hee would mourne to ſave his life? Behold God ſaith to you, except you mourne for your iniquities, you ſhall die in your ſinnes. Oh why doe not wee make our eyes as fountaines to bewayle our ſinnes? that man is poſſeſt with extreame hardneſſe that lamenteth not his iniquitie, *and hee treaſureth up unto himſelfe, wrath againſt the day of wrath, and the declaration of the righteous judgement of God.* Well, if wee will not mourne for our ſinnes here to repentance, wee ſhall mourne hereafter in helliſh horrour, without hope of helpe or mercie.

Acts 17.31.

Vſe 3.

In the third place, this Doctrine that God will Judge us, ſhould make

make us preſerve in our ſelves a good conſcience. It is the very uſe that the Apoſtle makes, *Acts* 24.15,16. *Hee had hope that there ſhould be a reſurrection of the dead, both of the juſt and unjuſt, therefore hee did exerciſe himſelfe to have alwayes a good conſcience voyde of offence toward God, and toward men. Bleſſed* (ſaith Chriſt) *are thoſe that are pure in heart.* There is nothing that will bee ſo rewarded, and ſo regarded at the laſt day as a good conſcience. But for thoſe that have ſtayned their conſciences with all wickedneſſe and ſin, and have not waſhed their conſciences with the bloud of Chriſt, and the teares of true repentance, theſe ſhall have their portion without amongſt thoſe that are uncleane.

Keep a good conſcience.

Laſtly, this Doctrine ſhould teach us to feare God, and to give glory to him. As Saint *John* ſpeakes in the Revelation, the day of his Judgement is comming, therefore feare him, and give glory to him. If the particular judgements of God that light upon men in this life ſhould make us reverence his holy Name, how much more ſhould this laſt Judgement that is ſo terrible, and unavoidable.

Vſe 5. To feare God.

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FINIS.

ABRAHAMS PURCHASE; OR, A POSSESSION FOR BVRIALL.

GEN. 25.10.

The field which Abraham purchaſed of the ſonnes of Heth: there was Abraham buried, and Sarah his wife.

IOB. 17.13.

The Grave is mine houſe, I have made my bed in the darkneſſe.

LONDON,
Printed by *Iohn Dawſon*, for *Ralph Mabbe*. 1639.

ABRAHAMS PURCHASE:

OR

POSSESSION FOR EVIDENCE.

ABRAHAMS PVRCHASE; OR, A POSSESSION FOR BVRIALL.

SERMON XIX.

GEN. 23.4.

I am a ſtranger, and ſojourner among you: give me a poſſeſſion of a burying place with you, that I may bury my dead out of my ſight.

THis is the concluſion of all fleſh: they were never ſo deare before, but they come to be as loathſome and intollerable now. When once the lynes and picture of Death is drawne over the Fabrique of Man or womans body (as it is ſaid here of *Sarah*) all their glory ceaſeth, all their good reſpect vaniſheth away, their beſt friends would be fayneſt ridde of them: even *Sarah* that was ſo goodly and amiable in *Abrahams* ſight, muſt now out of his ſight, he muſt *bury his dead out of his ſight*.

Oh the ſtrange miſery that ſinne hath brought us to, when it devolveth, and throweth downe all our glory at once: and the ruffe of man-kind in their chiefeſt pride, in their greateſt jollitie, all is tumbled in an inſtant, in a moment to baſeneſſe, and ſtinke, and miſerie!

How ſhould wee be diligent to get the hope of a better life, ſeeing this is ſo little worth having? And how ſhould our thoughts alwayes flie up to God, ſince there is nothing but rottenneſſe and putrifaction found here in the world?

But *Abraham*, as the Father of faithfull men, and a patterne to all loving Husbands in all ages insuing, doth not this till such time as the dead *Sarah* groweth noysome to all that looke upon her. As long as he could by his mourning and lamentation prosecute her without offence to his eyes, and danger to his health, he did it: but now the time is come, when earth must bee put to earth, and dust must returne to dust. There is no place for the fairest beauty above ground, when once God hath taken life and breath from it: it must goe to its owne elements, and to the rocke and pit from whence it was hewen, thither it must returne.

This holy man therefore being well resolved of this, and knowing the doome already uttered by God upon our first Parents, *Dust thou art, and to dust thou shalt returne*; hee cannot keepe his dead longer by him; hee knoweth the bed wherein now shee must be layed, therefore he seekes for it to these Countrey-men that he lived withall, that were Heathens and Pagans, but very morall and civill men, as wee may see in this whole Discourse. And he desireth them that he might have a place for his owne use and turne: not intimating so much to them, as that there should be a separation in their very death from Pagans and Heathens, but he keepeth that to himselfe, and covereth it with smooth speech, and elegancie of language, as his manner was. For indeed it was not lawfull for *Abraham to bury his dead* amongst the *Cananites*, the sonnes of *Heth*, of whom he demanded this peculiar favour at this time: but God would have his children, as they differ in all their life from Heathens that know no God, so they should differ in every point, even in their Graves after death, that there might bee no commixtion, and mingling of light and darknesse, and no fellowship betweene Christ and *Belial*. Therefore to continue this hope, and confirme it in all his Posteritie, that were a peculiar and chosen people; It was necessarie hee should chuse his Grave, his place of Sepulture, that they might be sequestred from them in their death, as they were in the course of their life.

Now after he had performed that dutie that every man oweth to his dead friend, especially to his Wife, the mate of his bosome, he commeth to move this to the sonnes of *Heth*, that were Lords of the soile. Hee was abundant in teares before hee comes to move it: for God which commandeth us not to lament for the Dead, as men without hope, doth notwithstanding not forbid us to mourne, and sorrow for them, and to lament: hee giveth us leave; nay, he rather alloweth and approveth of naturall affection, when *wee weepe with them that weepe, and mourne with them that mourne, and rejoice with them that rejoyce.*

Abraham knew well in what estate his Wife was, he knew shee

was in a happy condition, hee knew ſhee was the Mother of the Faithfull, and was tranſlated to the heavenly Paradiſe: and hee was not angrie with God for taking away his Wife, he diſdained not the act of his providence, notwithſtanding he reſolveth into teares and laments. And theſe may well ſtand together, if they be not (as S. *Ierome* ſaith) rebellious teares againſt God, and againſt hope, and againſt the faith of the Reſurrection: they are qualified and allowed, and accepted with the Lord, as a teſtimonie of that good affection, and brotherly love that he commandeth to be in every one.

After he had performed this, perhaps mourned three or foure dayes for his wife, he knew this mourning muſt have an end, he knew that he muſt commit her to the ground, and make away with her, that ſhe might not be a means further to continue, & aggravate his ſorrow to no purpoſe: for with that condition a man is allowed the uſe of affections, as that he reſpect the glory of God, and give way to weake nature, rather then to any indulgent affection that is too head-ſtrong and unruly, as though there were no hope in the promiſe of the Almightie: Therefore (I ſay) when he had thus moderated himſelfe, as firſt to ſhew by his ſorrow that he was a loving husband, and then to ſhew in the ceaſing of his ſorrow that he was a wiſe man, and a faithfull Chriſtian, he commeth now to the chiefe and maine point, whereby to make an end of his ſorrow, and take away the cauſe of further griefe, *the ſight of his dead.* Hee commeth to deſire a poſſeſſion of buriall: and becauſe hee was a ſtranger here, he commeth to thoſe that were Lords, chiefe ones, and deſireth them to intercede for him to the chiefe Lord, to bargaine with him for a place that hee had ſought out, and as it ſeemeth (by Gods direction too) choſen. But I will goe no further then the Text.

Wherein firſt conſider a certaine preamble that the holy man uſeth to the people that he now converſt with, in theſe words, *I am a ſtranger, and a ſojourner among you.* Wherein the ſweetneſſe of his nature doth ſhew it ſelfe, that he was both humble-minded, to know and confeſſe that he was a ſtranger, and alſo that hee was full of reverence and reſpect to thoſe that he dwelt with: *I am a ſtranger among you*; You are the Lords, I a poore tenant; You the Maſters of the ſoile, I but an Inmate, that came in and was firſt lodged by you, and with your conſent; and without your conſent I will not attempt any thing. That is the premonition whereby hee inſinuateth into their affections, and makes way for his ſpeech and petition that after hee was to propound and tender to them.

And then the Petition followeth, *Give me*, becauſe I will not take it of my owne head: *Give me*, What? *A poſſeſſion*, ſuch a thing

as I may call my owne, as I may have to my owne uſe, ſequeſtred from all other mens: And *Give it mee*; not upon gift meerely, but for my money, give it me for price: anſwer me what I ſhall pay, that I may acquire and make this purchaſe.

Thirdly, for what hee would have this poſſeſſion: To burie his Wife, and himſelfe, and his poſteritie; A burying place for them. A ſtrange thing; a ſtrange purchaſe for a man, to purchaſe no other ground, but to buy land for a burying place.

Laſtly, whom he would burie there, *my dead.* Hee calleth her not his Wife, but his Dead; becauſe now the contract was ended by Death, and ſhe was no more his Wife, but one of his loving friends. Buriall care after Death, it is committed to men by God, and by the voyce of Nature, therefore *give mee a place to burie my dead out of my ſight.*

It grieved him to ſee that beauty turned to pale blacke darkneſſe, that now had over-faced the face of that beautifull woman: to ſee that ſweet compoſed body that was the mirrour of the times; and the miracle of women in thoſe ages, that it was now ſubject to rottenneſſe and putrefaction, and did now grow noiſome, that it made men flie from it, that they could not looke upon it. *That I may bury my dead out of my ſight.*

Theſe are the branches of my Text.

Firſt, concerning the humble preface that *Abraham* makes, *I am a ſtranger and a ſojourner among you.*

A marvellous thing to conſider the great faith of our Father *Abraham*, and patience that he uſed in the apprehenſion of Gods promiſe: for all this land was *Abrahams* land, yet hee confeſt himſelfe a ſtranger: and Saint *Steven* ſaith in *Acts* 7. *that hee had not one foot of ground*; not a foot in all the land that he could owne.

This is that wherein God is moſt glorious in his Saints their expectation, their patient expectation of Gods promiſes: that they thinke themſelves as well for the time to come, for that which ſhall come, as if they were in preſent poſſeſſion.

When the Lord brought *Abraham* out of his native Countrey, out of *Ur* of the *Chaldees*, from the furtheſt part of *Syria*, hee brought him many hundred miles to an unknowne Land, and he promiſed to give him that Land, and to his ſeed after him: who would have thought but he meant to give him perſonall poſſeſſion? But no, as ſoone as he was there, the Lord drives him out by famine into *Egypt*, and then hee underſtood that Gods mind was not to give it him; but when the ſinnes of the *Amorites* were ripe, and the people of *Iſrael* were growne to a number, that they might come by ſome claime and right, and be ſuch a multitude as ſhould not be contemned, that they might not come by way of miracle to take poſſeſſion, then God purpoſed to give it him.

So

So that this thing we may learne hence, that God is infinitely gracious to his children, when they are content with the appearance of things to come, aſwell as if they had preſent poſſeſsion. This is that which the Apoſtle Saint *Paul* frequently ſpeakes of in *Heb.* 11. that the Fathers had regard to the promiſes, and truſted upon God, that that ſhould be truly performed that was ſpoken to them, and therein they reſted themſelves, and were aſwell contented with the good word of God for the future times, for their poſterities, as if they had it performed in their owne perſons.

I am a ſtranger and a ſojourner.

Here are two words, the one, (*A ſojourner,*) ſignifieth, hee that paſſeth by, as thoſe that come to ſee divers Countreys and ſtay not, but are making homewards: the other (*A ſtranger,*) ſignifieth, one that ſitteth by in a place. *Abraham* was both of them; for when God commanded him, he was ready at any time to diſlodge and goe his way: as long as he found the mercie of God to him; that is, as long as there was peace, and plentie in the land, hee reſted there in that place in his Calling. God appointed him to ſit there, and there he ſate, but not as heire of the ground, as a Lord, but as one that did ſit there by favour, as enjoying a peece of ground for his cattell to feed upon (for the Land was not full, but they might afford ſome roome to ſtrangers) ſuch was he, ready to flie when God called him. Therefore when God called him to *Egypt*, he preſently changed the place, and went to that: and from thence when God called him againe, he came to *Mamre*, and there he dwelt with the Inhabitants of the Land, becauſe hee underſtood that that was the place that God had ſelected for him to make his poſſeſsion.

It teacheth us to learne this voyce of our Father *Abraham*; as children learne to ſpeake by their Parents, and delight in their language: ſo we ſhould ſtill delight our ſelves in this language of the Father of the faithfull, to be, and account our ſelves *ſtrangers and ſojourners among you* that bee the world, *among you* that have your cares ſo fixed on the world, that you have no care of heaven: *among you* that will give nothing, but hoard up riches, and you know not to whom you ſhall leave them: *among you* that have no dwelling above in that Citie, *whoſe builder and maker is God: among you* that live only on earth, *I am a ſtranger among you.*

And being ſo (as every Chriſtian muſt profeſſe himſelfe) it therefore followeth, we muſt abſtaine from all fleſhly luſts, and worldly deſires, and carnall concupiſcences and appetites: for *ſtrangers* uſe not to ſettle on their dregs in the Countrey they paſſe thorow, but as men in motion, they take that which is needfull,

knowing that they have a Countrey in another place, the bleſſed *Jeruſalem that is from above, who is the mother of us all.*

Secondly, we are to conſider here the humble concluſion that *Abraham* makes out of his pilgrimage, out of his ſtrangerneſſe: becauſe he was a *ſtranger*; therefore he will be no meddler, as it is an old rule, ſtrangers muſt be no meddlers, they muſt not take what they will, not buy what they will, *ſtrangers* doe not purchaſe land in a ſtrange Countrey, without the good will of the Natives. Such was the nature of this holy man of God, hee would not ſo much as make bold with them for a burying place without their conſent. One would thinke it had beene eaſie for him to have ventured upon this: whenſoever a man dies, the common cuſtome of nature, and the law of Nations yeeldeth this priviledge to put their dead into the ground, earth to earth: there is none ſo barbarous as to denie, by the light of nature, but that a dead man ſhould be buried, *ſtrangers*, or Forreiners, or native Inhabitants: therefore I ſay a man would thinke that ſuch a man as *Abraham* might ſafely have ventured upon this to bury *Sarah*, and never told them, and asked their good will. But no, the bleſſed man was of another mettall, of a heavenly and ſweet diſpoſition, hee would trouble no man, he would give no offence, but carry himſelfe as an Angell of God among them, harmleſſe to every one, he deſireth every mans love, he was carefull to avoid any mans deſpleaſure: and therefore he commeth to them as to great men, and intreateth them, as if it had beene for a Lordſhip, or a peece of a Province, or ſome great matter of eſtate: he commeth to beg a Grave, he deſireth a burying place.

This ſhould teach us what ought to bee our condition in this world, not to be audacious and bold, and preſumptuous, as commonly we are one upon another. And even *ſtrangers* themſelves ſo forget themſelves nowadayes, that they make no conſcience of depraving, and undermining, and ſpoyling, and putting Natives out of their poſſeſſion: they get to themſelves ſuch an impudencie, as is ſtrange, and none of the leaſt reproaches, they neither approve themſelves to God nor men by this bold intruſion. Let *ſtrangers* be like themſelves, to know that nothing is theirs that they can challenge, they muſt come to it by the good will, and conſent of the parties, for *ſtrangers* are not at home, but to be ſent home to their owne place, they muſt preſume of nothing out of their place.

If men did conſider this, they would not ſhoulder out and injure and backbite one another, and all for baſe worldly pelfe, little better then a burying place, then a Rodde of ground to make them a Grave: but men are ſo ſet on it, as though all their hope were here, as though they had no treaſure in another place, as though

though this were their home, and they had no further motion to better things. This is the Preface.

Now the Petition followes. *Give me I pray you.*

Giveme, not *Gratis*, the meaning is not (as after the ſtorie ſheweth) he would not take it for nothing, but give mee for price, for reaſonable bargaine, as you ſhall deeme it fit to give me. See here againe the excellent moderation of this great man, this great ſervant of God: hee confeſt it lay in their power to aſſigne and contract with him for any thing: it muſt be their gift, or elſe he would venture upon nothing: I have lived among you, and I would faine die among you too; as you have given me leave to live with you, I beſeech you caſt not away my dead: my Wife is gone the way of all fleſh, and I ſhall follow her ſhortly, caſt us not away: there is no further corporall living for us together; I beſeech you *give mee a burying place*, and then we ſhall be one corporation, our bodyes will moulder to nothing, and not hurt you; therefore *give mee*, that which is a common gift, a gift that enemies will give to enemies, and therefore a gift to *ſtrangers*, and it is naturall to doe good to *ſtrangers*. *I beſeech you give me.*

What is this hee would have? For though this people were very liberall, and would have given him a hundred times more then this hee requeſted, as wee ſee afterward by their anſwer: it would have beene a great matter that *Abraham* ſhould have beene denyed: yet this holy man asketh ſuch a gift, as they might well grant without harme.

Hereupon the holy man is to be commended; as for the great beggars of the world, they cry, *Give, give*; all the whole Countrey is not ſufficient to ſatisfie their deſire, but ſtill when they have had this, and that preferment, they cry ſtill *Give*. This bleſſed man was of more moderation, hee had a more circumciſed heart and deſire: hee deſireth no more then they might well forbeare, and part with, and ſuffer him to have without hindrance.

And ſo it teacheth men their dutie, that they ſhould not too much grate upon a friend, nor too impudently demand things that cannot well be parted with: many men are of ſuch good natures, that they will give away at the firſt ſight of a Petition, that that ſhall bee a great loſſe, and damage to them, and after wiſh that they had not given it, when they cannot recover it againe. There was no ſuch ſpirit in *Abraham*, nor ſhould be in Gods children, they ſhould not bee inſatiable, and extend themſelves to unreaſonable demands: a thing that argueth one altogether glued to this world, and one that hath no further expectation then of things below.

Giveme: What? *A poſſeſsion of buiall.*

Firſt, *A poſſeſsion.* Hee would have it ſo conveyed, as no man might

might make claime of it, but that it ſhould be for him, and his for ever. Therefore it was, as it were, a Church-yard that he begged, ſuch a one as was capable, and had ſufficient ſcope and roome for his whole Poſteritie in the time to come, in times of trouble and perſecution: for in this place were the Fathers and thoſe Patriarches (though we reade not of their Buriall in this place in the booke of God many of them, yet notwithſtanding it is likely that all the Patriarches had their bodies) conveyed to this place, and that the great ones in *Egypt* that ſo demeaned themſelves, that they had favour from the Court, were brought to this place. For theſe and himſelfe, and his preſent Familie about him, whom it might pleaſe God to ſtrike with Death he knew not how ſoone, the holy Father deſired a place ſeparate, that there might bee no mingling of the ſelect people of God with thoſe *that were without God in the preſent world*, as the Apoſtle ſaith.

Now for this, there is no diſtinction in our time, for Chriſt being made the *Corner ſtone*, hath made both walls one, the Jewes and Gentiles being built upon himſelfe, all this difference is taken away: But at that time it was fit to maintaine a diſtinction, to keepe a note of difference. As God ſet a marke upon the fleſh of *Abraham*, and upon the houſes of the Iſralites in *Egypt*, ſo they kept this in all points, even in their very Graves, that a difference might be maintained betweene the ſeed of the Woman, and the ſeed of the Serpent to the uttermoſt.

Give mee a poſſeſſion, a burying place.

Here is the end why he would have this *Poſſeſſion*. A ſtrange kind of *Poſſeſſion*: a thing that every one is borne to, no man will denie this: we ſay the land in the Church-yard is every mans, every man is borne to that land. Behold ſuch a land, ſuch an inheritance this Father commeth to begge. He hath not a foot of ground in all the whole land, no place to dwell in, but by their leaves; no place to feed on but with their conſent; he is content thus to poſſeſſe, to have it upon their hand; to haue his houſe upon their liking, and his field and graſſe upon their affection, and content to be gone, and depart upon their bidding: but when it commeth that his dead muſt be buryed, there is no diſlodging then, no removing then, that is a *Poſſeſſion*, he makes not other things his *Poſſeſſion*, but uſeth them in a tranſitorie manner.

So that the holy Ghoſt would teach us this, that a mans Grave is his ſtrong hold, his *Poſſeſſion*. And indeed there is no *Poſſeſſion* ſo durable and certaine as the Grave: all the lands, and all the meanes that a man hath in this world, it may in the courſe of time, either by the miſguidance of the partie, or the ſucceſſion of prodigalls,

digalls be made away, that he that hath had full poſſeſſions may not have a foot of land to call his owne: ſo *Poſſeſsions* are alterable, ſometime one mans, ſometimes anothers, and againe anothers, no man knoweth whoſe, becauſe they are ſtill removing. But when a man is poſſeſt of his Grave, that is a long *Poſſeſsion*, that Leaſe is time out of mind, and it holdeth to the comming of Chriſt to Judgement.

Though there be a ſort of covetous men in the world that care not for lucre and gaine to remove dead bodies, to make men pay deare, and yet preſently when the memory of that payment is gone (in this baſe reſpect) to remove them from their naturall reſt, and to put new bodies in their roome. Though this (I ſay) be practiſed by ſome, yet notwithſtanding the Lord hath ordered this that a man ſhould have his Grave for ever, and that all Chriſtian men ſhould know that they have no ſuch true inherent *poſſeſsion*, ſticking to them, and they to it, as the Grave. Thus the great God bringeth us to life by death, making us poſſeſſe the Grave here for a time, and after poſſeſſeth us with life and glory, and joy in the higheſt heavens.

Behold *Abraham*: ſee how he beginneth to poſſeſſe the world, by no land, paſture, or earable Lordſhip: the firſt thing is a Grave. So every Chriſtian muſt make his reſolution. The firſt houſhold-ſtuffe that ever *Seleucus* bought in *Babylon* was a Sepulchre ſtone, a ſtone to lay upon him when hee was dead, that he kept in his garden. So we ſhould begin to make that our chiefe utenſill: it ſhould teach every Chriſtian much more to be mortified ſo to the world, as to bee ſettled upon nothing for a *Poſſeſsion*, ſo as the ground where his fleſh ſhall reſt in hope, till the Lord revive him, and give him his Spirit againe.

A ſtrong kind of entrance this holy man made into the holy Land, that the firſt thing hee takes *poſſeſsion* of, ſhould bee a place of buriall for the dead. Even ſo wondrouſly God uſeth to worke: the promiſed ſeed it came of the dead wombe of *Sarah*: and accordingly it is in this great and famous Hiſtorie, that out of theſe dead ones, the Lord takes ſuch a firme poſſeſſion of this Land, that when foure hundred yeares were come about, there was ſuch a quicke iſſue, that it drove all the Inhabitants out of the Land: for out of *Sarah* that was now dead, and *Abraham* and the Patriarches that were interred in his Cave, out of their dead loynes the Lord raiſed a living iſſue of ſix hundred thouſand footmen, beſides women and children that came under the conduct of *Joſhua*, and diſcomfited the Captaines of the Land and tooke poſſeſſion.

The gracious God out of dead and poore things in the world raiſeth ſtrengeth and Majeſtie: that thoſe that they trampled upon, and accounted as dead men, the Lord made out of them ſuch a

living

living ſtocke, that all the power of *Canaan* was not able to hold up, and make head againſt them (they were ſuch a powerfull Armie) but hid themſelves in Caves, and became as dead men, to give place to theſe dead men.

Here is the wonderfull great glory of the Almightie out of meere nothing, to worke all things, and as he made all things that are ſeene out of nothing (*for by faith we learne that things that are ſeene, were made of things that are not ſeene*) ſo he ſtill continueth to lay his foundation in baſeneſſe and humilitie, in a ridiculous manner to fleſh and bloud, yet out of that hee bringeth large and infinite majeſtie and glory, ſuch as no man can aſpire in his thoughts to thinke ſufficiently of.

Give mee a burying place to bury my dead.

Behold, he calleth here *Sarah, his dead*, he calleth her not Wife, though it is ſaid after in the Text, that *Abraham buried Sarah his wife*, yet that is in reſpect of the time of her life, when they lived together, and in reſpect of the former ſocietie, and converſe they had: but now he ſpeakes to the point, ſhe is no more his Wife, but his *dead*. It is tranſlated by all in the *Neuter Gender*, not my dead ſhee, but *my dead*, ſimply in the *Neuter gender*, as a thing which now had not ſo much relation.

So it is true, when men and women are ſevered by Death, they are no more man and wife, but one anothers dead. For as the Apoſtle ſaith, *Doe you not know that as long as a man liveth, his wife is ſubject to him, and ſhee muſt not converſe with another?* So likewiſe for men againe: but when God diſſolveth the contract by Death, then as ſhe is free for another man, ſo ſhe is no more his Wife: ſo long as ſhe was alive upon the ground ſhe was his Wife, but now when ſhe is to goe into the ground he calleth her *his dead*, but not his Wife.

The ſubſtance and ſumme is this; That Matrimonie is Gods bleſſing for preſent uſe of mankind, for the propagating of the *Species*, to continue the ſeed of man to the worlds end, that there may be ſtill a generation to praiſe God their Creatour; and ſo being a temporall thing ordained for the office of this life, it ceaſeth when Death commeth: there is nothing but Death, and that which Chriſt ſpeakes of in the Goſpell, can make a ſeparation: when Death commeth all relations ceaſe, and a wife is no wife, and a husband is no husband.

Behold out of this the infinite love of God in Chriſt that hath made all things, all unions, and contracts, hath made all to be void but his owne: for our Lord Jeſus in life and death is our Husband, our Lord, our Maſter, our Father, as well in the one as in the other:

ther: whereas by the intercourſe of Death all things are diſſolved, two of the beſt friends that are may part upon diſcontent, and body and ſoule muſt part at Death, and Husband and wife (the Symboll of Chriſt and his Church) muſt part one from another: yet when all ſocieties and contracts part, Chriſt doth not part from us, but he is in the Grave, as well as in the higheſt heavens, our Husband, and Lord, and Spouſe, and wee are his Church ſtill, we keepe the ſame relation, and as ſtrong bonds in death, as in life.

My Dead.

Yet notwithſtanding though ſhe was not *Abrahams* Wife, yet ſhe was *Abrahams dead.* This muſt teach a man after he is freed by Death from the combination and contract, yet that there is a care remaining to the *Dead*, a love to that, though not as to a Wife: the reſpects of Man and Wife are carnall and fleſhly, Death commeth and cutteth downe the fleſh, therefore cutteth off that reſpect too: but becauſe ſhe was *dead*, and there was ſuch bonds betweene them formerly, therefore a man is bound to lament and ſorrow for his *dead*, as *Abraham* did here, to love the memorie of the *dead*, to ſpeake well of the *dead* when occaſion ſerveth, to commend them for their vertues, to uſe the friends of the *dead* (as farre as is in their power) with all courtiſie, to bee good to the children of the *Dead*, thoſe that the Mother hath left, and not to caſt them into the hands of a furious woman, a new Wife, that neither careth for dead nor living: but to have a ſpeciall regard to the bonds and familiaritie, and that ſpirituall acquaintance that God made in this life: and ſo to bee good to all that come of that iſſue for their ſakes. *Let me bury my dead.*

Laſtly it followeth, why hee would *burie his dead*:
Out of my ſight.

A ſtrange thing, *Out of my ſight.* Was his griefe ſo aggravated, as hee could not ſtill behold her face? or was it neceſſary that the carkaſſe it ſelfe muſt be conveyed away? muſt it needs be that the body being now no way amiable, but noiſome, muſt be conveyed out of a mans ſight? The beſt friend in the world cannot endure the ſight of a *dead* body, it is a gaſtly *ſight*, eſpecially when it commeth to that diſſolution, that the parts begin to have an evill ſavour and ſmell, as all have when they are *dead*: then to keepe themſelves in life and health, it is neceſſary to avoid them, to *burie their dead out of their ſight.*

And what ſo ſweet a *ſight* once to bleſſed *Abraham*, as *Sarah?* What ſo ſweet a ſpectacle to the world as *Sarah?* The great Kings of

of the world, ſet her as a *Parragon*, and ſhee came no where but her beauty enamoured them: ſhee was a ſweet proſpect in all eyes, every man gazed on her with great content, to ſee the beautie of God, as in ſo many lines marked out in the face of *Sarah*. Yet now ſhe is odious, every eye that looked upon her before, now winkes and cannot endure to looke upon her, ſhee muſt bee taken *out of ſight*.

Oh bethinke your ſelves of this, you that take pride in this fraile fleſh, that pranke up your ſelves, to make you gracefull in every eye: you that ſtudie to pleaſe the beholders, you that are the great Minions of the world: you that when age beginneth to purle your faces, begin to redeeme your ſelves with paintings: thinke of this. Mother *Sarah* the beautifulleſt woman in the world, is loathſome to her husband, her ſweeteſt friend: therefore I beſeech you in the feare of God, leave theſe fooleries, and vaine fancies: remember what danger *Sarahs* beauty caſt her into; though it were a great gift of God, yet ſhee had better have beene without it, then to have that hazard of ſoule and body, that ſhee was brought to by *Abrahams* travels and neceſſitie: and know it that your beſt beauty is to pleaſe the eye of God, to looke beautifull in his ſight: for the ſight of God is never weary; the ſight of men will bee weary of you, the beſt friends you have will loath to ſee you dead, you will then be griſly in the eyes of men, but the eye of God it is all one even in the duſt, and nothing can make you ſo ill-favoured, but God will like you: therefore labour to pleaſe Gods eye that never ceaſeth: nothing will make him alter his affection, whereas the eyes of men, this life is ſo full of foule alterations, as the leaſt ſickneſſe bringeth an abomination unto them.

I ſee the time prevents me. I will ſpeake a little to the preſent occaſion. We have here a *depoſitum*, a gage, a pawne of a deare Siſter of ours, a woman knowne to you all to be of a holy Chriſtian converſation: a neighbour full of peace and quiet, and of good workes according to her calling. Shee was alſo in the ſpirituall part a woman of a very good inclination, loving the Word of God, curious and attentive in the hearing of it; Shee was much delighted in it, and deſired to communicate the knowledge ſhe had in the Scriptures to others, and to ſpeake of it as often as occaſion permitted. By this ſtudie it pleaſed the Lord to worke a conſtant and lively faith in her, to put all her truſt and confidence in him. She was now taken upon the ſudden, therefore the Lord hath left her as a patterne for us to looke upon, to take heed to our ſelves, that we may make our peace with God, and looke for death every moment, becauſe wee know not how ſoone wee may be arreſted.

Shee was indeed a woman of great truſt and faith in God: and one

one whoſe mouth was full of his praiſe, ſtill admyring and recounting the wondrous grace of God to her in all the courſe of her life, in ſparing her, in giving her comfort in her conſcience, concerning the pardon and forgiveneſſe of her ſinnes, and providing for her worldly helpes, which ſhe thought never to attaine to: and in many other particulars Shee did open the grace of God according to her beſt underſtanding, ſtill giving the praiſe to his holy Name: and no doubt, if the ſtroke upon her had not beene ſo fatall, and as deadly as now it was, wee ſhould have had the like fruit more abundantly at this time. Howbeit ſhee was not as one altogether deſtitute, but ſhe called for, and craved the prayers of Gods people, that they would lift up their hearts and hands, and voyces to the Lord to looke upon her, and releaſe her of her miſerie and trouble, either by life or death, for ſhee was content either way.

Shee had ſome touches alſo of Divine Scripture as occaſion offered themſelves. As when the light was brought in, ſhee deſired to have the light of Gods countenance to ſhine upon her. And when her eye-ſtrings were broke, that the teares did diſtill downe, ſhe deſired the Lord God to put her teares into his bottle, and many ſuch Luminations there were that came from her.

Her ſurcharged ſpirits were ſo taken and ſtrucken, as a man might perceive at the firſt there was no way but one; her ſelfe drawing her ſelfe within, as though that in the outward man there were no roome for the ſoule to dwell there, or to have a fit and opportune habitation.

I muſt needs advertiſe you of one thing, that this cuſtome of prayſing and commending of the *dead* is very full of danger, becauſe a man may bee a lyer, and a flatterer before hee be aware, when he never intended it. But truly (for ought that I could diſcerne) this Siſter of ours was one that was very well deſerving, of a quiet and moderate ſpirit, intentive and carefull to governe her houſe and children, and no way exorbitant, for any thing that I can heare.

It is true that all are not of one Modell, as the bodies of men and women are not of one height and colour, ſo the ſoules and ſpirits are not all of one elevation neither: but wee eſteeme the children of God *according to that they have received, and not according to that that they have not received*, as the Apoſtle ſpeakes. I ſay therefore, *according to the grace ſhee had received*; I verely beleeve ſhee was faithfull and true to it, *that ſhee received not the grace of God in vaine*; ſhe ſought by all meanes to nouriſh and cheriſh it from one degree to another, and to proceed from *grace to grace*. And therefore I conclude in the judgement of Charitie, that we have very ſtrong hopes, and great probabilities of her happy tranſlation.

Shee was a Daughter of *Sarah*, as Saint *Peter* ſpeakes of women, that he would have them demeane themſelves, as Daughters of *Sarah*: and ſuch a one ſhee was in her habit and atryre, in the manner of her life, and ſocietie, and company: and therefore I doubt not but ſhee inheriteth with *Sarah* the place of bleſſed manſions, that the Lord hath made infinite ſpacious, and wide, and capable for all bleſſed ſoules that put their truſt in him.

Now, this let us make uſe of to our owne ſoules. In that ſhee had not that largeneſſe of time ſhee ſuppoſed to have had, but was ſurpriſed ſo ſoone and vehemently, as ſhee could not diſpoſe of her ſelfe in that manner, as wee know by experience ſhe would have done: it ſhould be a leſſon to us to be ready for God, to bee acquainted with God.

Wee have had two Corſes one after another, one a man, another a woman, both taken ſuddenly in reſpect of the time, though they had thought to have made an overture of themſelves to the world, and thought to have made all things faire and eaſie, by the confeſſion and expreſſion of their faith to the world, but they were not ſuffered to doe it. So, all preſume to have time to make the world know that they be humble and penitent, and to make their confeſſion; but many put it off till it be too late. Let us not be put off with vaine preſumptions, *the Lord giveth, and the Lord takes*, wee know not how ſoone. Wee were borne wee know not when, we ſhall die we know not when. The Lord prepare us all for it.

* * *

FINIS.

GODS ESTEEME OF THE DEATH OF HIS SAINTS.

PREACHED

AT THE FVNERALL

OF Mr. IOHN MOVLSON OF *Hargrave*, at *Bunbury* in Cheſhire,

By S.T.

REVEL. 14. 13.

Bleſſed are the dead, which die in the Lord, &c.

LONDON,

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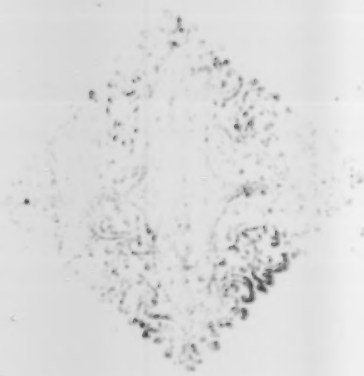

GODS ESTEEME OF THE DEATH OF HIS SAINTS.

SERMON. XX.

PSAL. 116.15.

Pretious in the ſight of the Lord, Is the death of his Saints.

THe Pſalme was compoſed by *David*, to be an acknowledgement of that favour and grace of God, which himſelfe had experience of at ſome time or other; but when or what the particular occaſion of it was, we are uncertaine. Some referre it to that eſcape which he made when *Saul* and his troopes had compaſſed him about, upon the diſcoverie of the *Ziphites*, 1 *Sam.* 23.26,27,28. Others, becauſe *Jeruſalem* is mentioned in the Pſalme, and *Jeruſalem* at that time of *Saul* was not built, as they conclude well againſt the time of the penning of it; ſo they find alſo another occaſion, his eſcape from *Abſolom*, and that great plot, 2 *Sam.* 15.14. Others include alſo his ſpirituall Conflicts, his combattings with Gods wrath, and his deſpaires becauſe of his ſinnes, together with ſome ſickneſſes and ſtrong diſeaſes, accompanied with griefes, and anxieties of minde; In all which he found God benevolous, and mercifull unto him, in the ſenſe of which hee rejoyces, and (as it was his dutie) gives thankes and praiſes unto God. Hee ſaith in the fourteenth verſe, hee would

make publique busineſſe of it, *and would pay his vowes, coram populo, in the preſence of all the people*; and good reaſon hee had, for God hath oft releeved him, and taken much care to preſerve his life, as hee is ever tender of the ſafety of all his people, for *Pretiosa in oculis Jehovæ, &c. Pretious in the ſight of the Lord, is the death of his Saints.*

The words are a Simple, univerſall, affirmative propoſition, wherein, 1. The ſubject or thing ſpoken of; is, *The death of Gods Saints.* 2. That which is ſpoken of it is, That it is *pretious in the ſight of the Lord.* Which propoſition may be reſolved into theſe three obſervations.

1. That there bee ſome that are Gods *Saints.*
2. That Gods *Saints* doe alſo *Die.*
3. That the *Death* of Gods *Saints is pretious* in Gods *ſight.*

1. *Obſervat.* 1. There be ſome that are Gods *Saints. Sanctorum ejus*] ſo the vulgar Latine reades it. *Miſericordium*] ſo *Pagnin* after S. *Hierome. Beneficorum*] ſo *Piſcator Piorum*] ſo *Mollerus.* The Kings tranſlators have rendred it in our laſt Engliſh, *His Saints*, though they have given themſelves a liberty in other places to render the *Hebrew* that is here by our Engliſh (*Holy,*) as *Pſ.*16.10. *hhaſideka*, Thy Holy one: and the *Hebrew* word that properly ſignifies *holy*, by our Engliſh (*Saints*) as *Pſal.*16.3. *Kedoſhim*, *To the Saints.* The *Saint* in the Text is in Hebrew *hhaſid*, and *hhaſid* is *beneficus*, and but in a ſecundary ſence *Sanctus*: Yet whereas it is rendred by the *Septuagint* once ἐυλαβὴς, *venerandus, venerabile*, which our Engliſh tranſlates, *The good man*, *Mic.*7.2. and once ἐυλαβέμενος, *reverend*, or as our Engliſh hath it *Righteous*, Prov.2.8. Yet in all other places it is tranſlated by the word ὅσιος, *Sanctus*, Saint, or *Holy*: and it ſeemes according to the very notion of the word in uſe among the *Jewes* themſelves, among whom the poſteritie of *Jonadab*, becauſe of their holineſſe of life, and ſtrictneſſe in religion, were called *hhaſidim*, ὅσιοι, *Aſideans*, 1 *Mach.*7.13. as much as, *Holy-ones*, *Good-men*, or *Saints.*

חסידיך

קדושים

חסר

Ἀπόλωλεν ἐυλαβὴς ἀπὸ τῆς γῆς. *Mic.* 7.2.

ὁ δὲν ἐυλαβεμένων διαφυλάξει. *Pro.*2.8.

But not to inſiſt farther upon the tranſlation; The name of *Saints*, is given ſometimes by the Fathers to holy men departed, and reigning with God, but ſo the word is very rarely uſed in the Scripture: but more ordinarily it is given to the faithfull in this life, and ſo the notion in Scripture is moſt frequent. So 1 *Cor.*1.2. *To the Church of God at Corinth, called to bee Saints*, or *Saints* by calling: So alſo, *Eph.*6.18. *Rom.*12.13, *&c.*

There is a double ſanctitie, 1. Of outward profeſſion. 2. Of inward regeneration, and ſo the word is here more ſpecially underſtood; They are Gods *Saints*, whom he ſeparates to himſelfe, or calls unto holineſſe of life; *The Saints on the earth, ſuch as excell in vertue*, Pſal.16.3.

Reaſ. And there is reaſon for it, that there be ſome *Saints* in this life, becauſe

becauſe that which makes *Saints* is attainable here; not popiſh Canonization, but Gods Election, Gods Spirit, Gods grace, the Merit and holineſſe of Chriſt; as it is, 1 *Cor.*1.2. Thoſe of the Church of *Corinth* were *Called to bee Saints with all that in every place call on the name of Jeſus Chriſt*; Who was both, 1. a patterne of holineſſe, that his people might bee ſo by his example, and 2. a foundation of holineſſe, that his fulneſſe might bee conveyed to his members.

Uſe 1. If there be *Saints* in this life, it is againſt the Church of *Rome*, which ſhuts up all the *Saints* into heaven, and ſuffers none to be *Saints*, but ſuch whom the Pope canonizeth. *Bellarmine* delivers it, 1. That Canonization, which is a publike teſtification of the aſſured holineſſe, and glory of ſome, by which publike worſhips are decreed them, is pious and lawfull. 2. That this power of Canonization is only in the *Pope*. 3. That the *Popes* judgement in Canonization is infallible. But beſide that, this third propoſition is gain-ſaid by men of his owne ſide; The practiſe it ſelfe alſo of Canonization was unknowne till *Leo* the thirds time, *anno* 800. or till foureſcore yeares after that, till the time of *Adrian*; and it was ever anciently held, *that no man can judge infallibly of anothers condition, or may admit any into the number of Saints*. The ancient Church had their commemorations of holy men, and women departed, but without worſhip. So may wee honourably ſpeake of ſuch as are with God, and wee doe ſo; *Luther* calls *Thomas Aquinas*, *Saint*, and *Melanthon* ſticks not at it to call *Anthony*, *Bernard*, *Dominick*, and *Francis* ſo too. Wee ſeldome name thoſe glorious Doctours otherwiſe, then *Saint Baſil*, *Saint Greg. Naz.* *Saint Ambroſe*, *Saint Auguſtine*. And ſo we uſe to commemorate the holy Apoſtles, the bleſſed Martyrs, and the Fathers. And thinke wee have as much liberty as the Church of *Rome*, to call godly men of our late acquaintance Saints, as I remember a learned and reverend Biſhop of ours to have called Maſter *Greenham*. But withall as the Scriptures doe, ſo we may alſo call the living beleevers, and they are ſo before they come to heaven.

Tho. Aquin. Quodlib. 9. art. 16. Cajet. Tract. de Indulg. Canus, l. 5. Cap. 5.

Luther, L. de capt. Bab. Melanct. in Apol. Confeſ. art. 4. 5. 27.

Uſe 2. If there be ſome, let us all aſpire unto that honour, to bee ſuch as excell in vertue, to be put in *Albo Sanctorum*, and to have our names in the *Calender* or roll. Let us follow the footſteps of Chriſt, and holy men, *learne of mee*, ſaith Chriſt, *Mat.* 11. 29. for, *I have given you an example that yee ſhould doe as I have done unto you*, Joh. 13. 15. And let us follow them that have followed Chriſt, to take out the patternes that have beene ſet us by Apoſtolicall and holy men. In the ancienter times of more pure and fervent zeale, people were ready to runne to any lights that did burne and ſhine among them, to take example from them, how to regulate their lives; Hence came many religious profeſſi-

ons,

ons, (though since much degenerate and corrupted,) who were wonne to the immitation of those practises of *selfe-denyall, contempt of the world, mortifying of voluptuous affections*, &c. which they saw in them. Wee might make a profitable use of the lives of holy men, and Martyrs of old or of late, to copie out their sanctity. And let it be an incouragement to the study of piety and religion, to consider what honour it brings along with it, it *Saints us*, so that we need not be at that extreame expence and charge, which wee reade some have beene at in the Court of *Rome* to procure *Canonization*.

Vse 3. If there be some such here, and they bee men holy and religious, then take we heed that we speake not ill of such, that we abuse them not, that we open not our mouthes against heaven, against them that are *Incolæ cœli, Inhabitants of heaven*, either by an actuall possession of glory, or here by an heavenly conversation. Devout and religious men, whose thoughts and hearts are above, doe not count this their Countrey, they doe but sojourne with us; abuse not strangers then, especially these strangers for their countrey sake. Wee use to say, *De Sanctis nil nisi bonum*; wee should not speake any thing to the prejudice of the *Saints*. The *Romanists* are presently upon us, that we forget this rule; *Sanctos Dei non esse peculiari honore colendos, docent omnes hodierni hæretici*. So *Lorichius* accuses us (for we know whom he meanes.) The truth is we dare not give them divine worship, nor make them Gods, as the Papists (when they have wearied themselves in fitting their distinctions of *latreia* and *douleia* to little purpose) doe it roundly enough, and the people in their practice; But wee give them their due, and as much as themselves would be willing to receive, as wee gathered from the behaviour of the *Angell* that was sent to *John*, *Apoc.* 19. 10. But in the meane time, while they make a thriving trade of the flattering of the Dead, they neglect and abuse the living *Saints*, not only writing a *Dele* in their *Indices expurgatory* upon the testimonie of *Pius* or *Prudens* given by some more ingenuous men of theirs, to some of our Divines in particular; but also traducing the whole estate of our reformed Churches for schismaticall, and hereticall.

Loricb. in Fortalitio, bær. 1. de Sanct.

Bellarmine indeed in the very beginning of his *Retractations* tells us, hee allowes not the word *Divus* to bee given to the *Saints*. and that either the word fell imprudently from him, or writing a B. for *Beatus*, the Printer mistooke it for *D*, and printed *Divus*. But others sticke not at the word, nor at much more. *Setarius* in an *Ode* of his thus; *Rinaldus Antistes beatis additus agminibus Deorum*. And *Melchior Nunez* in an Epistle of his to *Ignatius*, anno 1544, among other matters of the *Indyes*, speaking of the *Jesuits Xaviers* death, calls it Ἀποθέωσιν Ξαβερίου. *Bishop Vida* in his *hymne* called *Divis cœlestibus*, after he hath invocated the B. *Virgin* and others, saith,

Tum vos caduci corporis
Ceu nos onusti pondere,
Quondam mares aut virgines,
Nunc Dii beati cœlites.

And to adde but one more, *Lipsius* in *Virg. Aspricolli*, cap. 30. thus, *Tunc tibi laudes DEA, dicit omnis sexus & ætas*,

Use 4.

Uſe 4. If there be ſome *Saints* of God here, let us chooſe to be of their acquaintance, and keepe their company, becauſe they doe beſt of all know the way to heaven; and it is good to goe ſafely that journey, by direction of the beſt and moſt skilfull guides, leſt we miſſe it in thoſe places where the way turnes, or where the path is not ſo well beaten as the other Roade.

2. Gods Saints doe alſo die. *The Death of his Saints*] Holineſſe frees not from death. *Abel, Noah, Abraham, Moſes, David*, the Prophets, the Apoſtles, the Fathers, are all dead. *Your Fathers, where are they? and the Prophets, doe they live for ever?* Zach.1.5. *God cuts off both the righteous and the wicked*, Ezek. 21.4. *The righteous periſheth, and the* (hhaſidim) *the mercifull men*, or the men of godlineſſe *are taken away*, Eſ.57.1. Yea, and often-times as *Menander*, was able to obſerve it, *Whom God loves beſt hee takes ſooneſt.* An obſervation much like that, in 1 *King*.14.12,13. *That ſonne of Jeroboam, who only of that family had ſome good thing in him, was taken away* young.

ὃν φιλεῖ θεὸς ἀποθνήσκει νέος. *Men.*

But whether ſooner or later, their holineſſe frees not from death: rich gilding upon an earthen pot, keepes it not from breaking. They are made of the ſame mettall, of the ſame clay with other men. The Apoſtles that brought the *treaſures of grace* to the world, were themſelves, *Teſtacea vaſa*; ſo Saint *Hierome: Vaſa fictilia*; ſo Saint *Gregorie*, but only *earthen veſſels*, 2 Cor.4.7. *Clay in the hand of the potter*; *Eſ.*64.8. And therefore *all things* in this reſpect *come alike to all*, Eccl.9.2.

Roaſ.

ὀστρακίνοις σκεύεσιν. ὄστρακον *is Teſta*, Such a tyle, brick, or pot, as is made of burnt clay.

Uſe 1. If ſuch die, then Death is not alwayes evill; for ſure it is not evill to them to whom *all things worke for good*, Rom.8.28. The *ſting* of it is gone. And though it have not a pleaſant looke to entertaine us with, it is but as a rude groome that opens the gate by which we muſt paſſe to a better place, and to better company. The godly have many advantages by death, 1. *Reſt from their labours.* 2. A *Crowne* when they have *finiſht the race*, 2 Tim.4.7,8. 3. Freedome from danger of ſinning any more, *Rom.*6.7. 4. Death frees from a poſſibilitie of further dying, 2 *Cor.*5.1. *Let mee die*, ſaith *Seneca, and what hurt comes by that? I can bee bound no more, I can bee ſicke no more, I can die no more.*

Moriar? Deſinam alligari poſſe, deſinam ægrotare poſſe, deſinam poſſe mori.

5. They goe preſently to God. *While we are at home in the body, wee are abſent from the Lord: Wee are willing rather to be abſent from the body, and to bee preſent with the Lord*, 2 Cor.5.6.8. *I deſire to bee diſſolved, to bee with Chriſt*, Phil.1.23. 2 Tim.4.6. Wee wrong death, when we call it horrid, it is ſinne which makes it to be ſo, elſe it is but conceit. There is often more paine in a tooth-ake, then in dying. Teares, and blacke cloth, and the tremblings of the guilty doe diſguiſe Death, and make it looke terrible. Hee that ſaid, *it was of all terrible things the moſt terrible*, was himſelfe an Heathen, and

and knew not what Christ had done to alter the property. Once indeed it was uncouth and hideous, but since Christ dyed, it hath a more faire and pleasant face. There can bee no danger in that way, which all the *Saints* have gone. As *Phocion* said to one, that by the same sentence of the Judges was to dye with him; *Art thou not glad to fare as Phocion doth?* So, are wee not glad to fare as the holy *Patriarkes*, *Prophets*, and *Apostles* have done, and to goe after them? Hee that went this way the first of any man-kind, was holy, a *Saint*, it was *Abel* whom God accepted. Wee use to call those passages and *Streights* which have beene first found and discovered by any, by the names of the first Discoverers, as the *Streights of Magellanus*, and that a little lower, *Schouten Streight*, or *Fretum le maire*; So if it may afford us any comfort for the passage, let us call Death no longer Death, but *Abels streights*. Let us learne, if not to love, yet to contemne Death, that so wee may have the more easie conquest over all other hard things. It was a bravery in *Damindas* an heathen (which Christians should be ashamed to come short of;) When *Philip* had broke into *Peloponesus*, and some *Lacedemonians* said; *They were likely to sustaine much evill, unlesse they could reconcile themselves to Philip*; *Damindas* said, *O Semi-viri quid nobis poterit acerbè accidere, qui mortem contemnimus? Ah poore spirited men, what can be sharpe or hard unto us, who have learned to despise death it selfe?*

Use 2. Because *Saints*, or holy men, doe also die, let us make the best use of them while they are with us; To benefit and profit our selves by our religious friends, acquaintance, neighbours and kindred. When God raises up some man eminent for wisedome, and a godly life, hee is set up as a light for the towne or neighbourhood to walke by; Yet oft-times such as dwell neere, are careless, and neglect their benefit, when strangers farther off draw neere unto the light, and gaine by it; as wee use to let our owne bookes lye by, and rather make use of such as we borrow, to take notes out of them, because we know not how soone they may be called for by the owners, and presume that the other will still be in our keeping. Wee should improve our good acquaintance, and walke by the light while we enjoy it, because many times the Sunne sets, and it is night in a neighbourhood or a family, when a good friend, a good Parent, or a good Master dyeth. Remember *Joash*, and *Jehojada*.

3. *Observat.* 3. *The Death of Gods Saints is precious in Gods sight.* When *David* was oppresst with griefe, it seemes hee had such thoughts as these, *Surely man is* (*res nihili*,) *a vaine and worthlesse thing, too low, and too unworthy, that God should take any notice of him, or bee carefull of him*; But at last he overcame such thoughts, when hee had found the experience of Gods tendernesse towards himselfe in particu-

lar,

lar, and towards all his people, and now reſolves, *That God neglects not his, as if hee were not affected with their miſeries, but their ſoules, lives, and ſafeties, are deare and tender unto him, as a treaſure which hee will not careleſly loſe, or ſuffer men or divels to take away by force or treachery.*

Their Death is pretious [*Jakar,*] the word of the Text is, *in pretio fuit, magni eſtimatum eſt.* God ſets them at an high and deare rate. The *Septuagint* renders it by τιμάω, ἐντιμάω, δοξάζω, and the Noune by τίμιος *pretioſus,* δόκιμος *probatus,* and πολυτελὴς *multi pretii:* God honours and accounts well, and hath high thoughts of the ſufferings of his. See how the word is tranſlated in other Texts. יָקַר

1. Honourable, *Eſa.*43.4. [Jakarta] *Thou wert pretious in my ſight,* thou haſt beene honourable. יְקָרְתָּ

2. Much ſet by. 2 *Sam.*18.30. *His name was much ſet by.* וַיִּיקַר

3. Deare, *Jer.*31.20. *An filius* (Jakkir) *pretioſus mihi Ephraim. Is Ephraim my Deare ſonne?* הֲיָקִיר

4. Splendid, cleare or glorious, *Job* 31.26. *Si vidi lunam* (Jaker) *pretioſam & abeuntem. The Moone walking in brightneſſe.* יָקָר

Put all theſe expreſſions together, and then wee have the ſtrength of *Davids* word, *The death of the Saints is pretious*; that is, 1. Honourable. 2. Much ſet by. 3. Deare. 4. Splendid and glorious, *in the ſight of the Lord.*

God is ſo tender of his people, that

1. Hee will not have them take wrong, hee orders their death, he takes care for them, he viſits and comforts, and aſſiſts them in their dying, he helpes them with ſtrength, with memory, in their underſtanding, their ſenſes, *&c.*

2. Hee takes much delight in their ſweet holy calme deaths, and reſignations of their ſoules.

3. Hee takes care of their very bodyes too, to lay them up ſweetly to reſt, in *Repoſitories,* or *Dormitories,* as the Ancients were wont to call *Church-yards,* and Graves.

4. Laſtly, he entertaines their ſoules immediatly, when they are breathed forth, and places them *In Sinu Abrahæ,* in *Abrahams boſome,* whereſoever that is, to poſſeſſe preſent joy and quietneſſe.

Reaſ. And no wonder that hee doth all this, becauſe hee hath bought them, and redeemed them unto himſelfe, with ſo great a price as his Sonnes bloud, and hath graced them with ſo many gifts and priviledges, and hath made over unto them as *coheires with Chriſt* ſo great and large benefits.

Uſe. Wee may make this Uſe of it, to ſerve for the eſtabliſhment of us in our beliefe of him, and our wayting on his providence. If *their Death* be ſo *pretious*, their ſufferings alſo in any kind are deare unto him. That word in the Text, which is *Death,* and which by the Seventy is ordinarily turned θάνατος, yet is taken in the Scripture מָוֶת

Num. 23.10. ὁ ψυχαὶς δικαίων. Ez. 44.25. ὅτι ψυχὴν ἀνθρώπου οὐκ ἐπιελεύσονται.

ture sometimes for sickneſſe, or any affliction, *Exo.* 10.17. For infection, 2 *King.* 4.40. For wounds, *Prov.* 26.18. and sometimes in the *Septuagint* for the soule. The very sicknesses, and afflictions, and dangers, and wounds, and griefes of his holy ones are deare unto God. But especially their soules, their lives, their good and safety. God writes a *Ne perdas*, *Touch not*, Destroy not, as a notable caueat, for the safetie, as of Kings most particularly, so also of all that feare him, and that trust in his mercy.

I have hastened over these points, that I might come to the testimonie that I am to give to our deceased Brother, Master *John Moulson*, which I may not omit, nor to be particular in it, having never such a subject of discourse before, such an exemplary man. I would not be bought to flatter a prophane and wicked great one, but here Gods glory in this his *Servant*, and the edification of you that are present require of mee that I speake fully; for, hee was *Vir nec silendus, nec dicendus sine cura.*

Hee copyed out in his life the old way of Christianitie, and writ so faire after those Primitives, that few now can imitate his hand. And truly as in a garden in which there are variety of flowers, we know not where to pick; so in those many commendable parts of his, I know not which to choose to present unto you, or in what method. But you may take notice,

1. Of *his morall parts*; where I commend foure things,

1. *His calmenesse and moderation of affection.* No passion was observed to be a tyrant in him; they had an *æquipoise.*

2. *His sober taciturnity*, an imitable wisedome in this age of talke and pratling.

3. *His affable cariage*, and easinesse of accesse, by which like an other *Poplicola* hee gained reputation, and the loue of the neighbourhood where euer he dwelt. Some are so *hairy* and *rough* like *Esau*, that they may be discerned by their *handling*, and some so *churlish* as *Nabal*, *that a man cannot speake unto them*; Which sourenesse and clowdinesse of spirit, I wish were not a blemish to many that give their names unto religion. He honoured it by his sweetnesse and affability.

4. *His grave deportment and cariage.* As nothing is more contemptible then a light youthly wanton old man, so the grayhead, and wrinkled cheekes accompanied with sage gravity commands respect from the beholders, as that old grave Bishop *Paphnutius*, though he had lost an eye, did from the Emperour *Constantine.* Gravity dwelt in the face of this man, and his very presence was such, as would discountenance the rude and prophane.

But all these are but meane commendations in respect of the next,

II. *His practice of holinesse*; Where I will observe and commend unto you,

1. *His*

1. *His unoffensive youth*, of which they that can remember him since that time, are confident to say of him, as the Emperour said of *Piso*; *Hujus vita composita à pueritia*; His life was composed, and settled, even from his very child-hood; and then began to sort himselfe with the gravest company, chiefly with that learned and godly Master *Christopher Harvy*, sometime incumbent in this Church, to whom he was deare. Hee was observed to be so sober, and modest in his youth, that hee was desired to accompany, and attend an *honourable Nobleman* to *Oxford*, where hee was very watchfull, and carefull of him, and prayed twice a-day with him in his chamber. So ready was he to *beare the Lords yoke from his youth*.

2. *His unmaried estate*, which was chaste and modest. Hee lived aboue fifty yeares unmarried, and in that state expressed two vertues, his wisedome not bee rash, and his care to *keepe his vessell cleane*.

3. *His married estate*, and course of house-keeping. 1. When it pleased God to dispose his heart to mariage, he *married in the Lord*. 2. When God gave him Children, hee *nurtured them*, and his Familie *in Gods feare*. 1. He prayed foure times a-day. 2. Hee read three chapters in the Old Testament, and three in the New every day. 3. After dinner he called not for game for digestion, but read a Chapter before he rose from table. 4. Hee catechised his children and servants constantly, according to some plaine forme. 5. Hee usually rose early on the Lords day, which time he gave to meditation and prayer, and what he could remember of the Sermon, he usually repeated to his people.

4. *His exemplary vertues* in his whole course of life.

1. *His meekenesse, and peaceableness of disposition*; A grace which in *the sight of God is much set by*, and a notable testimonie of inward holinesse, according as it runnes, *Jam.* 3. 17. *Pure, then Peaceable*. Hee was not apt to quarrell matters that concerned him not, never being observed to beare a part in any faction; a favourable interpreter of things not evident, readier to reconcile, then to make differences, and choosing rather to part with his right then with peace, as appeared in a *suite* knowne unto many here.

2. Though he were meeke in his owne cause, yet hee was *zealous in Gods*. Hee could not endure any thing repugnant to holy Scripture; nor would he neglect, either seasonably to admonish, or reprove the faulty that were within the compasse of his admonition, or to whet on, and *exhort* others *to love and good workes*.

3. Yet his *Zeale* did not miscarry, being *allayed* and *tempered with wisedome*, as the heart is by the braine, and as the conceit is of the *Primum mobile*, with the *Chrystalline heaven* neere it. His wisdome appeared, first in *his discreetnesse*, in his undertakings, and all affaires;

an argument of which some take to be this; That hee was never troubled, nor so much as questioned in any Court concerning any fact. Second in *his observing a fit season*, when, and a fit *decorum* in speaking. Third in *his choyce of company*, and specially of such acquaintance as hee would be neere with and intimate, which were only such as might be able to afford him spirituall assistance in a time of need.

4. *His freenesse from worldlinesse, and contentednesse with his estate*, not as those in *Horace, Quocunq; modo rem*; but hee would not improve his estate by the raysing it (as haply hee might have done, and as others doe) upon his tenants. Hee counted himselfe rich, because hee needed not all that he had, but could have lived with lesse; for, *hee that can make a little to bee his measure, all else that hee hath is his treasure*, which was the observation of a good *Poet*, but a better and a more mortified *Divine*.

5. *His humilitie*, and even among the very temptations to pride. It is an hard thing to be humble in an humble and low estate, but much more difficult in the affluence of outward things. You know his kindred and his relations, yet as he manifested this grace in his whole cariage, so in particular in not being puffed with his brothers and sisters greatnesse, or the advancement of his children.

6. *His diligence in the use of the meanes of grace*; 1. *Hee had a right conceit of Sermons*, most relishing, such as were most wholsome and usefull for edification. 2. *Hee tooke paines to heare.* Hee was often knowne in his younger time, to goe ten miles on foot, in those times of greater scarcitie. 3. *His behaviour in the Church* in the time of prayer, and in hearing, was very observable for his reverend attendance and devotion.

7. *His answerable practise*, fitted and proportionable to his exterior profession. 1. *Hee was much in private prayer.* If you would have a tryall of sinceritie, follow a man home, and to his closet, and see what hee doth within dores; for there may bee many respects that may set a man on worke *coram populo.* Secret prayer if it bee constant, cannot lodge long with hypocrisie in the same heart. 2. *Hee was often*, as they say, *in secret fasting by himselfe alone*; a Dutie not only lamentably neglected in these lazie times of easie Christianitie, but ill spoken of too, as a character of a *Pharisee*, by such as are loath to be at the paines of subduing their bodyes, and yet are desirous to come off with the credit and reputation of religion. 3. *Hee was temperate in his dyet*, and in his habit sober and grave, as counting wisedome and grace a better, and trimmer dresse then Lace or the fashion; and so hee was in his recreations, though constantly chearefull, yet a man of little mirth or delight in any thing but spirituall. 4. *Hee was full of charitie*, which appeared in these particulars. 1. Alwayes upon the Lords

day he had ſixe poore at dinner, to every one of which hee gave a piece of beefe away with them beſides, and at night hee ſent what was left to other poore; Beſides what hee gave at his dore, and what hee gave privately to the poore *houſhold of faith.* 2. His hoſpitalitie according to his ranke, was ſuch as *Peter Martyr* reported of *Martin Bucer, whoſe table was ever open to any good people,* eſpecially to Miniſters, whom he much reſpected. 3. Hee ſate up many nights for the comfort of the ſicke; not thinking that worke of mercy ſufficiently performed by an *How doe you,* or a cold viſit. 4. Hee had a Sympathie with the condition of Chriſts Church abroad.

5. In the laſt place, let us view him in his laſt act, *his ſickneſſe and death, which* as the Text hath told us, *is pretious in the ſight of the Lord.*

1. Hee prepared himſelfe to die, not only being *willing,* but *deſirous alſo to bee ſet at libertie,* being often at S. *Pauls, Cupio diſſolvi,* which they that were with him, ſay, was much in his mouth.

2. Hee was very thankfull for Gods aſſiſting him with memorie and underſtanding to the very laſt, for the continuance of which he prayed, and deſired others that were about him to pray.

3. Hee employed both his memorie and ſpeach, for the comfort and counſell of ſuch as viſited him.

4. Hee made a confeſſion of his faith, but chiefly in the matter of *Juſtification by faith* (which an eminent *Roman Prelate* called a *good ſupper doctrine*) and in the comfort of that point, hee reſigned his ſoule to Chriſt, and *ſlept* ſweetly *in the Lord.* Thus as his life was holy, his *death* was *pretious.* Hee made no great noyſe in the world, nor raiſed greater expectations of himſelfe then hee could well manage, like many exhalations that riſe out of dunghills, as if they meant to reach the skie, but preſently fall downe againe, and wet us: But as a taper hee gave light till hee went out, and now hee is gone wee will leave upon his Grave, *Memoria ejus in Benedictionibus,* and apply to him the words of the Text; *Pretioſa in oculis Jehova,*

Pretious in the ſight of the Lord,
is the death of his
Saints.

* *
*

FINIS.

FINIS.

No 3

THE DESIRE OF THE SAINTS AFTER IMMORTALL GLORY.

PHIL. 1. 23.

I desire to bee dissolved, and to be with Christ; which is farre better.

LONDON,
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THE DESIRE OF THE SAINTS AFTER IMMORTALL GLORIE.

SERMON XXI.

2 CORINTHIANS 5.2.

For in this wee groane earneſtly, deſiring to bee cloathed upon, with our houſe which is from heaven.

WHen I reade theſe words, I am in a great doubt, whether I ſhould rather admire the excellencie of the temper of theſe Saints, or deplore the vileneſſe of ours; ſo celeſtiall the one, ſo terreſtriall the other; ſo noble the one, ſo ignoble the other; ſo magnanimous the one, ſo abject the other. Theſe Saints they did duly conſider, that our life it is but a Pilgrimage: that this whole world is but a Diverſorie, or Inne to refreſh us for a while; that it is a warfare, all things within us, without us, our enemies; that this body is but a *Tabernacle*, a Tent, a Cottage, an *earthen veſſell*, a *Gourd*, the ſcabbard, the priſon of the ſoule; more brittle then glaſſe, decaying, mouldering of it ſelfe, though it bee preſerved from eternall injuries of ayre or weather: they ſaw the vanitie, the vacuitie, the emptineſſe of the things of this life; their affections were alienated, eſtranged, and divorced from the world; they had by watchings, faſtings, grovelings on the ground, teares and groanes ſcoured off the droſſe of their ſoules, and made them poliſhed ſtatues of pietie; they had made up their accounts betweene God and themſelves, and had ſued out their pardon for their defects and failings, and had that ſeated in their conſciences; they did penetrate the cloudes with the eye of faith, and did ſee the immenſe

menſe good things layd up for them in heaven, with which being raviſhed, and impatient of cunctation and delay, they deſire to be veſted in the poſſeſſion of them, though it were with the depoſition of their *houſe of clay*, which they did beare about them. Of theſe things they had not a bare conjecture, but a certaine knowledge; *For wee know*, ver. 1. *that if our earthly houſe of this tabernacle bee diſſolved, wee have a building not made with hands, eternall in the heavens*: from this full perſwaſion did ariſe this heavenly affection, *in this wee groane earneſtly*.

But alas, how different is our diſpoſition from this heavenly temper! how pale, how wanne is our countenance at the mention of Death! at the leaſt ſummons of our laſt accounts! *as vinegar to our teeth, as ſmoake to our eyes*; as a ſudden dampe to our lights, as an horrid cracke of thunder in the middeſt of our jollities, ſo is the mention of Death. If any aske the reaſon of this, it is too manifeſt; Want of judgement, what is the true good of the ſonnes of men; Want of apprehenſion of the happineſſe of the Saints; Want of faith in God, of Union with Chriſt, our ſoules never make any holy peregrination from the body, and ſeate themſelves with Angels and Archangels, and trace the ſtreetes of *New Jeruſalem*; wee anticipate not the joyes of the life to come by devout meditations and contemplations: wee have not *our converſation in heaven, from whence wee looke for our Redeemer*: *Our ſoule thirſteth not, our fleſh longeth not after the living God*. The reaſon of this is, wee hang upon the teats of the world like babes and children, we ſuck venome out of it to our ſoules; wee walke upon our bellies as uncleane beaſts, πρὸς χρόμιν τῶ Θεῶ, wee jutte againſt God, and offend him; our accompts are not ſtreight and even, therefore wee are afraid at the appearance of our Saviour, and of our citation to appeare before his Tribunall; wee groane when wee heare of death, wee groane not that we may dye, this is our condition; and are not theſe different one unto another? Doth not this ſtaine the verdure of our countenances, and cover us with ſhame and confuſion, to obſerve ſo manifeſt a declination of the fervor of the Spirit? That you deſire this heavenly temper, I doubt not I ſhould offer violence to Charitie, the Queene of Graces, if I ſhould thinke otherwiſe? For this cauſe many of you are ſtrict in the performance of holy duties, agreeable, and convenient to this ſacred time: That your devotions may attaine a happy end, let mee lend you an helping hand, whilſt I diſcourſe theſe words which even now ſounded in your eares. *In this wee groane earneſtly*, &c. Which I will reſolve into three propoſitions.

1. That wee are *ſtrangers* in this life without our *houſe*.
2. That the *Saints* deſire their true and proper *houſe*.
3. The intention of their deſire, *In this wee groane*, &c.

That

That wee are *ſtrangers*, doe not the ſacred Oracles declare? *our converſatinn, our politie is in heaven*, ſaith the Doctor of the Gentiles, *Our life it is hid up with Chriſt*, Col. 2. *Wee are fellow Citizens with the Saints, of the houſhold of God.* Epheſ. 2. Doth not the chiefe of the Apoſtles intreat us *as Pilgrims and ſtrangers, to abſtaine from fleſhly luſts, which fight againſt the ſoule?* and doe not theſe and the like demonſtrate unto us, that a Chriſtian lives with men, yet above men in earth, yet in heaven; bound, yet free; deteyned with us, yet farre above us; living a double life; one manifeſt; the other *Hid with Chriſt*; one contemptible, the other glorious; one naturall, the other ſpirituall; that his Parentage is from heaven, that his *Treaſure is in heaven*; that his heart is in heaven; that his roote is faſtened in the *everlaſting mountaines*, though his branches are here below, that his dwelling is in heaven, though his peregrination be here on earth? and did not theſe Oracles tell us thus much, yet are there not enforcing arguments to convince us of this Truth.

Are not they *ſtrangers* that are out of their proper place? and are not Chriſtians while they are here out of their place? Is this world made for Man, an Arke of travell, a Schole of vanitie, a Laborinth of errour, a Grove full of thornes, a Meadow full of Scorpions; a flouriſhing garden without fruit, a fountaine of miſerie, a river of teares, a feigned fable, a deteſtable frenzie: and is this the place of man? What meanes the fabricke of our body lifted up to heaven, our hands, eyes, head upward, but to ſhew us as *Chalcidius* the heathen man obſerved, that our Progenitors are from heaven, that our place is in heaven. Every place is adequate to the thing placed in it; is this world adequate to man? are not his deſires infinitely extended beyond the ſame? Every place hath a conſeruing vertue in it: Doth this world preſerve man? well may it miniſter a little food to this beaſt of ours, which we carry about us, but can it afford the leaſt ſavorie morſell to the ſoule? it were to be wiſhed that it did not poyſon, contaminate, and defile the ſoule: ſo that the ſafeſt way for the ſoule, is to flie from the world, as from the face of a Serpent: Is this world the place of man, why doth our tender Mother the Church, aſſoone as wee come into the world, ſnatch us out of the world; and as ſoone as wee breathe in the ayre, *bury us by Baptiſme* in the Grave of Chriſt, and aſſoone as we move in this world, conſigne us with the *ſigne of the Croſſe, to fight againſt the world, and all the pompes* of the ſame, and are not wee *ſtrangers?*

Are not they *ſtrangers*, that have different lawes, and divers cuſtomes, and another Prince to rule and command them? You have heard of the *Prince of the ayre*, and the *Lawes of the fleſh*; of the *faſhions of the world*, of the *wiſedome that is from below*, and earth-creeping: Are Chriſtians guided by theſe rules? have they

not

not the God of heaven and earth, the *Lawes* of the *Spirit*, and *the wisedome that is from above*, and customes that are from heaven, whereby to regulate them? Who are the men of this world? are they not those who have the *God of this world* to raigne in their hearts? who are led captive by him? *whose understandings are darkened*, their wills obfirmated, their hearts hardened, their consciences seared, their conversation defiled with all uncleannesses, their senses open breaches for sinne to enter; their tongues blaspheming the name of God? and are these conversations fit for the Saints? and are they not *strangers?*

Are not they *strangers* that are not capable of honours, of possessions in the place wherein they live, as being not free Denizens of the place? and is not this proper to Christians, whose dutie it is to vilifie riches, and honours, and pleasures in themselves, asmuch as they that have these doe others that have them not? to account riches the greatest povertie, and pleasures the greatest torment, and honours the greatest ignominie, and power the greatest weaknesse; not to *possesse the world*; not to enjoy it, not to account any thing good that maketh not the owner better, not to admit any thing from the world, but so farre as it may advance the true Nobilitie of man, the puritie of *the Image of God*, his restitution to his ancient descent, his re-estating him in the possession of heaven, and the societie of Angels and Archangels, to rise up in Armes against this materiall world, and to rend himselfe from this *faeculent* matter; and out of the greatnesse of his Spirit, and nobleness of his disposition to be altogether ambitious of the presence of God, and of these constant and unchangeable good things? This is the dutie of Christians, and are not they *Strangers?*

Are not they *strangers* that have double Impost, and double customes, and the greatest taxations layd upon them? is not this peculiar unto the Saints in this life? have they not afflictions layd upon them in the greatest measure? must they not *through many afflictions enter into the kingdome of heaven?* Have they not *teares*, and that in abundance, *for their meat, and for their drinke?* Have they not enemies from within, and enemies from without? Must they not bee *conformable* to their head Christ, *their elder brother*: as he had his double portion this life, of afflictions and punishments; so must they have; as he was sanctified by afflictions, so must they also. The gold is not pure, unlesse it bee tryed; nor the water sweet, if it have not a current; nor the vessell bright, unlesse it be scoured; nor the Saints fit for heaven, unlesse they be prepared by afflictions: what man was there that ever set himselfe seriously, either to reforme himselfe or others, that found not great opposition from himselfe, and from others? and are not these *strangers?*

Are

Are not they *ſtrangers* that are *ad placitum Principis* to ſtay in the Land, or to be gone; according as hee ſhall manifeſt his royall pleaſure by his Proclamation? and are not we here in the world upon theſe termes? how ſoone all of us, or any of us ſhall bee diſmiſſed, who knowes? who dares promiſe to himſelfe the late evening, or ſecure himſelfe of the leaſt atome or moment of time? hee that dreamed waking of long continuance, had ſcarce libertie to dreame ſleeping, for *that night they tooke away his ſoule*; and hee himſelfe was branded to ſucceeding generations with the name of a *foole*, and are not wee *ſtrangers*?

Did not the Saints of God, whoſe judgements were moſt refined, thoſe that had the honour to approach moſt neere unto God himſelfe, alwayes ſo repute themſelves? Doth not the holy Patriarch that *wreſtled with God*, and had principalitie over him? Did not hee acknowledge that *few and evill were the dayes of his pilgrimage*? Did not he that was *a man after Gods owne heart*, that had a ſpeciall promiſe that *his houſe ſhould continue for ever*? Yet did not hee acknowledge that hee was *a ſtranger as well as his fathers were*? is it not his earneſt prayer unto God? *I am a ſtranger upon earth, hide not thy Commandements from mee*: as if hee had ſaid, I am a Traveller upon earth; I am ſpeeding to *Jeruſalem*, which is above; I am to paſſe through this darke calignous world; *thy Word is a light to my feet, a lanthorne to my ſteps*; the rule, the ſquare, the cannon of all rectitude; hide not this light from mee, leſt I runne out of the way, or linger in the way; or ſtumble, or fall in the way; *I am a ſtranger upon earth*, &c. What ſhould I inſtance in particulars? are they not ſummed up to my hand by the Apoſtle? *Heb.*11.13: All theſe Patriarkes, Prophets, Saints, all of them did acknowledge themſelves to bee ſtrangers. Examples have in them an univerſalitie of Doctrine and inſtruction, eſpecially the examples of the Saints, becauſe *Praxis Sanctorum*, is *Interpres præceptorum*, the practice of the Saints, is the beſt interpretation of the precept. Examples have in them a directive force, becauſe thoſe that are beſt diſpoſed in mind and body, are a rule for the reſt. Examples have an incentive force, to give life, ſpirits, vigour, tranſmitting by a kind of *Metem Pſychoſis*, the ſoule, the ſpirits, the reſolutions, the affections of the patterne, to him that reades it, extorting deepe ſighes, and teares, and groanes, and other alterations at their pleaſure. And if any Examples have this force, have not theſe much more? Other examples have the teſtimonie of men, theſe have the teſtimonie of God himſelfe, *hee is not aſhamed*; (a wonderfull condiſcension of the one, and the ſupreame elevation of the other) *to bee called their God, the God of Abraham, and of Iſaac, and of Jacob; the Father of the faithfull, and the God of the beleevers*: There are examples whereof men boaſt, but

God

God is ashamed of them, corrupt examples of wicked; the imperfect examples of heathen men, of these God is ashamed; but of these God is not ashamed, and shall wee be ashamed of them?

Wee are then *strangers*. Let mee instill into your eares, the voyce of that was heard in the Temple, before the ruine of it, *Migremus hinc*, Let us goe from hence. Let mee say unto you with our Saviour, ἀγωμὲν ἐντεῦθεν, *Let us goe from hence*, let us trusse up our fardles, and on with our sandals, and promote our way to heaven; Let us depose and lay downe all burthens and impediments, and make our selves expedite, and fit for our journey; wee are in an Inne, let us looke about us, and leave nothing behind, but carry all with us, or send it before us; wee have but an instant of our abode here, let us imploy it to the best advantage: It is the greatest losse, it is the most shamefull losse, it is the most irrecoverable losse that may bee, to lose this instant upon which eternitie depends, eternitie of miserie, or eternitie of felicitie: let us follow our Saviour, let us seeke his face, let us ascend with him, let us not rest here. Sleepe may overtake us, a false Prophet may deceive us; the snare may intangle us, the Armie of the enemie may fall upon us, let us be above all these; *Let us seeke those things that are above*, What? where Sunne and Moone are, nothing lesse; Where then? where God is? where Christ? who is *our house*, our temple, our habitation, that wee may be *cloathed with him*; this is the desire of all the Saints, and this leades me to the second point.

That the Saints desire a true and proper house; *In this we groane earnestly*, &c. What is meant by this house, whether the *Joyes of heaven*, or a *Glorified body* is hard to determine by the context, I incline to *Calvins* opinion, that both are meant, as making up that compleat house which the Saints desire, the one as the introition, the other as the consummation of their blisse; and into both these houses, I shall labour to introduce your spirits and affections.

The first house is the *Joyes of heaven*, a kingdome else-where; for the amplitude, for the abundant sufficiencie, for the honour, royaltie of them; yet because many in kingdomes see not the face of the King, and of those that see his face, few are of his house and familie; and of those that are of his Court, few are familiar with him, or converse with him; and of those that converse with him, few are his sonnes, his heires. Therefore this kingdome is an house wherein all see the face of God; all are of his house, all converse with him, all stand in his presence, all are his sonnes, all are his heires; a house so scituated, as never any; upon the brow of that hill, which is the *beauty of perfection*, the *delight*, not *of the whole earth*, but of heaven it selfe, in the purest ayre that ever was, even puritie it selfe, freed from all malignant vapour; a place

irriguous

irriguous with the chrystall streames of Paradise it selfe, a place inriched with all the precious things the heart of man can desire; an house not built by man, but by God himselfe; not of terrestriall feculent matter, not of gold or silver, but that which excells all valuation whatsoever; the hanging or ornaments of which house, are not of Arras, or Tissue, or cloth of gold, or whatsoever is more precious with men, but farre above these, such and so excellent, that *Neither eye hath seene, nor eare hath heard, neither hath the like entred into the hearts of men.* The delights of this house are such, that if all the contentments and delights, that ever ravished the hearts of men in their private houses were put together, yet were they but as a candle to the Sunne, as a drop to the Ocean: Oh the statelinesse and magnificence of the Hall of this house, wherein are Prophets, Apostles, Martyrs, Confessours, Saints, Angels, the blessed Virgin especially, all of them praising and lauding God! *Blessed are they that dwell in this house, they will be still praising thee.* Here in this life are varietie of imployments according to the diversitie of mens Callings, and their necessities; but there shall bee no necessitie, there shall bee but one worke, the worke of *Praise*, a duty which in this life is performed with fatigation and wearinesse, but there it shall be done with all sweetnesse and delight: this delight increasing with the continuance of the same. No vaine thoughts, to interrupt this dutie, no wearinesse of the flesh to weaken this dutie, no necessitie or indigencie to rend us from this duty; but as it will bee our happinesse to love, and see God, so it will be the exercise of our happinesse to admire, and to laud God: while wee are here, such is the weaknesse of our apprehension, that wee cannot with the same act conceive the worke, and the workman; we cannot thinke of the benefit, and the authour of the same, then wee shall be enabled to joyne both these together, so to admire the worke, as at the same time to praise the authour; so to contemplate the benefit, as at the same time to fall downe before the benefactour. Oh the statelinesse of this presence, where the face of God, the beautie of God, the Majestie of God is seene in so glorious a manner, that even Angels, and Archangels *cover their faces*, not being able to behold stedfastly the great lustre of the same! Oh the lovelinesse of the *chambers of the King*, made for the soule to repose her selfe in all spirituall delight, after her labour and travell in this miserable world! oh the beauty of the *Mansions* of this *house* prepared by Christ himselfe for the soule, to refresh her selfe with all spirituall food! and oh the varietie and excellencie of the food of this *house*, the understanding shall have his food morning and evening knowledge, a cleare view of all things, not in themselves, or in their causes, but in their exact *Ideas*, subsisting in the essence

of God, but especially the radiant vision of the face of God, the Essence of God, the Sunne of righteousnesse. The will shall have her food, goodnesse, joy, delectation, not by measure, but drowned in the full ocean of these, with that stabilitie and confirmation that shee cannot will that which is evill; The affections shall have their food, being fully satisfied beyond their desires. The Body shall have his food, being made an impassible, clarified, agill, spirituall body, defecated, and purified from this feculent elementarie food, and all other alterations common to it with beasts: and which is most wonderfull, the King of Kings shall gird himselfe to reach out these Joyes unto us; they shall bee administred unto us *Yejad hammelek*, by the hand, by the power of a King; Did I say this of my selfe, who would give credence unto me? but Truth saith it, *Luke* 12. 37. *Blessed are those servants whom hee shall find watching; verely I say unto you, that hee shall gird himselfe, and make them sit downe to meate, and will come forth and serve them.* Oh wonderfull dignation! who ever heard of the like? *Stat Cato dum Lixa bibit*, the Lord stands, the servant sits; the Lord is girt, the servant is loosed; the Master is reaching out full bowles, and the servant is inebriated with the rivers of these pleasures; once hee girt himselfe to wash his Disciples feet, and the servant was astonished to see so great a Majestie condescending to so meane ministerie; shall wee not bee much more ravished with this ineffable dignation, when he shall againe gird himselfe to supply the soule with unspeakeable delight, as if God himselfe intended nothing in heaven, but to heape content upon them that *sit downe with Abraham, Isaac, and Jacob, in the kingdome of heaven*; This is the *fatnesse*, the excellencie of this *house*, with the weake adumbration whereof, I doubt not but that your hearts are so taken, that yee have reduced all your desires to this one, with the Psalmist; *One thing have I desired of the Lord, which I will desire, even that I may dwell in his house, and behold the beautie of the Lord.* And I wonder not when I contemplate the Majestie of God, I wish my selfe all feare; and when I consider the power of God, I wish my selfe all humilitie; and when I meditate on the goodnesse of God, I wish my selfe all Love; and when I contemplate the Beautie of God and of this house, I wish my selfe all desire, and so doe you also: and therefore with unanimous votes you request me to conduct you to the gates of this *house*, whereby you may enter into the same, and according to the magnificence of this House, so there are many gates whereby wee may enter, and all of these *reaching* even *to the Earth* with the foot of *Jacobs* ladder.

There is the gate of *Faith*, by this we have *προσαγωγὴν*, *accesse unto God*, and that *with boldnesse*; by this we lay hold on the *Throne of Grace*; by *this* we prostrate our selves at his feet; by *this* wee adhære,

here, and cleave close unto God; by *this wee live in Christ*, and *Christ in us*; by *this* our hearts are purified, our *consciences washed with the bloud of Christ*, and fitted to see God, and to enter into the *holy of holyes*, unto which no uncleane thing can be admitted. This is one Gate.

Another is the gate of *Hope*, which *entreth within the Vaile*, and bringeth us neerer unto God; *this* grace taketh us by the hand, and leadeth us through the streetes of *New Jerusalem*, and sheweth us the *Temple of the Lambe*, and the *Lambe* sitting in his Temple, assuring us that wee shall live there with him; *this* is οὐρανὸς πρὸ οὐρανοῦ. heaven before heaven, the life of the Soule, the keeper of Christ, the keeper of God: This is a second Gate.

There is another Gate, the gate of *Charitie*; by this we enter not, but presse in unto God, and are not led, but transported unto God, and carried in a *fierie Chariot*. By this grace we approach not neere unto God, but forgetting the greatnesse of his Majestie, wee lay hold on him, we hang upon him, we imbrace him, we familiarly converse with him, we freely consult with him, we inseparably cleave unto him more close then any *Polypus* doth unto the Rock.

Another gate, is the gate of *humilitie*, a low gate, but a sure and certaine gate, the exaltation of the soule, the honour, the dignitie of the soule, that which subjects the soule immediatly to God, and so seateth it above all the creatures; that gate whereby the soule steales into heaven, though the gate bee never so streight, by crouching, bowing, bending, pinching of it selfe. At these gates, if you knocke earnestly by devout prayer, and frequent Almes, you may enter into this glorious and magnificent *house*, with which the Saints *desire to bee cloathed upon*: and this is the first *house* which they desire.

There is another *house* which the Saints desire, and that is the *house of their bodies* glorified: while they are here in this life, they have a cottage rather than a house, a cottage seated in a low watery marish place, exposing the soule to Agues, Feavers, and varietie of diseases, so that shee is sometimes downe; at the best but crasie and valetudinarie: scarse any vicissitude and change, either of age, or place, or calling; but the soule is dangerously affected with it, and in great hazard; a dangerous Cottage, ready to fall upon the soule, and crash it in pieces; a cottage full of holes and rifts, in every storme, and tempest of adversitie it raines through this cottage into the soule, and makes the soule unhealthie; in the Sun-shine of prosperitie, the beames of the Sunne beate upon the soule, and make it faint and weake, many times a ruinous cottage, so that the inhabitant is forced to spend almost all his time in repairing it, in keeping it up, in supplying the necessities of it; distracted, rent, and torne with cares and sollicitudes for it, so that

little time is left for better duties, for duties proper to the inner man, and when the soule setteth her selfe to these duties, then this Cottage is an impediment unto her, taking off her minde from it by some sudden gust of a vaine thought, or hindring her by some indisposition, or compelling her by some urgent necessitie, to breake off before shee is willing. These and the like incumbrances doe much afflict the Saints, therefore they *desire to bee cloathed upon*, with a pure *house*, a pleasant *house*, a lightsome *house*, a healthfull *house*, a durable *house*, a glorious *house* that might bee a helpe and incouragement to the soule in holy and religious duties. *In this wee groane earnestly*, &c.

You that are owners of the wonder are not ignorant what a wonder man is, a composure of different natures, Celestiall, terrestriall; Angelicall, beastiall; corporall, spirituall; greater then the world, lesse then the world; the richest Pearle, and the basest foyle; *the Image of GOD*, and a peece of clay: you are not ignorant how these two are affected one to the other in the Regenerate man, if the body bee sound and well, it kicketh against the spirit; if it bee ill, it afflicts the Spirit. How doe I love my body, as my fellow servant, and eschew it as mine enemie? how doe I hate it as my clogge, and reverence it as my fellow-heire? I buffet it as a slave, and imbrace it as a friend; I chastise it and keepe it under, and then I want a companion to assist mee in the workes of pietie, I cherish it, and nourish it, and then am I stung with the lusts of it; It is a flattering enemie, and a trecherous friend. Oh my conjunction, and oh my alienation! that which I feare I imbrace, and that which I love I feare; before I make warre with it, I am reconciled; and before I am reconciled, I am at variance: what a strange misterie is this! therefore the Saints mortifie and crucifie their bodyes, they gird them close with the cords of strong resolutions, they macerate them with watchings and fastings, and make them thinne, and pale, and wanne, that so they may be serviceable to the Spirit; they labour that their hands may be transluced with fasting, as the hands of *Elphegus* were, that their countenances may bee living documents of humiliation, that their bodyes may bee as transparent glasses, wherein the thoughts of their hearts may be seene, that their soules may have no more residence in the heart, but may as evidently bee seene in every part of the body as there. This they ayme at, and when they have done all this, yet they complaine of the dulnesse, deadnesse, heavinesse, lumpishnesse of the body, and are at enmitie with it, and cry out, *Oh miserable man that I am, who shall deliver me from this body of death?* not that they are simply enemies to the body, but to this earthly corruptible body, this sinfull body that depresseth

the minde muſing of many things, and deſire the depoſition, and laying downe of the ſame, that ſo they may receive a glorified, a clarified, an incorruptible ſpirituall body, not made of a ſpirit, but ſerviceable to the ſpirit; they deſire that theſe eyes may bee ſo defecated, that if they cannot behold the eſſence of God, yet they may ſtedfaſtly behold the *Empyrian heavens*, the ſplendour of our Saviour, and the luſtre of the bodies of the Saints, more bright then the Sunne ſeven times; they deſire that theſe hands may bee bleſſed with the contrectation of that ſacred body that redeemed them; they deſire that this body may be ſo tranſparent and lucid, that the Soule may ſally out freely; not at the eye alone, but at every part to contemplate thoſe glorious objects, that it may bee ſo prelucid, that the very thoughts of the heart, and the divine fancies that are in the imaginative part may bee ſeene through it, that it may be ſo ſtript of corporall denſitie and groſſeneſſe, that like lightning it may bee here and there, that it may be fit for raptures, and extaſies, and the Soule no more doubtfull whether ſhee be in the body, or not in the body; This the Saints deſire and long after. And let me ſpeake this of you oh triumphant Soules that are now in bliſſe without the leaſt impeachment of your happineſſe. This even you thirſt after, you eſteeme it an imperfect eſtate to bee without your bodyes, though you glorifie and praiſe GOD in your ſoules, yet you count it an imperfect worke, and ſay with the Pſalmiſt; *In death no man remembreth thee, and in the grave no man ſhall give thee thankes*, though your ſpirits doe it without ceaſing, without failing, yet the whole man doth it not; and ſuch an inſatiable aviditie, there is in you of the praiſe of God, that unleſſe it bee done totally and fully, you thinke it not done at all, therefore you deſire this glorified organe; but the Saints on earth being much more depreſſed with this heavy clay, cry out with theſe Saints; *In this wee groane earneſtly*, &c.

To bee cloathed upon with our houſe, &c.

An improprietie of ſpeech I confeſſe, for men doe not cloath themſelves with houſes, yet of eminent elegancie and pregnant, with varietie of inſtructions: to ſhew the fitneſſe of this glorie to every ſoule, as apparell is fitted to every dody: to ſhew the comelineſſe of this glory; as apparell is an ornament to a man: to ſhew the firme adheſion of this glorie, the whole man as a garment doth cleave cloſe unto him: to ſhew the redundancie of this glorie, that a man ſhall inveloppe himſelfe in this glorie, as a man doth inwrappe himſelfe in his garment: to ſhew the Authour of this glorie, hee that made garments to cover mans nakedneſſe in Paradiſe below, hee maketh robes of honour

to adorne him everlastingly in Paradice, which is above: to shew the undeservednesse of it on our part, that these garments they are not webbes of our owne spinning, but robes of Gods giving: to shew the all-sufficiencie of this glory, in this life wee need houses to dwell in, and rayment to cover us, and food to nourish us, and fire to warme us; but this glory it shall be a Magazine of all spirituall store, an house to shelter us, a garment to cover us, Manna to feed us, water to refresh us, it shall be all in all unto us. These and many more instructions are folded up in the Cabinet of this Metaphor, which streights of time will not give mee leave to unfold, and spread before you, but must leave them to your private meditations; and so passing (though unwillingly) from these *two houses* which the Saints desire; I must raise up your attention to their ardent affection unto them. *In this wee groane earnestly*, &c.

Wherein you see the intention of their affection, and the expression of it; The intention not ποθοῦντες, Desiring, but ἐπιποθοῦντες, Desiring earnestly; The expression of it by groanes; *In this wee groane earnestly*. The one the soule, the other the body; the one the forme, the other the exercise; the one the roote, the other the branch; or if you will, the one the fire, the other the fuell; the one the flame, the other the oyle that nourisheth the flame.

The first is the intension of the affection. As those that are in a longing passion die if they bee not satisfied: as the pregnant Mother groanes to be delivered of her burthen; as those that are pressed under a heavy weight faint if they be not eased, even so the Saints pressed downe with that αἰώνιον βάρος, that *eternall weight of glorie*, mentioned in the precedent Chapter, a burthen which did both presse them downe, and raise them up; that did both streighten them and enlarge them; like the feathers of the Dove, which adde to her Masse, but take off from her gravitie, which makes her more corpulent, and yet more light; even so this weight of glory so pressed downe the Saints, that it raised them up to the Throne of the Lambe, and feeling this *body of sinne*, this *body of death*, which they did beare about them as plummets of lead hanging at their feet; they desire eft-soone to bee stripped of all incumbrances and impediments, to depose and lay downe this cottage of clay, that so *being absent from the body, they might be present with the Lord*; this was the violence of their affection. *In this wee groane earnestly*, &c.

An affection, worthy the name of an affection, truly grounded, and therefore to wring so high, that it is almost invisible to our weake sight. There are some in this life that are fed with gall and wormewood, with teares and groanes; upon whom the wheele of oppression is roled, breaking all their bones, so that they seeke for death, as for pearles and hidden treasures, as an end and

period

period of their miſeries. Others there are who ſeeing the vanitie of the things of this life, and ballancing with them the tranſcendent excellencie of the Soule of man above the world, had rather be idle, or not be at all, then to be ſo baſely and meanly imployed, and rewarded, as the world doth remunerate her favourites. Others make bitter invectives againſt the body, as the onely impediment to the ſoule in her more pure ſpeculations, placing the happineſſe of the ſoule, in the ſeparation from the body; all theſe come farre ſhort of this divine affection, which hath not her riſe from the miſeries of this life, or from the vanitie of the creature, or from the incumbrances of this cottage, but from a true apprehenſion of the love of God, from a deepe panting after union with him, from a taſte of the powers of the life to come, from a Soule inflamed with a coale from Gods Altar. Looke upon theſe Saints in my Text, they were indeed exerciſed beyond meaſure, with thoſe things which wee call miſeries, calamities, afflictions; at the mention whereof wee quake like Aſpen leaves; but were theſe tainted with impatiencie? were theſe groanes fuliginous vapours from a malecontented ſpirit? Did they not account theſe afflictions their Juſts and Barriers, and Turnaments, and exerciſes of honour and chivalrie, at which Angels, and Archangels were preſent with their *Euges* and approbations, God himſelfe the chiefe Spectator, and rewarder of theſe exerciſes; they themſelves tryumphing and boaſting in their tryalls, with the impreſſe of the Apoſtle on their ſhields of faith; *Wee are perſwaded, that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall bee able to ſeparate us from the love of God which is in Chriſt Jeſus*; They were more Eagle-eyed by the ſtrength of grace, to pry into the nothingneſſe of the creature, then all the Philoſophers by the ſtrength of nature; they did mortifie, and crucifie, and keepe under the body, with the luſts thereof, and more truly deteſt the corruption of the outward man, then any *Platoniſt* whatſoever: but were theſe the grounds, the riſe of this celeſtiall affection? nothing leſſe, to ſee God, to enjoy God, to dwell with him, to converſe with him, to be *bee diſſolved to be with Chriſt*: theſe tranſported their affections; not the emptineſſe of the things below, but fulneſſe of things above; not the baſeneſſe of earthly things, but the glorie of celeſtiall things; not the miſeries of this life, or of this crazie veſſell, but the happineſſe of the life to come; they had but a glimpſe of this ſtrange light darted into their ſoules, and the whole world was darkneſſe unto it; they had a guſt of ſweetneſſe caſt into the palate of their ſoules, and all things elſe were bitter and unſavorie: Chriſt was placed in the ſummitie and height of their ſoules, and the deſire of the full fruition

fruition of him caused that fainting, that earnest longing in their spirits.

You will say if this be so, what will become of the greatest part of Christians, who are afraid to die? who are so farre from *groaning* to depose this *Tabernacle*, that they groane at the least intimation of dissolution? It is true that all men receive not this saying, neither is it for every one to attaine to this perfection. As there are two sorts of faith, so there are two sorts of Christians; there is a strong faith, and a weake faith; and there are strong Christians, and there are weake Christians; the strong Christian is willing to dye, and patient to live; the weake Christian is willing to live, and patient to dye; hee goes when God calls, but he could wish that God would deferre his calling; hee hath good hopes of heaven, but he desires a little more to enjoy the earth; he loves God more then all, yet his affections are not fully taken off from all; hee is not perplexed with the feares of Hell, yet hee is not ravished with the joyes of Heaven; hee hath much strength but knowes it not: as many a Spectator of a prize is better able to performe it, then he that undertakes it; but either through faintnesse of heart, or ignorance of his owne strength, dare not put it to the hazard, but had rather commend another mans valour, then trye his owne; whereas a strong Christian, a man growne in Christ, sends a challenge to this Gyant Death, singles him out, as a fit object of his valour, grapples with him, not as with his match, but as his underling, insulteth over him, setteth his foot on the necke of this *King of terrours*, and by conquering him, captivates with great facilitie all other pettie feares of ignominie, povertie and the like, which therefore are dreadfull, because they tend to Death, the last, the worst, the end, the summe of all feared evills: this is the unconquerable crowne of Faith; this is the glory of a Christian, this is the Diadem of honour wreathed about his Temples, advancing him above all other men whatsoever.

But you will say, may a man desire death? Is this now a question, what meanes the agony of the Apostle? *I desire to bee dissolved, and to bee with Christ.* What meanes the earnest longing of the Spouse? *Apoc.a.22. The Spirit saith come, and the Bride saith come; and let him that heares say come.* What meanes her fainting in the Canticles? *I am sicke of love, let him bring mee into his chamber: Let mee see his face, I am sicke unto death: Let mee dye lest I dye, that I may see him for ever.* What meanes the character of a true Christian? *As many as love the appearance of the Lord*, which cannot be without death: What meanes the incredible contempt of death in ancient Christians, insomuch, that it was a received Maxime with the Heathen; *Omnis Christianus est contemptor mortis.* What

meanes

meanes the heroicall encouragement of old *Hilarion*, *Egredere anima, egredere, quid times? Goe out my ſoule, goe out, why trembleſt thou?* What meanes the words of old *Simeon* in the flames, *Thus to die, is to live?* What meanes the rapture of Saint *Chryſoſtome*, that hee would thanke that man that would kill him, as tranſmitting him more ſpeedily to thoſe unconceivable Joyes? What meanes this *groaning*, and thirſting in my Text? Doe not theſe demonſtrate that it is lawfull to deſire death? Not ſimply in it ſelfe, or for it ſelfe; it is the ſeparation of thoſe two whom God hath coupled; it is a ceſſation of being; it is an evill of puniſhment, the daughter of ſinne: to deſire it ſimply, were to deſire evill, which is abhorrent to nature; much leſſe ought wee to haſten our death by violent meanes. Let their memories bee buried in perpeturall ſilence, as the botches and ulcers of Chriſtianitie, who out of impatience have perpetrated this heinous ſinne, a ſinne againſt God and man; againſt nature, againſt grace, againſt the Church, againſt the common-wealth, againſt all things: The Heathen man could ſay, that we are the poſſeſſion of God, to be diſpoſed of by him, not by our ſelves: the body is the ſtructure of God, the worke of his hands, the Tabernacle which hee hath made, and not to be removed, or to bee taken downe, but by his command: while we live, we may advance the glory of God, the good of others; wee may impeople heaven, make up the ruines of Angels; to haſten our death, were to envie this glory to God, this good to others: In that diſtraction of our Apoſtle betweene two good things, his owne glory, and the good of others; you know which way the ſcales inclined, to the good of others; as if he had ſaid, Let my glory be deferred, ſo Gods glory be increaſed; let my joy be increaſed, let my joy be ſuſpended, ſo the joy of Angels, and of the Court of heaven be intended by the converſion of ſinners; Nay more, this is a ſmall thing; Let me be an *Athema*, ſo *Iſrael* be bleſſed, let me be *blotted out of the booke of life*, ſo thouſands bee inſerted; let the bowels of Chriſt be ſtreightened to me, ſo they bee enlarged to others; this is life indeed, this is the end of our life: this will comfort us in this life, and crowne us in the life to come. Hee that can truly ſay, that while he lived, hee lived to God, not to himſelfe, that he ſincerely propouuded the glory of God, and the good of others unto himſelfe; this man may write upon his Tombe, βεβιωκα, *I have lived*: take this out of the life of man, and what is it but a meere death, if not worſe, though it bee protracted to the yeares of *Methuſalem* twice told? Thus, ſimply to deſire death is not good; but cloathe this with ſome circumſtances, and then to deſire death is not onely warrantable but commendable; when we have done all the good we can, when our lives will be no more ſerviceable to Church or Common-wealth, when we have

have with all fidelitie done our Masters worke, when we have the testimonie of a good conscience, that *wee have fought a good fight, that wee have kept the faith, that wee have finished our race*; then may we say with old *Simeon, Lord now lettest thou thy servant depart in peace*; then may we with our Apostle lift up our eyes to the *crowne of righteousnesse, which the righteous Judge hath laid up for them that feare him*; then we may expect the *Euge* of the good servant, *Well done good and faithfull servant, enter into the joy of thy Master.*

Againe, when we are called to be *Holocausts*, or sacrifices, oblations of sweet savours, the Frankincense of the Church to perfume others, to deliver up our lives unto God, to seale his Truth with our bloud to encourage others; then we ought to runne unto death with all alacritie, *rejoycing that wee are counted worthie to suffer for his Name*, to triumph, to boast in this out of these cases, to have such a taste of God, such a relliſh of the joyes of heaven, such a longing after the presence of Christ, as not to be ready, but to be willing; not to be prepared for the stroake of death, but to be desirous of it, to esteeme of death as the funerall of sinne, the interring of vice, the period of miseries, the Charter of freedome, the Pattent of of exemption from evill of sinne, from evill of punishment, the day of our birth, the season of harvest, the seale of our victorie, the haven of our happinesse, our introduction into heaven, our inauguration into a kingdome; the Chariot of our triumph, the day of our returne to our proper house; to our Parents, to our best friends. This is the affection which is required in us, at which we ought to ayme. Let this *house of clay* be resolved into the principles of the same, what wonder if that which is built be throwne downe; and that which is compounded, be resolved; and that which was borrowed of the Elements, bee repayed againe; and that which was taken from the earth, be committed to the custodie of the earth. Nay, let me triumph in the resolution of this peece of clay into the exilest atome, and admire the counsell of God, that this Carkasse is crumbled into the smallest dust, and sifted into the coursest branne, even to dust and ashes; Were not this body resolved into dust, who would beleeve his originall to be from the earth? what pride, what elevation would follow? what carking and caring for this *earthly Tabernacle*? if now when we see it to be but a spawne of wormes, and the food of Emmits, there is such immoderate excesse; what would there be if the body were exempted from putrifaction? what desolations would follow in Cities, in Townes? how many would dwell in monuments with those whom they have honoured, or affected in their lives? if many be now so impotent, that though the body bee putrified, they cannot forbeare imbracing of it, and to solace themselves, make Pictures of their dead friends, and dote upon these,

theſe, what would they not doe if their bodyes were immortall? What neglect would there be of the ſoule, the better part of a man? who would know the vertue of it, that it is not onely ſuit to the body to keepe it ſweet, but the life, the beauty, the comlineſſe of the body? Who would beleeve the conſummation, the period of the world, if our bodyes were immortall? who would mind heavenly things? who ſeeke thoſe things that are above? what deifying of the body would follow? what Idolatries? what ſuperſtitions? what Temples built? what Altars erected? what varietie of Ceremonies inſtituted to the body? All which God hath pluckt up by the rootes, by this putrifaction, and incineration of our bodyes, by this, teaching us to contemne earthly things, to have our cogitations on heaven, to thinke upon this ſcale, to aſcend up to this Mount, to aſpire to this intention, which that we may, let me adde fuell to the fire, and oyle unto the flame, the expreſſion of this affection, to the intention of it, earneſt groaning, to eager deſiring.

In this wee groane earneſtly. That is, for this wee ſigh out, not our breath, but our ſpirits, we groane out, not fuliginous vapours, but our very hearts, we weepe not teares but bloud, for this wee immolate the ſufferings of our bodyes, and macerate them with watchings and faſtings, we roule them in duſt and aſhes, we exerciſe them in all humiliation and repentance. And this is to *groane earneſtly*, in my Text.

This is the negotiation of the outward man whereby it trades for heaven, this is the converſion of a peece of clay, into a pile of frankincenſe, this addes wings unto our *Prayers*, this openeth the eares of God, this diſſipateth the cloudes of his countenance, this inclineth him to clemencie towards us, this maketh the Widow continent, and the Virgin unſpotted, this lifts up the voluntarie Eunuch to the kingdome of heaven, this perfects the grace that is in the ſoule, this waſheth away the ſtaines, and contaminations that are in the ſoule, this is the beautie and comelineſſe of a Chriſtian. How lovely were the Ninivites? how glorious was the King in ſackcloth, ſitting in his throne of duſt and aſhes? what were his Robes of Majeſtie and Royaltie to theſe ornaments, they might dazle the eyes of the body for a time, theſe dazle the eyes of the mind, even at this day, after ſo many hundred yeares, they might procure him honour with men, theſe made him honoured by God himſelfe. Let corporall eyes looke upon an abject, and meane apparance of a King in theſe weedes, yet doe not ſpirituall eyes ſee through theſe garments, Humiliation, Penitence, ſubmiſſion, feare of God, and the like? and are there any Jewels like unto theſe? what are thoſe garments which are the labour of a worme, to theſe robes that are the worke of Gods Spirit?

Spirit? What is a chaine of Pearle, to a chaine of warme and successive teares, beaten out of the rocks of a broken and contrite heart? they may adorne the body, this adornes the soule; and which is more, bindes the hands of God himselfe. Let whose will admire the victories and triumphs of *David* over the enemies of *Israel*, which are indeed worthy of admiration; I admire him in his watchings, and fastings, and sackcloth; by them hee overcame flesh and bloud; by these he overcame God; by them he overcame men; by these hee made conquest of himselfe; by them he enlarged the territories of *Israel*, by these hee enlarged the bounds of heaven; by them he made *Hadadezer* flye, by these he made the Angell put up his sword, and God to reverse his sentence; by them he did remove temporall evils; by these hee did procure everlasting good unto himselfe and others. This is that humiliation which this sacred time requires, not abstinence onely from meates which pamper this carkasse; this is not the body of this fast, but a vehement intention of religious duties above other times; he that prayed twice a-day before, let him now doe it seven times; hee that fasted but once in the weeke, let him now doe it three times, or oftner, as his body will permit him, though it be to the sicknesse of the body, it is an happy sicknesse of the bodie, which is the sanity of the soule; hee that gave Almes a little, let him now double, or treble his liberalitie; hee that did delight before in recreations, let him devote that time to prayer, to humiliation: doe not our sinnes require this? our owne sins? the sinnes of others? if not our owne miseries (for which we blesse God) yet doe not the miseries of other Nations, the Churches of God require this? Doe wee not now beate our breasts, and hang downe our heads, and rend our hearts, and punish our selves for our sinnes, that God may not punish them? Did not our sins call upon us for this dutie, yet is not the sight of God, the presence of our Saviour, the joyes of Heaven, the equalitie with the Angels, the glory of a Kingdome worthie a teare, a groane, a sigh, a fast? are they now so contemptible or meane, that no violence is requisite? with what face shall wee appeare before our Saviour at his Tribunall, when he shall demand of us his teares, his watchings and fastings? when he shall say unto us, where are my teares? are they *water spilt upon the ground, not to be gathered up*? Where are my sighes and groanes, have they vanished into the ayre? where are my watchings? what not a teare, for so many teares? not a fast, for so many fasts? not a groane for so many miseries which I indured? Had I shed but one teare, should it not have broken up a fountaine of teares in thee? Had I fetched but one sigh, should it not have made thy life a perpetuall sigh? But when I have done so much for thy sake,

I cast

ſhall it be loſt? wilt thou doe nothing for thy owne ſelfe? ſhall I caſt ſo much ſeed into the ground, and reape nothing againe.

Oh my beloved, what are all our afflictions? what are all the afflictions of our ſelves, to the leaſt drop of gall that hee taſted, to the leaſt ſcourge which hee ſuffered? how can we ſay that either wee loved God or our ſelves, if wee doe not theſe things in teſtimonie of this. If yee ſhall not performe theſe duties, it is a ſmall comfort for us, that we have freed our ſoules; it is your ſalvation wee thirſt after, and ſay in a better ſenſe, then the King of *Sodome*; *Da nobis animas*, *Give us your ſoules*: and without this wee have no comfort, wee may be acquitted at the barre of God, but wee ſhall not be crowned in his Throne; for what is our crowne, but you that heare us; but if you ſhall thus groane, as I doubt not but you doe in ſecret, it is not I, but God himſelfe hath promiſed, that *they that ſow in teares, ſhall reape in joy*: that they which mourne here, ſhall be comforted hereafter, that they which *groane* here, ſhall be refreſhed in their proper *houſe*; *In this wee groane earneſtly, deſiring to bee cloathed upon with our houſe which is from heaven.* Which God of his infinite mercie grant, *&c.*

* *
*

FINIS.

THE CARELESSE MERCHANT; OR, THE WOFULL LOSSE OF THE PRECIOVS SOVLE.

LUKE 12. 20.

Thou foole, this night thy ſoule ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

DEUT. 4. 9.

Take heed therefore to thy ſelfe, and keepe thy ſoule diligently.

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THE
CARTLEYS
A NOVEL
IN TWO VOLUMES
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THE CARELESSE MERCHANT; OR, THE WOFVLL LOSSE OF THE PRECIOVS SOULE.

SERMON XXII.

MAT. 16.26.

What is a man profited, if hee ſhall gaine the whole world, and loſe his ſoule?

THe Patriarch *Jacob* in his viſion at *Bethel*, ſaw the Angels of God *aſcending and deſcending*, *Gen.* 28. So from the thirteenth verſe of this Chapter, wee have the Diſciples of Chriſt aſcending, and deſcending. For firſt their generall ſpeaker *Simon Peter*, had made a notable confeſſion of our Saviours Divinitie, and had received for the further incouragement of himſelfe and his brethren, ſuch an excellent teſtimonie from our Saviour, that the Angels of heaven might behold, and obſerve, and imbrace; *Bleſſed art thou Simon Bar-Jona, for fleſh and blood hath not revealed this to thee, but my Father which is in heaven: and I ſay thou art Peter, and on this rocke will I build my Church, and the gates of hell ſhall not prevaile againſt it.* Which words were not only appropriate to him, (they were ſpoken to him) but they were common to all the Apoſtles. For as *Origen* argues, ſhall we thinke that the gates of hell prevailed not againſt *Peter*, but did againſt the reſt? Therefore that which was ſaid

Gen. 28.

Origen.

ſaid to him, was ſaid to all, and being ſuch a glorious commendation; behold the Angels aſcend.

But ſecondly, what if the earthly minde of man dreame of a Meſſias temporall, and that they muſt be promoted to places of eminencie, and ſtiled *gracious Lords?* the caſe is too palpable: for if Chriſt warne his Diſciples, and tell them of his approaching death at Jeruſalem, hee ſhall be ſure to meet with a checke; no ſuch matter, it ſhall not be ſo to thee. Oh! here is a ſtrange metamorphiſe, a ſudden alteration; before a Confeſſor: and now a controller: there is no wiſedome of the ſpirit in this, and therefore no commendation for this, but becauſe he was ſomewhat too forward, *get thee behind mee: for thou art an offence to me*, behold the Angels deſcend. And ſurely this carnall wiſedome had beene able to weigh them downe to the nethermoſt hell, had not the wiſedome of the wiſeſt curbed, and ſubdued, and reſtrayned it. What, not ſuffer? Yes, *Peter* alſo muſt ſuffer; and all that will follow Chriſt, muſt renounce all the inticements of the world, and mortifie all the corrupt exorbitancies of the fleſh, and reſiſt all the temptations of the Divell. *For what is a man profited if hee gaine the whole world, and loſe his ſoule?*

Parts of the Text.

Which words are an exaggeration of the wofull eſtate of a temporizing Profeſſor, of a carnall Goſpeller, and they reach to our conſideration theſe foure generalls.

First, the excellencie, and worth of mans ſoule, which is of greater value then the whole world.

Secondly, the poſſibilitie of the loſſe, a man may *loſe his owne ſoule.*

Thirdly, the compoſſibilitie of outward proſperitie, hee may loſe his ſoule in gaining the whole world.

And then laſtly, the wofull bargaine in ſuch an exchange, *What is a man profited?* Of theſe in order.

1. The excellencie of mans ſoule.

First of the ſurpaſſing excellencie, and dignitie of mans ſoule: it is valued and prized here above the whole world. It was the plauſible conceit of certaine Philoſophers, that the world was a great man, and that man was a little world: a little world indeed, but as Saint *Auſtin* tearmes him, a great wonder: for within this little world, there is a reaſonable ſoule worth all the world. To render an exact definition of the ſoule, it requires the tongue of an Angell, rather then of a man: it paſſeth the comprehenſion of travellers to apprehend the nature of the ſoule: for theſe three, God, Angels, and mans Soule, they are unknowne to us; we may ſooner admire their excellencie, then conceive their nature; and argue of their opperations, then attaine their knowledge, of ſuch ſublimitie is the ſoule of man, ſo Angelicall and Divine, the excellencie whereof is commended to us by three diſtinct voyces, of

Aug.

Nature.

Nature.
Grace.
Glorie.

For, first in the order of nature, it is the greatest thing, saith *Plato*, that we may conceive in a narrow roome: the most noble thing that all the frame of nature affords, and that

1. By nature, and that in respect. *Plato.*

In respect of the { Originall. / Image.

In respect of the Originall, the soule of man hath no beginning here: there was no voyce directed to the earth, or to the water, for the production of *Adams* soule, but a serious consultation of the sacred Trinitie, and a *breathing into his nostrils the breath of life.* Saith Saint *Austin*, he created it by infusion, and infused it by creation. And the Philosopher well concludes, that the soule as it is not from without, it is only Divine. Therefore the Manichees extolled it too high, when they deemed it a portion of Gods substance: let not others abase, and depresse it too low, to thinke it is derived from Parents, it comes not of their substance: it is enough for them to be *the fathers of the flesh, God alone is the Father of spirits*, as the Apostle makes the antithesis, *Heb.* 12.9.

1. Of the originall.

Aug.

Manichees.

Heb. 12.9.

Secondly, for the Image, the soule is most like God, saith *Plato*; Saith *Aristotle*, it is of the neerest kinne, of the greatest consanguinitie, as I may say: and the Lord himselfe signifies so much, *After our Image let us make man.* Then the soule of man is not stamped with a Roman *Cæsar*, but with Gods owne Image and superscription, and that

2. The Image. *Plato* *Aristotle.*

First in respect of the substance, being not only a spirituall, intellectuall, incorporeall, invisible essence; but explaining by the pluralitie of Powers, in the unitie of Essence, the pluralitie of Persons in the unitie of the Deitie.

1. In respect of the substance.

Secondly, being furnished with singular indowments; as in the state of innocencie with perfect wisedome, and holinesse, and righteousnesse. Yea, still in the state of sinne, some generals are left, some broken fragments of the creation, morall qualifications that may lead us by the hand to the knowledge of our Master.

2. The indowments.

Lastly, in regard of the commanding power it hath over the body. It is to the body, as *Moses* was to *Pharoah*; a God to the body, it actuates it, and mooves, and commands, and restraines it; whereby (next and immediatly under God) *wee live and moove, and have our being.* Seeing then the soule is the immediate worke, and character of God himselfe, so excellent for the Originall, and for the Image, let nature conclude that the soule in these regards, is of greater value then the whole world.

3. The command over the body.

2. By grace.

Secondly, in the Kingdome of grace, the price of the soule is farre

farre above the dignitie of the world; and that in the grace of Redemption, and the grace of renovation.

1. In Redemption.

For firſt, in the ſoules redemption, the ſoule amounts ſo high, as that the whole Creation is not able to diſcharge it; *It is not gotten for gold, nor ſilver is not weighed for the price of it; it is not valued with the gold of Ophir, or the precious Onix. It coſt more to redeeme the ſoule* of ſinfull man: the precious bloud of the eternall Sonne of God; hee could only redeeme it, that at the firſt created it; *Yee are bought with a price, the precious bloud of Chriſt.*

2. In renovation.

Secondly, in the grace of renovation, nothing is able to cleanſe it from ſinne, but the Spirit of God. The Spirit alone muſt enlighten the underſtanding, and rectifie the affections, and purifie the will, and ſanctifie the conſcience, and ſeale up the Image of God in righteouſneſſe, and true holineſſe. And the ſoule thus renewed, is as a Garden incloſed, a ſpirituall Paradiſe, where the God of heaven delights to dwell, the Spouſe of the Beloved, and in the phraſe of the Church, *As the Lillie among the thornes, ſo is my love among the daughters.* Seeing it appeares that the univerſall World is not able to redeeme, or being redeemed, to renew, or renewed to paralell the ſoule; let grace ſubſcribe to that which nature concludes, that the ſoule is of greater value then the whole world.

3. By glorie. *Bern.*

Laſtly, for the paſſage of glory, the contents of the whole Univerſe are not able to come neere the ſoule. Saith S. *Bernard* well, well it may be buſie, and tooke up with other things, but it cannot be ſatiate, and repleniſhed with them. And *Democrates* imagined, that if there were millions of worlds, it were all one in compariſon of the ſoule for bleſſedneſſe. The world is tranſitorie like the dew of the morning, it fades as the graſſe, and as the flower of the field; whereas on the contrarie, the ſoule of man is the ſubject of immortalitie, capable of an exceeding, ſurpaſſing, eternall weight of glory. For if in the time of grace we behold as in a glaſſe, the glory of the Lord, and *are changed into the ſame Image, from glory to glory, by the Spirit of the Lord.* How reſplendant ſhall the ſoules of the righteous bee, in the beatificall viſion of Gods excellencies? How wonderfull ſhall that divine capacitie be, that ſhall be capable of God himſelfe for a perpetuall reſidence? Inſomuch that the moſt ancient of dayes ſhall give fulneſſe to the Soule, of knowledge and wiſdome, and his ſacred Spirit that ſhall fill it *with the fulneſſe of God*, with contentation, and the ſacred Trinitie ſhall be all in all to it. Seeing then the Soule is capapable, and is the ſubject of the happineſſe, and joyes of heaven, and partner with the glorious Angels in the fruition of the chiefe good, let the ſentence of glory joyne to Grace and nature, that the Soule is of greater value then the whole world.

Behold

Behold then, O man, out of the mouth [illegible]ce witn[illegible] (for I may say in this case, as Saint *John* saith [illegible]ther, *There are three that beare record in heaven, the Father, [illegible]d, and [illegible]y Ghost.* Behold, out of the mouth of three W[illegible]es) the [illegible]ssing excellencie, and dignitie of thy soule [illegible] the breathing of God, the Image of God; he created it wi[illegible] Word, redeemed it with his Sonne, and in whomsoever his [illegible]e abides, he will crowne it hereafter with his glorious presen[illegible].

Vse. To take especiall care of our soules.

What then remaines, but that we esteeme our soules accordingly as God values them. Let us not with the unhallowed voluptuous in these times, make lords of our bodyes, and slaves of our soules. Let us not spend our dayes in providing for the lusts of the flesh. Let us not in affectation of faire possessions, of able servants, of hopefull sonnes, and good friends, content our selves with bad soules. A mans soule is himselfe, saith *Plato.* And O wretched wight, saith Saint *Austin*, how hast thou deserved so much ill of thy selfe, as among all thy goods, to be only thy selfe bad? O remember the sublimitie of thy precious soule: thou knowest not what a precious pearle thou hast in thy body, like the hidden treasure in the Gospell it is of greater worth than the whole field. I say not as he did, know that th[illegible] hast a God in thee, yet know that in that better part of thy nature, thou art like to God: for he hath given thee a soule of his owne breathing, and stamped it with the impresse of his owne Image, and created it capable of the fruition of his owne presence in endlesse glorie. In the consideration whereof, walke worthily of this precious divine inspiration. Thy Soule is a spirit, let thy thoughts bee spirituall. Thy Soule is immortall, let thy meditations be of immortalitie, and renounce thy body and good name, and gifts of the world, for the gaining of thy soule; *For what shall it profit a man to gaine the whole world, and to lose his owne soule?* So much shall serve to be spoken of the first point, the surpassing excellencie and dignitie of the soule, it is valued and prized here above the whole world.

Plato. Aug.

2. The possibilitie to lose the soule. Mat. 24.

Now, the next is the possibilitie that a man may lose his owne soule. The mention whereof causeth me to remember [illegible] passage betweene Christ and his Disciples, *Mat.* 24. Th[illegible]ples point Christ to the stately buildings of the Temple, but they were soone damped, when Christ told them, that after a while there should *not a stone, bee left upon a stone.* So perhaps, you are taken with admiration at the former part of the discourse, concerning the excellencie of mans soule, but are damped, to consider that a man may lose it. It is a substance immortall, in respect of the being of it, but defiled with sinne, it is adjudgeable to death in regard of the well-being; and a possibilitie so to die, is nothing repugnant

pugnant to the immortalitie of the ſoule. The damned ſpirits they are alwayes dying, and are never dead; they are alwayes deprived of Gods comfortable preſence, and are never releaſed of their helliſh torments; As the Apoſtle ſaith in another caſe, *as dying, and yet behold they live; as living, and yet behold they die.* The ſoule expiring is the death of the body, and God forſaking is the death of the ſoule.

Queſt. But you will ſay, how is it poſſible?

Anſw. The queſtion is ſoone reſolved, if wee ponder the cauſes of death. A thouſand mortall maladies there are to kill the body, and there are a thouſand deadly diſeaſes to deſtroy the ſoule. There is no ſinne ſo ſmall, but in the rigour of Gods juſtice, and in its owne nature, it may damne the ſoule.

How the ſoule may be loſt.

When God in the beginning ſtated man in Paradiſe, hee gave him a ſpeciall caveate about the tree of knowledge, he gives him a command thus; *In the day thou eateſt thou ſhalt die.* What, for bare eating? No, beloved, but for the ſinne, for tranſgreſſing ſo ſmall a Commandement of ſo great a God. Sinne alone makes a ſeparation betweene God and the ſoule, and cauſeth the death of the ſoule; *The ſoule that ſinnes,* the ſame *ſhall die.* It may teach us, that for the time that we live in this world, there is nothing eaſier then to ſinne. There is a tree of Life, and a tree of Knowledge, and by eating of the tree forbidden commeth death: there is a way of felicitie, and a way to deſtruction; there is a God of ſalvation, and a ghoſtly enemie, and by adhering to the principalitie of ſinne, a man may loſe his owne ſoule.

Vſe. Is it poſſible then that a man may loſe his ſoule that is ſo precious? and have we not great reaſon to try, and to ſuſpect our ſelves, touching our ſtanding towards God? Is there not a maine neceſſitie to ſeeke the meanes to preſerve us in the compaſſe, and ſeales of grace? It is lamentable to conſider how in bodily diſeaſes men can open their griefe, and ſeeke for helpe, and ſend to ſome learned Phyſitian. Wee can goe to ſome noble learned counſell, in caſe of law. But alas the ſoule lies wounded in the way, overladen with the grievances and preſſures of ſin, diſtracted with the affrightings of a troubled conſcience, as if there were no balme in *Gilead*, no Phyſitian there, as if there were no Miniſter to afford helpe. There is no ſeeking abroad: a *Lyon* is pretended to bee *in the way*, and *Solomons* ſluggard, *folds his hands to ſleepe.* O let not theſe things be ſo. *Be not as the horſe and mule that have no underſtanding.* Neglect not the helpes of your preſervation in grace: but be continually watchfull with ſuſpition and jealouſie, and *abſtaine from fleſhly luſts that fight againſt your ſoules.* The Poet could ſay, Theeves riſe by night to robbe, and kill, and ſteale, and wilt not thou wake to ſave thy ſoule.

God

God (for the most part) saith Saint *Chrysostome* hath alotted to nature all by twos, two hands, two eyes, two feet, two eares; eares, eyes, hands, feet, two of all, that if we chance to mayme one, we can helpe to relieve the necessitie of it by the other: but hee hath given us but one soule, if we lose that, what shift shall wee make for another soule? a piercing contemplation, if wee had grace to consider it. Therefore, O my soule, tender thy selfe as my owne happinesse, if thou be translated to heaven, the body in time shall come thither; *this corruption shall put on incorruption; this mortall, shall put on immortalitie.* Againe, if thou be haled with the fiends to the nethermost hell, the body in time shall be tormented with thee. It is altogether just with the righteous God, that they that meet in sinne, should also consort in suffering. Save thy selfe, and save all; and by wofull consequence, lose thy selfe, and lose all: *For what is a man profited, if hee gaine the whole world, and lose is owne soule.* So much for the second point, the possibilitie of losing a mans soule.

Come we to the third, the compossibilitie of outward prosperitie; he may lose his soule, in gaining the whole world. In the diversitie of opinions concerning the chiefe good, some there were that placed it in riches; others in honours; and how ever they differed in their judgements, yet both agreed in this, that they were both deceived. For how ever it cannot be denied, but that riches, and honours, are the blessings of God; yet againe they are no demonstration of a blessed man. Lest any man should take them to be ill, they are bestowed upon them that are good: lest any man should reckon them for the chiefe good, they are bestowed likewise upon the evill: externall blessings are but common favours vouchsafed to good and bad. Was *Abraham* rich? so was *Abimelech*. Was *Jacob* rich? so was *Laban*. Was *David* a King? so was *Saul*. Was *Constantine* an Emperour? so was *Julian*. Salvation depends not on the multitude of riches, or emminencie in place: the tallest Cedar hath the greatest fall; and the fairest houses many times the greatest ruine; and outward prosperitie unguarded with inward sanctitie, may soone lose the soule.

3. A man may lose his soule in gaining the world.

Note.

For first, rich men are tainted with covetousnesse, which is a kind of secret Idolatrie, *Colloss.* 3. *and covetousnesse which is Idolatrie*, saith the Apostle.

1. Rich men.
I.
Are covetous.

If you would know the reason, the more tenaciously a man loves his owne, the lesse devotion he offers to God, you cannot live in the service of Mammon, and of Christ; the mouth of the Lord hath spoken it, *you cannot serve God and Mammon.* If the young man in the Gospell have great possessions; if *Judas* carry the bagge, if *Demas imbrace the present world*; then farewell Christ, farewell *Paul*, and farewell soule too. So true is the saying of the Apostle,

Apoſtle, *They that will bee rich fall into temptations, and ſnares, and many fooliſh, and noyſome luſts that drowne men in perdition and deſtruction.* Where, hee ſaith not they that *are*, but they that *will bee* rich: It is not ſimply money, but the *love of money that is the roote of all evill.* Riches are good with a good conſcience: but if the ſoule be infected with avarice, if it ſavour of that bitter Collaquintida, *Death is in the pot*, and *how hardly ſhall they that have riches enter into the kingdome of heaven?* For the deſire of worldly men, it is as the unſatiable thirſt of a dropſie patient: there is no meanes that they leave unattempted, no policie unachieved for the accompliſhment of their ends, and advancing of their eſtate.

Balaam for a bribe will almoſt curſe where the Lord hath bleſſed. *Ziba* for an inheritance (as much as in him lies) will bring his Maſter within the compaſſe of treaſon. *Demoſtenes* for a little more gold, in ſtead of pleading, will pretend he hath a cold. May not the Church have a *Balaam?* And the Princes court have a *Ziba?* and the barre have a *Demoſthenes?* There is no greedie Monopolizer whereſoever they be, in Citie or Countrey, but they are moralized Eagles; and the coales that they carry ſhall fire their owne neſt; They ſhall have *Ahabs* curſe with *Naboths* Vineyard, and *Gehezies* leproſie with *Naamans* reward; and while with an eager purſuit they hoord up *unrighteous Mammon*, it is but wrath heaped up againſt the laſt day; *they heape up wrath to themſelves againſt the day of wrath.*

2. Ambitious men.

Secondly, great men are in danger of ambition, and a ſwelling inordinately upon their promotion. And the ambitious man is ſo ſtrangely dazeled with the beames of his owne luſtre, *ut imperio*, &c. that in the greateſt of his power, he thinkes of nothing but how to be greater, *hee forgets the Lord that made him, and God that raized him out of the mire, to ſet him with the Princes of the people.* And like that famous foole in his new coate once, he knowes not himſelfe. So by meanes of this impediment; though God have ſome *Noble*, and ſome *worldly-wiſe*, that hee hath drawne to himſelfe: yet by meanes of this impediment, *Not many mighty, not many Noble are called.* The gates of heaven are too too ſtraite for the ſwelling dimenſions of ambition: there is nothing ſo eaſie to pride as to purchaſe a fall, and there is no fall ſo great as from heaven. It is a ſigne that *Lucifer*, if he long for dainties ſhall be caſt out of heaven. It is a ſigne that *Adam*, if he deſire the Apple ſhall be caſt out of Paradiſe. It is a ſigne that *Nebuchadnezer*, if hee glory in Babell, he ſhall be caſt out of his Kingdome. It is a ſigne that *Haman* by abuſing his promotion, ſhall be exalted to the gallowes. To comprize it in a word, the greater the dignitie of emminencie and honour, the greater the execution of paines, and horrour. The ſumme then is this, in a world of promotion, and temporall advancement

vancement in worldly possessions, and unmeasurable treasure, the covetous, and ambitious man may lose his owne soule.

Now, for a word of Application, if this bee so; how taxable then are the thousands of worldlings in this kind, that imagine the gaine of this earth to be the greatest happinesse? *That* say to the *Gold, thou art my God, and to honour, thou art my glory?* That make Gold their God, and Mammon their Mediatour. Saith Saint *Bernard*, Yee covetous generation that glorie in silver and gold, in that that is not yours, nor precious; precious it cannot bee, but by the avarice of the sonnes of *Adam* that prize them. Againe, if they be yours, take them away with you when you goe hence. Yet the children of the world are wholly for *great Diana*, Gods of silver and gold, multitudes of lands, and revenues, and advancing of their secular estate.

ſe.

To tax covetous men.

Bern.

Many can complaine of the vanitie of this world, and the deceivableness of it; but few complaine of that Idolatrous confidence that themselves repose in this false world: there are few that recount, how in enjoying outward things, *Martha* without *Mary*, prosperitie without pietie, they may lose their owne soules. O let a word of exhortation prevaile against this sore disease, *if riches encrease, take heed of covetousnesse*; be covetous of spirituall *things*, for immortalitie, there hoord up your treasure in *heaven*.

Againe, for ambition take heed of it, be honourable for humilitie, and ambitious for heaven, *Love not the world, and the things of this world*; exalt not your selves against the Lord of glory. *Thou knowest not what a day may bring forth: boast not of to morrow. O foole, this night shall they fetch thy soule.* And *what is a man profited, if he gaine the world, and lose his owne soule?* So much for the third point, the compossibilitie of outward prosperitie, a man may lose his soule, in gaining the whole world.

2. Ambitious.

The fourth and the last, is the wofull disadvantage by such an exchange, *What is a man profited?* You may call it not unfitly the account of the careless Merchant; or a Summarie collection of gaines and losses. For (a little to countenance the allegorie) every unsatiable worldling is but Merchant adventurer, a ventrous Merchant, he exchangeth his precious Soule for the deceivable riches of this world. But when God in his judgement transports him to his owne place, the unfortunate Iland of damned spirits; then he begins when the time is past, to cast up his doleful account, to compare his gaines, and his losses; and after all the ennumeration of his imaginarie gaine; so much by usurie, so much by extortion, so much by fraudulent dealing; the totall summe is collected to his hand. *What is a man profited?* whence the observation might be this, that

4. The losse by this gaine.

Obſerv. The world's gaine, with the ſoules loſſe, it comes to nothing.

When the gaine of the world, is attended with the loſſe of the ſoule, the overplus will be juſt nothing.

The bargaine is ſuch, as that there is nothing gotten by it. That is too ſparing an expreſſion, it is ſhort of Chriſts meaning, who conceales the worſt, and refers it to our own collection: for (by the way) it were a happineſſe to be nothing, it were profitable for the damned: but this comes neereſt Chriſts meaning, it is a loſſe unredeemable, and ſuch as the world cannot countervaile, when a man for the gaining of the world forfeits his ſoule. Let us ſee it in ſome particulars.

Firſt, if it be a man that glories in the reſplendancie of his fortunes, and bleſſeth himſelfe in magnifying his eſtate; a Commander of Kingdomes and Nations; an ingroſſer of preferments and dignities; yet

1. Death takes all away.

Firſt, Death will attache him, there is no carrying it away: hee muſt of neceſſitie take his leave of his Mammon, and then *whoſe ſhall all theſe things bee* for which he hath loſt his ſoule? Who gaines by the *ſmallneſſe of the Epha, the greatneſſe of the ſhekle, the refuſe of the wheate?* Where is the man that gloried in his abundance, and ſtore, and thought himſelfe the only happy man? ſaith the Prophet *David, I went but by, and hee was gone, I ſought him, and his place could not be found.* There is a lively expreſſion that illuſtrates it, *Jer.17.* *As the Partridge gathereth young that ſhee brought not forth: ſo hee that getteth riches, and not by right, ſhall leave them in the midde ſt of his dayes, and at his end ſhall be a foole.* What, not before? Yes, he was alwayes a foole; but then by conviction, his owne conſcience ſhall call him ſo; by the confeſſion of his owne tongue, which ſhall call him ſo; by the proclamation of juſt men, they ſhall proclaime him ſo; *Loe this is the man that tooke not God for his ſtrength, but truſted in the multitude of his riches, and ſtrengthened himſelfe,* &c.

Jer.17.11.

2. He loſeth the chiefe good.

Secondly, having loſt his ſuppoſed good, hee loſeth the fruition of God the chiefe good, the countenance of the beatificall preſence, the fellowſhip, and melodious harmonie of the glorious Angels: his place and portion with *Abraham, Iſaac,* and *Jacob,* in the kingdome of heaven. And all proportionable to his owne deſervings. In his life-time he refuſed God, being dead God refuſeth him: he turned his face from *the poore and needie*; God in his affliction eternally turnes his face from him. A loſſe ſo exceeding great, that whoſoever deſcends deepeſt in the meditation of it, yet he ſhall be at a loſſe, and to ſeeke for a full definition of it: For as *Chryſoſtome* truly affirmes, Though a man tell thee of tenne thouſand hells, all is one in compariſon of this miſerie, to bee diſcarded

Chryſoſt.

carded of blessednesse and glorie, and to bee hated of Christ.

But if this be so, what shall we say to further miserie? having lost the chiefe good, he receives his punishment with hypocrites, and unbeleevers in the dungeon of extreame ill. A place where there is nothing but horrour of conscience and desperation; a companie of affrighting divels; and with all this, *weeping and wailing, and gnashing of teeth.* In stead of merriment, and joviall laughter, and scurrulous lascivious songs, and wasting, and abusing the creatures of God, nothing but weeping, and gnashing of teeth. So that having come into the chambers of death, and closed in the straites of the grave; the man like the hedge-hogge, leaves the apples behind him, and only reserves the prickles of a wounded spirit, in that sentence of *Babilon*; *As much as shee hath gloried her selfe, and lived deliciously, so much torment give her.*

3. Possest of the greatest ill.

Simile.

Lastly, that that is the hell of hells, that nothing may be wanting to his deserved woe; he is out of hope of all gracious meanes of deliverance, he must never looke for the revokation of Gods sentence, though with *Esau*, he seeke it *with teares*, hee must never looke for mittigation of his horrour, though hee begge with the unmercifull glutton, for one drop of water. The date of repentance is out; the day of grace will never dawne againe: the justice is implacable, the fire unquenchable, the worme unsatiable, and all continuall without intermission for ever-more.

4. Without hope of deliverance.

O! bottomlesse depth of horrour; oh unexpressible torment of a forsaken soule! what greater miserie, saith devout S. *Bernard*, then alway to be wishing for that which shall never be, and for the removing of that that shall never cease to bee. Therefore the summe is this; Hath the covetous exchanged his soule for riches; the ambitious for honours: hath he lost it for the riches of *Cressus*, the power of *Alexander*; the Empire of *Augustus*; the glory of the whole world? yet in consideration of

Bern.

The { end of his life / losse of his God / extremitie of his paine / eternitie of all } *What is a man profited?*

Now then for some application, and to draw toward a conclusion: suffer the word of exhortation (brethren) and captiuate your thoughts to the obedience of Jesus Christ. You especially whom God hath blessed above others, concerning the enjoyment of outward, temporall things. If ever you bee desirous to escape the direfull slaughter-house of Hell; to escape those burnings, and those everlasting yellings, while you have time, bethinke your selves of some saving course to flie *from the wrath to come.* And now in time cast up your accounts: take heed lest for the love of this

Vse. To prevent this miserie betimes.

this preſent world, you loſe your God, the life of your ſoules. *There is a way that ſeemes right to a man* (ſaith *Solomon*) *but the end of it is the manifold wayes of death.* Some Babiloniſh garment, ſome *Naboths* Vineyard, ſome ſweet preferment: but if the meanes be unlawfull, if it diſturbe conſcience, and prejudice the glory of God, and occaſion the deſtruction of thy ſoule, then ſay, *What ſhall I doe when God ſhall riſe up? and when he ſhall viſit, what ſhall I anſwer?* This will be the reckoning of fooles at the laſt, *What hath pride profited us? and what hath riches brought us?* Surely the gaine will bee noother then what *Promethius* is fabled to have had by *Pandora's* boxe, a place to be tormented. Or what *Hercules* got by *Dianira's* garment. Such will be the finall iſſue of all Mammoniſts, that live amongſt Chriſtians, and under meanes of better reformation, and more ſanctification in their wayes; I ſay this will be the finall iſſue. The worme of deſpaire alway gnawing, and never dying; and the flames of eternall *Tophet* never to bee extinguiſhed. Therefore in ſuch a caſe, if thou tell me thou knoweſt what thou doſt, and what thou gaineſt. Let me tell thee, thou little knoweſt thy dammage, and what thou haſt loſt. Alas, what are the goods of this life, when they are compared with eternall damnation? and the ſweetneſſe of imaginarie gaine, what proportion hath it with the bitterneſſe of ſo great a loſſe? Riches have wings, they take their leave, honour is tranſitorie; pleaſures flie away: whereas the ſoule of man is the ſubject of immortalitie. And thy poore neglected ſoule muſt bide by it for an everlaſting pledge, and pay the debt.

O! then, continue this glory that is nothing; *Firſt ſeeke Gods kingdome, and the glory of it*; ſuffer not heaven to ſtand at ſo great a diſtance to thy ſoule, *taſt and ſee how gracious the Lord is* by one drop of water from that celeſtiall fountaine; by one crumme from that heavenly table; and then as concerning the things below, thou wilt account them as droſſe and dung, in compariſon of that joy and peace of conſcience. Reſolve as *Themiſtocles*, when hee ſaw a goodly bootie, hee would not ſtoupe to take it up: leave theſe things for the *Children of this world.* But let your care be to pleaſe the Lord, and to gaine the peace of a good conſcience; *Firſt ſeeke the kingdome of God, which conſiſts not in meat and drinke; but in righteouſneſſe, and peace, and joy in the holy Ghoſt.* Remember the vanitie of the things of the world; remember how unable the ſoule is to enjoy hell, and to loſe heaven without eternall horrour: and in conſideration hereof. Uſe the *World; as though you uſed it not*; and uſe this as a proofe, hide it in a ſanctified memorie, and write it in the table of a ſanctified conſcience, (if it were poſſible) *with a pen of Iron, and the point of a Diamond. What is a man profited if hee gaine the whole world, and loſe his owne ſoule?*

FINIS.

CHRIST HIS SECOND ADVENT;

OR,

THE APPROACH OF THE GOD OF RECOMPENCES.

ACT. I. II.

This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as you have ſeene him goe into heaven.

Epiſt. JUDE, verſ. 14.

Behold, the Lord commeth with ten thouſand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deedes which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.

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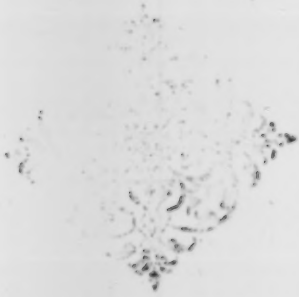

CHRIST HIS SECOND ADVENT, OR, THE APPROACH OF THE GOD OF RECOMPENCES.

SERMON XXIII.

REVEL. 22. 12.

Behold, I come ſhortly, and my reward is with me, to give every man according to his workes.

THE Angell having deſcribed to Saint *John* (in the Chapter immediatly before; and in the former part of this Chapter) the exceeding great joy, and glory, and felicitie, that all the godly ſhall have in the kingdome of heaven, by comparing it to a Citie built with precious ſtones, having twelve gates, and twelve foundations: wherein there is no darkneſſe, they needing no candle, nor the light of the Sunne: for Chriſt Jeſus the *Sunne of righteouſneſſe*, is the continuall light thereof. And that therein is no miſerie, no croſſe, no imperfection; no want, no calamitie, but continuall joy and rejoycing. Where their ſongs are *Halelujah*, and their ſhields felicitie, in the continuall enjoying of the preſence of Almighty God, the glorious Trinitie. Having, I ſay, thus deſcribed theſe joyes, he doth in the words of my Text, for the comfort of the godly, Who (*have here no continuing Citie*, but) are ſtrangers, and forreiners, and pilgrims, and travellers to another Citie, and ſeeke a Countrie. And in this their travell, they meete with many croſſes, and afflictions, and miſeries.

And likewiſe for the terrour of the wicked, that make this world

world their kingdome, and are the chiefe Lords and commanders of the same: for the comfort of the one, and the terrour of the other, the Angell here in the person of Christ saith, hee will *come*, and that *shortly*, to bee a speedy deliverer of the one, and a just Judge against the other.

Behold, I come shortly, and my reward is with me, &c.

Parts of the Text.

In which words, observe these particular branches.

First, the word of preparation or attention, in the first word, *Behold*, which is as it were a Trumpet that sounds before the comming of the great Judge, bidding every one to fit, and prepare himselfe to hold up his hand at the barre, *Behold*.

Secondly the Person, and that is the Judge himselfe, speaking in the person of the *Angell*, I, Christ Jesus himselfe.

Thirdly, his action, *I come*.

Fourthly, the speedinesse of his comming, *shortly*.

Fiftly, the end of his comming to Judgement, and that is to *reward every man according to his workes*.

Sixtly, and lastly, the quantitie, and the qualitie of the reward inclusively set downe; which is according to the qualitie of the workes: for if the workes be good, there shall be a great, and good reward, but if they be bad, the reward shall be accordingly. The small model of time will not suffer mee to runne over all these particulars: therefore my meditations, and your attention, shall be in one doctrine from the words in generall, and that is this, that

Doctr. Christ will come to judgement to reward the godly and ungodly.

Christ Jesus will hasten his comming to Judgement, to reward the godly with everlasting, and eternall felicities: but the wicked and ungodly, with endlesse woe, and perpetuall miserie.

For the proofe of which doctrine, you may consider these foure things.

First of all the certaintie, and celeritie of Christs comming to Judgement.

Secondly, the signes that prognosticate his comming.

Thirdly, the Judgement it selfe.

Lastly, the end.

For the certaintie of Christs comming to judgement, I perswade my selfe that there is none here among you so ignorant, that hee doth not know, or so Atheisticall that he doth not beleeve: you know it is an Article of our beliefe, that he ascended *into heaven, and there hee sits at the right hand of his Father in glorie, and from thence he shall come at the end of the world, to judge both the quicke and the dead*. Therefore I may spare the labour, and the time in any further proofe of that.

Now

¶ Now concerning the ſpeedineſſe of his comming to judgement. If ſo be the day of Judgement was at hand ſixteene ages ſince, as both Chriſt and his Apoſtles proclaimed; if then even in Chriſts dayes the *ends* of the world were come, as Saint *Paul* ſaith, 1 *Cor.*10.11. *If then was the laſt time*, as Saint *John* ſaith. 1 *John* 2. 18. *If then the end of all things were at hand*, as Saint *Peter* ſaith, 1 *Pet.* 4.7. can we thinke that now it is farre off? Nay, ſo ſure, and ſo certaine as God is God, and his Word is truth, and not one jotte nor tittle *thereof ſhall paſſe away*, he is neere at hand, *hee will come ſhortly*.

The ſpeedineſſe of Chriſts comming.

1 Cor. 10.11
1 Joh.2.18.
1 Pet.4.7.

But, before wee proceed, there lies two ſtumbling blocks in the way, that wee muſt remove, wherewith many ſtumble concerning this point. In the time of the Apoſtles there were two hereſies confuted: the one by Saint *Peter*, the other by Saint *Paul*.

Two hereſies concerning Chriſts comming to judgement: 2 Pet. 3.3.

Saint *Peter* in 2 *Pet.*3.3. he wills us to underſtand, that in *the laſt dayes there ſhall come ſcoffers, men living after their owne luſts*, ſaying, *Where is the promiſe of his comming?* You preach ſo much that Chriſt Jeſus is comming to Judgement, and to call every one of us to account for our wayes, our words and actions, but *where is the promiſe of his comming? for all things continue alike from the beginning of the Creation.* Miſerable men! that would be perſwaded that the day of Judgement ſhould never come, becauſe it was deferred: but ſuch jeſting, and mocking, and ſcoffing at this great and terrible day heretofore uſed, and indeed now practiſed in the whole progenie of unbeleevers, it may be an argument to us, that it ſhall not be deferred; for ſo ſaith Saint *Paul*, 1 *Theſ.*5.3. *when they ſhall ſay, peace, peace, and ſafetie, then deſtruction ſhall come on them, as travell on a woman with child, and they ſhall not eſcape.*

1. Confuted by S. Peter.

But Saint *Peter* anſwers theſe ſcoffers that asked, *Where is the promiſe of his comming?* hee gives them two anſwers; The one in verſe 8. the other verſe 9.

In the eighth verſe, he ſaith Chriſt deferres not long to come to judgement: for ſaith he, *one day with the Lord is as a thouſand yeares*, &c. alluding to *Pſal.*90.4. *A thouſand yeares in thy ſight, are but as yeſterday, ſince they paſſe as a watch in the night.* As if he ſhould ſay, were it poſſible for a man to live a thouſand yeares; yet thoſe thouſand yeares in reſpect of God, aſſoone as they are paſt, they are as one day in reſpect of men: nay, they are but as a watch of the night; that is, but as three houres. The old Jewes they divided the night into foure Watches, and appointed to each Watch three houres; as may appeare by comparing of theſe places of Scripture together, *Mat.*14.24. *Numb.*14.25. *Luke* 12.38. So then the words beare this expoſition, *that a thouſand yeares in reſpect of God, are but as one day*; nay, but as a *Watch of the night*, that is, but as three houres. It doth plainly ſhew to us, that Saint *Peter* meant

Pſal.90.4.

Mat. 14.24.
Numb.14.25
Luk. 12.38.

not

not to speake distinctly of a thousand yeares, but of a long time: so that his meaning is, innumerable yeares in respect of God, are but as one day. Saint *Peter* might as well have said 2000. or 3000. or 10000. thousand yeares in respect of God, are but as one day. Thus you have his first answer to those scoffers, that said, *Where is the promise of his comming?*

His second answer is in the ninth verse, where the Apostle saith, *The Lord is not slacke concerning his promise. Where is the promise of his comming?* Why, saith the Apostle, *The Lord is not slacke, as we account slackenesse.* For we account them slacke that goe slowly about a worke, but God is not so to bee accounted slacke; but saith the Apostle, *Hee is patient towards us, and would have none perish, but come to repentance.* Then the slackenesse of Christs comming is his patience, because he would give us time to repent, and have us prepared before hee come. O, then beloved, let us not make a mocke as others doe of this patience, but while we have time, let us take time, that when he comes we may be worthy of him. Thus you have the first heresie confuted.

2. By S. Paul.

The second was quite contrarie to this, set abroach by certaine false teachers, who taught the Thessalonians, that the day of Judgement was so neere, that it should happen in their age. Where (by the way) you may take notice of the exceeding great subtiltie of the Divell, that labours by all meanes possible to bring men to one of these extreames. Either that the day of Judgement shall never come, or it shall come in such a limited time and age. And indeed it is ranked among the opinions of some, that held that the day of judgement should be just 6000. yeares after the Creation, 2000. before the Law, 2000. under the Law, and 2000. under the Gospell. But Saint *Paul* answers these false teachers among the Thessalonians, and all of the like opinion: therefore to arme them against their assaults, he bids them for a certainetie beleeve it. 2 *Thessal.2. that the day of judgement was not at hand.* And hee gives the reason verse 3. *For*, saith he, *that day shall not come, except there be a departing first, and that man of sinne, the sonne of perdition bee revealed.*

1 Thes.2.

Object.

But how is it that the Apostle tells the Thessalonians, that the day of Judgement was not at hand, seeing it is plaine in the places before recited, that the end of the world was at hand, and that now was the last times? and *Heb.9.26. Christ appeared in the end of the world.* It was in the end of the world that Christ appeared to sacrifice himselfe for our sinnes; how is it then that he tells the Thessalonians here, that the day of the Lord is not at hand?

Heb.26.

Answ.

Master *Calvin* saith the answer is easie: for, saith he, in respect of God it was at hand, but as for us, we must be continually waiting for it. But Master *Beza*, and *Rollock* give another Exposition, which

which I take to be more naturall to the place: for, ſay they, in all thoſe places where it ſeemes to be avouched, *that the day of the Lord is at hand:* they underſtand the word in the Originall, to ſignifie generally a time drawing neere. As to ſay the day of Judgement may be this day as well as to morrow, and to morrow as well as this day; and many dayes hence as well as now. But in that place where he ſaith it is not at hand, they underſtand the word preciſely, to be meant of a preciſe time: ſo the Apoſtle ſpeakes truly, the day of Judgement is not at hand, ſo as that any man can ſay, it ſhall bee this day, or this moneth, or this houre, or this yeare, or this age. This is no more but the doctrine of Chriſt, *Of that day, and houre no man knoweth, no not the Angels in heaven; no, not Chriſt himſelfe as man, but the Father only.*

So you ſee it is plaine and evident, that the day of Judgement is at hand; but in what preciſe limits of time or age it ſhall happen, it is uncertaine. Our Saviour Chriſt tells his Apoſtles, *Act.* 1.7. *It is not for you to know the times, and ſeaſons, that the Father hath put into his own hands.* It is not for you to know theſe times: Then beloved, why ſhould we have an eare to heare, where God hath not a tongue to ſpeake? Let it ſuffice us to know that it is at hand, which if wee make good uſe of, it will make us warie and watchfull, and vigilant over all our wayes; that we ſay not with the evill ſervant, *Our Maſter deferres his comming*; let us eate, and drinke, and beat our fellow ſervants: but betake our ſelves to the good ſervants dutie, *to watch.* Watch we therefore, *wee know not the day and houre, when the Sonne of man commeth.* But when he commeth and findes us doing well, dealing faithfully, and living holily; happy, nay thrice happie ſhall we be: we ſhall bee ſure to partake of the bleſſing of thoſe upon mount *Gerazim*, we need not feare the curſe of thoſe upon Mount *Ebal.* Wee need not bee afraid of the Thundering, and lightning on *Sinai*, nor the fire, and tempeſt, nor ſmoake of the furnace, nor of the ſound of the Trumpet: for all our joy ſhall be in Sion. Act. 1.7.

But when he comes, if he find us living wickedly, dealing unfaithfully, curſed, nay, thrice curſed we be, we are ſure to partake of mourning for joy, of aſhes for beautie, of a rent for a girdle: whatſoever becomes of our garments, aſſuredly our hearts ſhall be rent in ſunder. *Watch wee therefore, wee know not the day and houre, when the Sonne of man will come.*

2. Signes of Chriſts comming.

In the ſecond place, that the children of God may bee armed, and prepared for his comming, hee hath ſet downe in his Word, certaine ſignes which being effected, and come to paſſe; they may eaſily judge, that then *the day of redemption draweth nigh.* Now theſe ſignes are of three ſorts.

Of three ſorts.

Some are in reſpect of us a long time before he comes to judgement. A ſe-

A second sort are immediatly before his comming.
The third, in his comming.

1. Long before.

The signes that prognosticate his comming long before are these;

1. The preaching the Gospell to all the world. Mat. 24. 14.

First of all the preaching of the Gospell to the whole world, which is set downe by Christ, *Mat.* 24. 14. *The Gospell of the kingdome shall bee preached to the whole world, for a testimonie to all Nations; then shall the end bee.* Which words of our Saviour Christ we are not so to understand, as that the Gospell should be preached to the whole world at any one time: for that never was; nor I thinke never will be: but if we so understand it, that the Gospell shall be preached to all Nations successively, and at severall times: then if wee consider the times since the Apostles, wee shall find that the sound of the Gospell hath gone out to all the Nations of the world, as it was spoken by the Prophet: so that this first signe is already past, the end cannot be farre.

2. The revealing of Antichrist. 2 Thes. 2. 3.

The second signe is, the revealing of Antichrist, saith the Apostle, 2 *Thessal.* 2. 3. *That day shall not come, except there bee a departing, and that man of sinne, the sonne of perdition, which is Antichrist bee revealed.* Concerning this signe, in the yeare of our Lord 602. after Christ, S. *Gregorie* seemeth to avouch, that whosoever taketh the name of universall Bishop, and Pastor of the Church, that was Antichrist. Five yeares after, *Boniface* succeeding him, by *Phocas* the Emperour, had the title of Universall Bishop of the Church, and ever since, all their successours have taken that name: To that it is evident that at *Rome* hath beene, and now is, the Antichrist; so that the second signe being fulfilled, the end cannot be farre.

3. Generall departure from the faith.

The third is the generall departure of the most from the Faith. There hath beene a generall departure in former times: when *Arrius* spread his heresies, almost all the whole world became an Arian: and for the space of 500 yeares together, from the time of *Boniface*, the world was so infected with Popish heresies, that the faith of Christ could scarsely be discerned; they were as a handfull of wheate to a great deale of chaffe; so that this signe it is already fulfilled in part; but there shall alway be a falling away, and a departing from the faith till Christ come to judgement.

4. Corruption in manners. 2 Tim. 3.

The fourth signe stands in exceeding great corruption in the manners of men. And the Apostle makes this a signe of Christs last comming to judgement, 2 *Tim.* 3. *This know, that in the last dayes perillous times shall come, men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitours, headie, high-minded, lovers of pleasures, more then lovers of God.* The Apostle makes this a signe and marke, that shall bee in the last dayes. Beloved, if ever this were

were fulfilled, it is fulfilled in these dayes of ours: for there is a generall corruption in the manners of men. It is very hard to find those that in all truth and sincerity, labour to discharge a good conscience towards God and men. And Christ hath said himselfe, that when hee comes to judgement, hee shall scarse find *faith on earth*; such a generall corruption there shall bee in the manners of men: so that this fourth signe being already past, the end cannot be farre.

5. Persecution of the Church.

The fift signe is exceeding great persecution, and affliction of the Church, and the Saints of God. This hath beene fulfilled in former times. You know there were ten fearfull persecutions in the Primitive Church. And so it is fulfilled even in these dayes of ours: for the Whore of *Babylon*, that spotted beast, shee laboureth to make her selfe drunke with the bloud of Gods Saints. There are but few yeares, nay, moneths, or weeks, wherein some of the bloud of Gods Saints is not sacrificed to appease the wrath of the Persecutors. Then if in these dayes, this signe be fulfilled, the end cannot be farre.

6. Generall securitie.

The sixt is a generall securitie, so that men will not be moved, neither with the preaching of the word of God, nor yet with judgements from heaven: they have such exceeding dulnesse and deadnesse of heart, that neither of these will move them.

For the former, you know God hath sent many judgements amongst us; we have had fire, and famine, and pestilence, and invasion of forreine enemies; inundation of waters, thunder and lightning from heaven; but all these will not worke upon our hearts. The Lord he hath scourged us oft, but yet we set light by his corrections, we harden our hearts against all his judgements, our hearts will not be softned, and molified; what effect hath all these wrought, where is our humiliation, our repentance, and reformation.

And for the preaching of the word of God, alas that can get no entrance at all: mens hearts are so crustie, and so hardened, that the seed of Gods word it lies uncovered, it takes no roote at all in the heart; it workes no reformation at all: so that if ever this signe were fulfilled, it is in these dayes. It shall be saith Christ speaking of the generall securitie that shall bee, when hee comes to judgement) *as in the dayes of Noah and of Lot, they were eating and drinking, and marrying, and giving in marriage*, till the fire came from heaven and burned them, and the water over-flowed the world: so that this sixt signe being past, the end cannot be farre.

7. Calling of the Jewes.

The seventh and last signe of Christs comming to Judgement, is the calling of the Jewes, which the Apostle, *Rom.* 11. 25. calls the fulfilling of the Gentiles. When God hath the number of his Elect among the Gentiles, then the Jewes shall bee called againe:

but of the time, and the manner, and number, the word of God doth not reveale it: so that it is likely this signe is yet to come, all the rest are fulfilled, and therefore the end cannot be farre.

2. Signes immediatly before Christs comming.

The second sort of signes, are such as are immediatly before Christs comming to Judgement, and that is the darknesse of the Sunne, Moone, and Starres. *The Sunne shall bee darkned, the Moone shall lose her light; the Starres shall fall from heaven, the very powers of heaven shall bee shaken, the foundations of the heavens shall tremble.* Alas, what shall the little shrubbes in the Wildernesse doe, when the tall Cedars of heaven shall bee shaken? What shall poore sinfull man doe, when the Angels shall be afraid?

3. In Christs comming.

The last signe shall be in Christs comming to Judgement, *Mat.* 24.29. it is called, *the signe of the Sonne of man; Then shall appeare the signe of the Sonne of man; and then all the tribes of the earth shall mourne.* What this signe of the Sonne of man is, Divines doe varie. Some hold it is the signe of the Crosse, which all eyes shall behold, *even they that pierced him*, as *John* saith, *Revel.* 1.

Revel. 1.

Some others (which I rather assent unto) take it to be the glorious beames of Christs Majestie, immedeiatly before his personall appearance to enlighten the world, being darkned, by reason of the want of the light of the Sunne and Moone. So you see what these signes shall be. The signes that prognosticate Christs comming. Those that shall be fulfilled long before, they are all effected, but one, as you heard. Therefore it stands us all upon, as wise Virgins, to prepare oyle in our lampes, that when our Bridegroome Christ shall come, we may be ready to enter into eternall joy. So we come from the signes that prognosticate the judgement, to the Judgement it selfe.

2. The judgement it selfe.

Concerning the Judgement it selfe; You must know that after death there are two judgements;

Two Judgements.

There is a particular, and there is a generall } Judgement.

1. Particular.

The particular Judgement is immediatly, as soone as ever the breath is gone out of the body. As soone as ever the soule is gone out of the body, it is conducted by the Angels before the Tribunall seat of God, and there receives the particular sentence, either of joy or torment, according as it lived in the body in this life. We need not speake of this; we have example for the proofe of it in Scripture, of *Dives* and *Lazarus*, the one whereof being dead, was presently carried to joy, the other presently to torment.

2. Generall.

The other is a generall judgement; so called, because it shall be of all men in generall that ever lived, and breathed upon the face of the earth, men, women, and children; all shall be presented

ted before the Tribunall ſeat of Chriſt; all muſt hold up their hands at the Barre of his judgement; all muſt give an account of all their words, thoughts, and actions: all muſt receive the ſentence either of *Come yee bleſſed*, or *goe yee curſed*. After which ſentence once pronounced, there ſhall never queſtion bee made, of the end of the joy of the one, or of the eaſe of the torments of the other.

Queſt.

But here ariſeth a queſtion; you know the world conſiſts but of two ſorts of perſons, beleevers, and unbeleevers. For the beleever it is evident and plaine, *Joh.5.24. Hee is paſſed already from death to life*; he hath everlaſting life already; he ſhall not come into judgement. And for the unbeleever it is as plaine, *Joh.3.18.* that he is already condemned, even already: both are judged already, both the beleever and unbeleever; the beleever is ſaved already, the unbeleever is damned already, what need therefore a generall, a ſecond Judgement?

Joh.5.24.

Joh.3.18.

Anſw. Neceſſitie of a day of judgement.

To this I anſwer, that there is a very great need of it, both in reſpect of the juſtice, and of the mercie of God, whoſe propertie it is alway to reward the godly, and to puniſh the wicked, which ſeeing he doth not to the full in this life, it muſt needes bee that a day will come that he will fully doe it.

You know the courſe of the Lord, as *David* ſpeakes; good men have bands in their death, and wicked men are luſtie and ſtrong; good men are in evill condition; and wicked men in proſperitie. *Diogenes* the Cinnick, ſeeing *Harpalus* a theefe long in proſperitie; he was bold to ſay, that wicked *Harpalus* his living long in proſperitie, it was an argument to *Diogenes*, that God had caſt off his care of the world, that he reſpected not mens affaires. And indeed the proſperitie of the wicked, hath brought the Saints of God to a ſtand. *Davids* foot ſlipped almoſt in ſeeing the proſperitie of the wicked. It made *Job* to ſay, *Job* 24.12. *Men groane out of the Citie by reaſon of oppreſſion, and the ſoules of the ſlaine crie out; and yet God chargeth them not with folly.* This made *Jeremiah*, to expoſtulate his cauſe with the Lord, *Jerem.12. Let mee talke with thee of thy judgements, Why doth the wicked proſper, and they that tranſgreſſe thy commandements?* This makes the godly take up that paſſionate complaint, *Pſal.73.11.* How doth God know it? *is there any knowledge in the moſt high?* Certainly, we have cleanſed our hearts in vaine; in vaine wee have *waſhed our hands in innocencie*: in vaine we labour to live godly lives; Why? *Every day wee are chaſtened*: for the Lord corrects us every morning. And theſe have the wealth of the world, they have the world at will. Wee in Chriſtianitie know this to be true. *Dives* hath the world at will, while poore *Lazarus* is ſhut out of dores, hungrie and thirſtie, cold and naked, full of neceſſitie every way. This being ſo, the day muſt needs

Pſal.37.
Iob 14.12.

Jer.12.

Pſal.73.11.

needes come, that the one ſhall have fulneſſe of glory, and the other of miſerie.

But to anſwer thoſe places before cited. To the former *Joh.5.* where it is ſaid, *The beleever is paſſed already from death to life*; hee hath everlaſting life alreadie. It is true, hee is paſſed already from death to life, by faith he hath it already, and by hope; he ſhall not come into judgement; that is, of condemnation, (ſo we muſt underſtand it,) but there is a judgement of abſolution that is to bee executed; and ſo when the Lord Jeſus Chriſt ſhall deſcend from heaven with the ſound of a Trumpet, *and the voyce of the Archangell, then the dead in Chriſt ſhall riſe firſt, and bee caught up in the cloudes to meet Chriſt*, and then they ſhall be ſet at his right hand, and heare that heavenly ſentence; *Come yee bleſſed of my Father, inherite the kingdome prepared for you, before the beginning of the world.* You ſee the anſwer to that, that beleevers ſhall not come into judgement; that is, not the judgement of condemnation, but of abſolution at the laſt day.

Vnbeleever condemned already how.

Now for the other place, where it is ſaid, *Joh.*3.18. the unbeleever is condemned alreadie.

It is true, he is condemned already, and that three wayes.

Firſt of all, hee is condemned already in the counſell of God.

Secondly, he is condemned already in the word of God.

Thirdly, he is condemned already in his owne conſcience.

Firſt, in the counſell of God, God hath made an eternall decree of Predeſtination, whereby he hath elected ſome to ſalvation, and predeſtinated them thereto, and others to damnation. In this Gods eternall decree, the unbeleever is alreadie condemned: nay, before ever he came into the world, as you have it in the example of *Jacob* and *Eſau*, *Rom.*9. before ever they had done good or evill, God hated the one, and loved the other.

Secondly, in the word of God hee is condemned, *John* 3.18. Why? becauſe he hates the light, and loves darkneſſe.

Thirdly, in his owne conſcience he is condemned: for the continuall horrour thereof gives him no reſt, day nor night; there is a worme continually gnawing there, and a ſting tormenting him: but the full execution thereof is to be in the day of wrath, when he ſhall be ſet at the left hand of Chriſt, and heare the ſentence, *Goe yee curſed into eternall fire, prepared for the divell and his angells.* O, what a terrible day will this be to all the wicked workers of iniquitie: for Chriſt Jeſus the Judge ſhall come then, to give them their reward. This ſhall be a blacke, a ſad, a wofull, diſmall day to them: they ſhall not be able to looke on the Judge, he ſhall bee ſo terrible to them. You ſee the terribleneſſe of the Judge ſet downe by Saint *John*, *Revel.*20.10,11. where it is ſaid, *hee ſaw a great white throne, and one ſitting thereon, from whoſe face fled heaven*

Revel. 20. 10,11.

and

and earth; and their place was no more found. Heaven and earth are great and mightie creatures, insensible creatures, that have not sinned, they flie, and tremble, and hide themselves at the comming of the great Judge: and shall man, silly sinfull man, thinke to stand before the Judge without trembling? Indeed if a man could present himselfe spotlesse without blame, he needed not to feare, but alas it is farre otherwise, there is none that doth good, and sinneth not, saith *Solomon*. The most righteous before men are stained, and poluted in the sight of God; and may crie with the Leper, *Uncleane, uncleane, what is man that hee should be pure? or the sonne of man, that hee should bee just with God?* The Angels of heaven are impure in his sight, *how much more filthy man, that drinketh iniquitie as water*, Job 15. So in *Psal.* 14. 2. *When God looket downe from heaven upon the sonnes of men, to see if there were any that would understand and seeke after God*; Will he find any that frames themselves according to the rule of perfection that hee requires? surely no; but this he findes, they are all corrupt, and abominable in their doings, *there is none that doth good; no, not one*: so sinfull is man in his whole race: sinfull in his conception, he is conceived in sinne, before ever hee sees light in this world, when hee is covered with the rich hangings of natures wardrobe in his mothers womb, then man tumbles in sinne, as the word in the originall signifieth. Hee is sinfull in his birth, in his life, in his thoughts, his words and actions; and shall he that is thus spotted, and stained, and polluted, stand before the pure Judge of heaven and earth without trembling? surely no; *The mightie, the Kings of the earth, the Captaines, high, and low, of what condition soever*; as many as have not made their garments white in the bloud of the slaughtered Lambe Christ, they shall tremble, and flie to hide themselves; and *crie to the mountaines to cover them*, before the face of this glorious Judge.

Job 15. Psal. 14. 2.

4. The end of Christs comming.

Wee come now to the last thing, and that is the end of Christs comming to Judgement. The end of Christs comming you know is to give a reward. And this reward shall be both to the wicked, and to the godly: for hee shall give the reward according to every mans worke.

First, I will speake of the reward of the wicked.

And after conclude with the reward of the godly.

The punishment of the wicked.

The reward of the wicked shall be endlesse woe, and perpetuall miserie in hell. There was never any man that descended into that fierie lake, and returned thence to tell us, what torments are provided for the wicked in Hell: but yet as by one drop of the Sea water, you may conceive of the saltnesse of the rest; and as a man may ghesse at the stature of a Giant, by the length of his foot; even so wee may have some conceit of those endlesse and easelesse, and remedilesse torments prepared for the wicked in

hell, by a taste of the miseries we have in this life. Great may the griefe of a mans heart be, even in this life, as great as mortalitie is able to beare. Can we read of the mourning of *Joseph*, of *Hannah*, of *Job*, of *Jeremie*, of *Jerusalem* and not bee moved? our hearts are hard. Can we reade of the hideous torments invented by Tyrants, Caldrons of boyling oyle, roasting upon spits, tumbling downe Mountaines in barrels of nayles, rending of joynts with horses; can we reade of these merciless torments, and not be moved? our hearts are harder then a milstone. Alas, beloved, these are nothing but shadowes, but counterfeit to those torments that are prepared for the wicked in hell. For though the bowels of hell labour to emptie the bowels of judgement, yet shee hath an immeasurable portion for her children now living; nay, for those that are unborne, a patrimonie of blackness, of brimstone, of the wrath of God, of wailing, and gnashing of teeth. Certainly, death shall take them away, but they shall never die; they shall consume for ever, and yet shall not be consumed; they shall be in fire unquenchable, and yet see no light. You may reade of *the wine of giddinesse*, *Psal.*60.3. of a strange kind of *Worme*, *Isay ult.* of fire and brimstone, *Ezek.*38.22. of the *Wine-presse of Gods wrath*, *Revel.*14.10. All these, and if worse then these can be, are prepared as so many torments for the wicked workers of iniquitie. Their cuppe is the deadliest that ever was drunke, even of Gods wrath wherewith they shall bee filled for ever; their worme is that that continually gnawes upon the conscience: they shall bee tormented in fire and brimstone, before the Lambe and his Angels: Not such as that of *Sodome* and *Gomorrah*; for then there were hope that they might be converted at the last into heapes of Ashes, or pooles of Pitch; but such fire and brimstone, that as a bottomlesse Mine gives them rest neither night nor day, the smoake of it ascending for ever; and is appointed for a time, and times, till time shall be no more. Their torment in such a measure, *as neither eye hath seene, nor eare heard, nor heart of man hath conceived.* But, beloved, all this is but generall; if the time would suffer, we could shew the torments of the damned in particular, as

*Psal.*60.3. *Isay ult.* *Ezek.*28.22. *Rev.*14.10.

Eternitie of the torment of the wicked.

First, the eternitie of those torments, in that they shall never end; and I verily perswade my selfe, that this is a great increase of their torments, the very conceit and thought that they shall never end, it is a great increase and aggravation of the torment. You know there is no griefe and sorrow, or miserie in this life, but time will either diminish it, or take it quite away; either the tormented, or the tormentor will die: but in hell there you have them tormented day and night, for ever and ever, neither the tormented, or the tormentor die, but they live to endlesse woe.

O!

O! saith a godly Father in his meditations, if a wicked sinner in hell did know that he were to continue there no more thousands of yeares, then there are sands upon the Sea-shore, or no more millions of Ages, then there are piles of grasse upon the ground, yet this would be some comfort, that at last they should have an end; but this word *never*, it breakes the heart, that after they have continued there so many thousand yeares, and millions of ages, they are as farre from the end of their torment as at the first.

Extremitie of torments.

I Secondly, we might note here againe the extremitie, and strictnesse of those torments, the straitnesse of them, there is no mercy shewed; *Take him, and binde him hand and foot, and cast him into utter darknesse.* And againe, the gate is shut, after the sinner is once cast into hell, there is no getting out againe, the gate is shut.

The straitnesse of these torments may bee exceedingly layd downe to us, in the Parable of the rich glutton; who in hell, roating in everlasting flames, lift up his eyes, and saw *Abraham* a-farre off, and *Lazarus* in his bosome; hee desired *Abraham* to send *Lazarus*, but to dippe the toppe of his finger in water, to coole his tongue: a small request: hee askes not to bee delivered from his torments; or for a flaggon of water, but for a droppe; yet to see the strictnesse of those torments, it was denied him. *Dives* had before, the world at will, what his heart could desire: but *Lazarus* comes to his gate full of soares and hungrie, yet hee refused to refresh him with crummes from his table; see the just judgement of God against the mercilesse wretch. *Dives* refused to give a crumme; when he asked he is denied one drop. So that as Saint *James* speakes, *Iam. 2. there shall be judgement mercilesse to them that yeeld no mercie.* Iam. 2.

Beloved, all you that have the wealth of the world remember this example, when the poore distressed members of Christ come to your gates, shutte not up the bowels of compassion, open your hands, and your hearts to relieve them: for as I said before, *there shall bee judgement mercilesse to those that shew no mercie.* But I come to the last thing that I will but only name; that is, the reward of the godly, that everlasting, eternall felicitie in heaven. The time will not suffer mee to speake largely, and particularly of the reward of the godly, which is a great incouragement, and comfortable to the servants of God. I will only speake in generall. The Prophets when they speake of the Kingdome of Christ, they set it out by good things; there is no need of their good things; *Nation shall not rise against Nation, they shall breake their speares into mattocks. The wolfe shall dwell with the lambe, and the Leopard with the Kidde; They shall eate of the tree of life, and the hidden Manna there. They shall bee made pillers in the Temple of God.* There they shall be cloathed with *long white robes.* Which places take us by the hand, and

The reward of the godly.

Isay 2.

Isay 11.

and bring us to some conceit of those joyes.

How then doth it stand every one upon now, while wee have time, to labour to have interest in those joyes? Thrice happy is that man or woman, that comes to enjoy those joyes. It is spoken of Christ, that hee, the joyes of heaven being set before him, *hee susteined the crosse*. Saint *Paul* accounted all but *dung that hee might winne Christ*, and come to those joyes. And *Ignatius* saith, that breaking of bones, fire, and gallowes, quartering of limbes, come what will, so I may come to those joyes. I would wee had all the like zeale after those joyes. Our coldnesse in seeking those joyes come from a base esteeme of them for if wee did esteeme them, wee would labour exceedingly after them.

Vse 1. Comfort.

Many things for use might be inferred hence. As first here is comfort, and incouragement to all the Saints of God, the servants of Christ, that take paines to live a godly life. However here they indure afflictions, and mockings, and reproaches, and scoffes of the world, yet Christ hath a great reward for them. Let them rejoyce, great shall their reward be. Give me a man then that hath buckled with the sinnes of the times, that hath studied the advancement of Religion; give mee such a one as hath incouraged those that are feeble, that hath provided for the Lords Prophets, that hath reformed the abuses of the Lords day as *Nehemiah*; what will inflame his zeale more then this, that Christ his Saviour sees it, and regards it, and will reward him? And lest hee should faint before the reward come, he saith, he will come shortly. This comforted *Elias* in the Wildernesse, and *Jeremiah* in the Dungeon, and *Job* on the Dunghill; so that *they were more then conquerours through Christ*.

Vse 2. Terrour to the wicked. Mal. 4. 1.

Secondly, is it so that Christ will come to Judgement, and hath his reward with him, here is terrour to all the wicked workers of iniquitie. *Behold*, saith *Malachie*, Mal. 4. 1. *The day of the Lord commeth, it shall burne as an oven, and all the wicked and ungodly of the earth, shall bee as stubble and straw, and fuell for the furnace of Gods wrath*. What a woefull and heavie day will this be to all the wicked and ungodly? Me thinkes they might conceive the terrour, and they shall crie out at the last day, when hee shall come to reward them: is not this he whose lawes wee have contemned? whose sides wee have pierced? whom wee have nayled to the Crosse: whose Ministers wee haue reviled? whose servants wee have reproached? And this shall strike great terrour to the hearts of all wicked men, when Christ shall pronounce against them, *Goe yee cursed*. Whither? *to the divell and his place of torments: Then they shall crie to the mountaines to fall on them*: Oh that some wilde beast would follow them, and teare them in peeces,

peeces, but it will be too late: their part and portion is in that *Lake that burnes with fire and brimſtone.*

Laſtly, this ſhould ſtirre every one up to fit himſelfe, to prepare for this judgement. And let us continually therefore lift up our hearts to heaven; and as the Apoſtle ſpeakes, waite for the appearing of Chriſt to Judgement. Then all teares ſhall bee wiped from our eyes: there ſhall bee no more ſorrow, and mourning: there we ſhall ſit with the Saints, and ſing with the Angels,

Halelujah, halelujah, all praiſe, and honour, and glorie, and might, and dominion, and majeſtie, bee to him that is upon the throne; the Lambe Chriſt Jeſus for evermore.

Vſe 3. To be fitted for the day.

FINIS.

THE SAINTS LONGING FOR THE GREAT EPIPHANIE.

PHIL. 1. 23.

I desire to depart, and to bee with Christ, which is farre better.

MAT. 24. 30.

Then shall appeare the signe of the Sonne of man in heaven.

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THE SAINTS LONGING FOR THE GREAT EPIPHANIE.

SERMON XXIIII.

TITUS 2. 13.

Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.

THe former Verſes you may remember, I choſe to ſpeake of upon another occaſion.

I ſhewed you how the grace of God, that brought ſalvation to all men, appeared.

Secondly, how it teacheth thoſe men to whom it brings ſalvation. Every man would be glad to bee ſaved by grace, but they love not that grace ſhould teach them: now grace ſaveth none, but whom it teacheth, it firſt teacheth them, and then ſaveth them. Now it teacheth us as the Apoſtle ſaith, three leſſons.

Firſt, *quid vitandum*, what wee are to ſhunne: *ungodlineſſe, and worldly luſts.*

Then ſecondly it teacheth us, *quid faciendum*, what wee are to doe, *to live ſoberly, and juſtly, and pioufly in this preſent world.* So-

berly, toward our ſelves; righteouſly toward our neighbour; and piouſly towards God, this is the ſecond leſſon.

Then it teacheth us a third leſſon, *quid expectandum*, what wee muſt looke for; *looking*, ſaith the Text, *for the bleſſed hope, the glorious appearing of the great God, and our Saviour Jeſus Chriſt*. The two firſt points I handled then. And I told you I would reſerve the third point, till it pleaſed God to give me a fit occaſion.

It hath pleaſed God to give me a fit one, but a very ſad occaſion; It is the Lord, *let him doe what ſeemeth good in his eyes*.

I will goe over the words in particular, and obſerve ſomething out of them. And then out of all together, I will raiſe this Doctrine, that

A child of God muſt live ſo ſoberly, ſo juſtly, ſo godly in this preſent world, as becommeth a man that lookes for a more bleſſed hope, at the great day, at the appearing of the great God, and our Saviour Jeſus Chriſt.

Looking foure things in it.

I begin with the firſt. The firſt word is *Looking*, and it hath in it theſe foure things;

1. Earneſtneſſe.

Firſt, earneſtneſſe: a Saint of God muſt looke, and looke earneſtly. The Apoſtle when hee ſets downe the looking of the creatures (for the creatures looke too together with us, to bee *freed from the bondage of corruption, into the glorious libertie of the ſonnes of God*; when he ſpeakes of the looking of the creature) hee uſeth a ſtrange word which ſignifieth a putting out of the head, looking to ſee what it can eſpie a great way off, to ſee if there be any ſigne of his comming, *Rom.*8.19. And he tells us that the creature doth not only put out the head and looke, but waites, and groanes, and ſighes, and travelleth as a woman in paine: and quoth the Apoſtle, *not only the creatures doe thus, but wee that have the firſt fruits of the ſpirit*. Nay, if the creature put out the head, and groane, and waite, and is in paine till that day come, how much more ſhould we that have the firſt fruits of the ſpirit? Earneſtneſſe, that is one.

Rom.8.19.

2. Patience.

A ſecond thing is Patience. *If* (quoth the Apoſtle) *wee hope for that wee ſee not, then doe wee with patience waite for it*. There is *patientia ſpei*; The Theſſalonians are commended for it, in 1 *Theſ.* 1.3. *The patience of hope*. And as the Apoſtle ſaith, *Heb.*10.36. *Opus eſt vobis patientia, you have need of patience* in this looking: for conſidering

1 Theſ.1.3. Heb.10,36.

1. The time is uncertaine.

Firſt of all, that the time is not knowne to us, when this Lord will appeare. *It is not for you to know the times and the ſeaſons, that the Father hath kept in his owne power*.

2. It ſeemes long.

And conſidering ſecondly, that that time, either longer or ſhorter, may ſeeme to be long, *omnes celeritas in deſiderio*; All haſt that can

can be made, is but delay to a man that languisheth in desire: hence comes those often, *usque quo? how long Lord? how long?*

Thirdly, considering, (as the very heathen man could call them) those wondrous workings of God. It is many times seene, that Gods working seemes to goe against his word. 3. Gods strange working.

And then fourthly, considering how busie the Divell is to discredit the truth of Gods promise, and to weaken our faith, I say againe with the Apostle, *you have need of patience.* There is the second thing.

There is a third thing necessarie, that is, Joy to thinke of this same day. Saith the Apostle, *there is a crowne of righteousnesse laid up for mee, and not for mee only; but for all them that love, that appearing*; and where love is, there will bee joy; joy is a sweet motion of Gods spirit: spirituall joy, I speake of that; either upon the fruition of some good thing present, or the expectation of future; *there is rejoycing under the hope of the glorie of God*, Rom. 5. 2. And saith the Apostle *Peter, whom you have not seene, and yet love, whom though you see not, you beleeve, and beleeving you rejoyce, with a joy unspeakable and glorious.* It is such a joy, as the world cannot give us; and such a joy, as the world cannot take from us. 3. Joy. Rom. 5. 2.

Lastly, this looking hath also with it, a care and diligence to prepare our selves against that comming. Marke the Apostle 2 *Pet.* 3. 14. saith the Apostle, *Seeing wee looke for these things, let us use all diligence, that wee may be found of him in peace.* You know how the wise Virgins, because they looked for the Bridegroome, they had trimmed their Lampes, and made all things ready to meet him. So then where this excellent looking for this blessed hope is, there will be all these; 4. Diligence. 2 Pet. 3. 14.

An earnestnesse first,
And then a Patience,
And then a Joy.

And then a diligence to meet him, to make our selves readie for him.

Doest thou not looke earnestly?
And dost thou not looke with patience?
And dost thou not joy to thinke of this comming?
Then thou dost not looke as thou shouldest doe.

But the next word is, Looking for what?

The blessed Hope. Blessed hope.

Hope is put for the thing hoped for; *the blessed hope*, is the *hoped for blessednesse*; and this consists in two things, *a freedome* from all ill, both of soule and body. And a fruition of all good, both in soule, and body, in the whole man.

1. In freedome from all ill.

First, this *bleſſed hope* conſiſts in this, in a freedome from all ill. First, that there ſhall bee no more blindneſſe in our underſtandings; no more rebellion in our wills; no more terrour in our conſciences; no more weakneſſe in our memorie; no more ſinne, no more power to ſinne; here is a *non poſſe peccari*. No more temptations of Satan; no more allurements of the world; no more frailties of the fleſh; no more hunger, no more thirſt, no more wearineſſe, no more ſickneſſe; no more megrome in the head, no more palſie in the hand; no more goute in the feet; no more diſeaſes, and no more death. For if we ſhall be freed from corruption; how much more ſhall wee be freed from vexation, and infirmitie, and deformitie. Here is freedome from ill.

2. To enjoy all good.

Well, here is not all; it is not enough to be freed from ill: but here is the ſecond part of this *bleſſed hope*, to enjoy all good.

First, this is our bleſſed hope, that the Image of God ſhall bee wondrouſly perfected in our ſoules; and all the faculties of it. This is our hope that God ſhall be to our underſtandings fulneſſe of light: that he ſhall be to our wills abundance of peace; to our memories a continuation of eternitie. In a word, God ſhall bee *All in all*. This is our *bleſſed hope*, that this *vile body of ours*, as vile as it is (as the Apoſtle calls it, *a body of vileneſſe*) it ſhall bee raiſed up againe, and made like the glorious body of Chriſt by that *mightie working: that this corruptible ſhall put on incorruption*, and this very *mortall, ſhall put on immortalitie*. I, and this is the *bleſſed hope*, that both in ſoule and body being bleſſed, we ſhall be gathered together to the *Congregation of the firſt borne*. Where wee are ſure never to find any enemie, and wee are ſure never to loſe a friend. Where we ſhall have the ſocietie, and company of Gods Saints, and of the bleſſed Angels. And in the beatificall viſion and fruition, and communion of God, we ſhall have ſuch joy, as *neither eye hath ſeene, nor eare hath heard, nor tongue can expreſſe*: ſuch joy as cannot be conceived, and ſhall never be ended.

Oh, bleſſed be that God, that is the author of this hope; and bleſſed is the man that is partakers of this hope.

But when will this be? for quoth the Apoſtle, *If our hope were only in this life, of all men* living, *wee were moſt miſerable*. Why, but when muſt we looke for it then?

At the appearing of the great God, and our Saviour Jeſus Chriſt.

Appearing of Chriſt two-fold.

At the glorious appearing. The word is at the *Epiphanie*, at the appearance of glory, at the glorious appearing. There is a twofold Epiphanie of Chriſt: an Epiphanie of grace, that was his appearing in our fleſh, to worke the worke of our redemption. And then there is an Epiphanie of glory here ſpoken of.

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There was no glory, in the first *Epiphanie*, and appearing of Christ. It was no glorie for the Creator, to become a creature, for the Lord, to become a servant; for the Word to become an infant. Hee was our joy, and yet hee sorrowed; hee was our strength, and yet he was weakened: hee was our confidence, and yet he feared: he was our Saviour, and yet he suffered: he was our life, and yet he died. There was no glory in that. Hee came to be *minor Patre, lesse then his Father*: but that is not all, yet hee might have become a glorious creature, as the Angels are glorious creatures. No, it was lesse then thus; hee was a little lower then the Angels, in that he was made man. But in that he suffered, he was a great deale lesse then a man: hee was a little lesse then an Angell, in that he was made man, but in that hee suffered, hee was a great deale lesse then a man. For what was he? harke what *David* saith in his person, *I am a worme and no man, the verie off-scouring of men, the out-cast of the people*: there was no glorie in his first appearing.

1. In the flesh in humilitie.

Psal.22.

But now his second appearing shall be in glorie, it shall be every way glorious.

2. To judgement in glorie.

First, his Person glorious.

1. His Person.

And then his Throne glorious, *hee shall come and sit upon the throne of his glorie.*

2. Throne.

And then his attendants glorious, the Angells, *thousand thousands ministring to him, ten thousand thousands standing before him*, and all glorious.

3. Attendants.

Againe, his administration of justice shall be glorious: for if he got himselfe glory on *Pharaoh*, when he drowned him in the Sea. What glory will he get when he shall throw the Divell, and wicked men into hell fire? there is glory in his administration of justice.

4. Administration.

Then glorie in his Saints, as the Apostle 2 *Thes.*1.10. saith, *that God shall be marvellous glorious in his Saints. For when Christ that is our glory shall appeare, then wee also shall appeare with him in glorie.* Here is the glorious Epiphanie of Christ, a glorious appearing.

5. Saints. 2 Thes. 1.10.

But of whom?

The great God, and our Saviour Jesus Christ.

Some there are that would make these two, to be two persons. *The great God*, say they, that is God the Father; and *our Lord Jesus Christ*, that is, God the Sonne. Thus the Arrians; thus the semi-Arrians; and thus (which I wonder at) *Erasmus*, and thus some others.

But first of all, you never find in the New Testament of the Epiphanie of God the Father: that same glorious Epiphanie is ever of the Sonne.

Then the Greeke makes it plaine me thinkes: for had there been two persons, the Apostle should have said thus, τῦ μεγάλȣ τȣ θεȣ,

there should have beene two Articles, but here is but one Article: it is apparant to them that understand the Greeke, it is but one Person; that same person is the mightie God, *the great God, and the Saviour Jesus Christ.*

The great God.

Christ is God. First, Christ is God. I need not stand to prove that now, among you. And that same incommunicable Name of *Jehova*, by which I find him called in Scripture, and those incommunicable properties of the Divine Nature.

Immortalitie.
Immutabilitie,
Immensitie,
Omnipotencie.
Omniscience, which are all ascribed to Christ.

And then those names that are proper only to God, as

The { Creator / Governour } of the world.

And then the worship that is due to God alone, is given to Christ in the Scriptures, *ipsius est, solus est*; all these being given to him, prove him to be God.

And lest you should thinke he is God now, by participation of the Divine Essence, in which sence the Angels are called *Elohim*. Or as Magistrates are Gods by representation: you shall find by what Epithites hee is called God. *The true God*, 1 Joh. *The mightie God*, Isay 9.6. *God blessed for ever*, Rom. 9.5. and here *The great God.*

1 Ioh. Isay 9.6.

Christ a great God. And so he is a great God, great; not in bodily bulke, but great in Essence; Great in Majestie, great in Power.

Vse 1. Comfort to Gods children. And this may first be a wondrous comfort to Gods children. Doth thy heart condemne thee? harke what S. *John* saith, *God is greater then our heart.* Againe, doth the Divell terrifie thee? harke what our Lord saith, *No man shall bee able to take them out of my hand.* Hee is able to keepe us to the day of Salvation: a great comfort to Gods people.

2. Terrour to the wicked. A great matter of terrour to wicked men, that this Judge shall be *the great God: for who is able to stand before him, when he is angrie?* Doe you remember, when the band of Souldiers came to apprehend him in the Garden; he said no more, but *Ego sum*; *it is I* saith hee, and presently they fell downe to the ground: they were beat downe with the very breath of his mouth, as a man is sometimes with the wind of a bullet: or as the walls of *Jericho*, with the sound of the trumpets of Rammes-hornes. The very word *Ego*

sum,

ſum, it was no more; they fell all to the ground. Now I may ſay with that Father, what ſhall hee doe when hee comes to judge, that was able to doe thus, when he was to be judged? *Quid regnaturus patuerit*, &c. what ſhall he doe when he comes to reigne, that was able to doe thus, when he was to die?

But alas, you will ſay, if hee be ſo great a God; ſo glorious, how ſhall ſuch a poore wretch as I, ſtand before him? I confeſſe my ſelfe a poore, wretched, and grievous ſinner, how ſhall I ſtand before him? *Obiect.*

Oh, marke here, hee that is called *the great God*, hee is called, the *Anſw.*

Saviour Jeſus Chriſt.

Here is the comfort; hee is a Saviour, hee came to worke the worke of Redemption; *Hee was made like us in all things, ſinne excepted*, that he might be mercifull. And it is wondrous comfortable, that in that very nature hee ſhall be our Judge, in which hee ſtood before the Judge, at the judgement ſeate of *Pilate: God hath appointed a day*, ſaith Saint *Paul*, *in which hee will judge the world in righteouſneſſe*; by whom? *by the man Jeſus Chriſt*, Act. 17.31. Comfort that Chriſt the Saviour is Iudge. Act. 17.31.

O, but what a comfort of comforts is that indeed, I pray marke our Lords words, *John* 5.27. *God the Father*, ſaith hee, *hath given all authoritie to his Sonne to judge*, Why? Marke his reaſon, *becauſe hee is the Sonne of man.* He doth not ſay, he hath given him power to judge, becauſe hee is his Sonne, but becauſe hee is the Sonne of man.

It made ſweet Saint *Bernard* crie out, *O verum Patrem miſericordiæ*, &c. O true Father of mercies, that wouldeſt have men judged by man: he hath beene a man, and lived; he knew no ſin; he knew temptation; he knew what it was to be tempted; hee knowes that we are tempted, and hee knowes that wee are but men, *hee remembreth that wee are but duſt.* Thus I have gone over the words briefly.

There is a generall Doctrine to bee touched, which I can but touch, in a word it is this;

Every true Chriſtian muſt ſo live, as a man that waites, and lookes for this bleſſed hope, at that glorious appearing of the great God, and our Saviour Jeſus Chriſt. *Doctr.* Every Chriſtian ſo to live, as expecting the appearing of Chriſt.

The holy men that lived before Chriſts firſt Epiphanie, his firſt comming here in the fleſh, they are deſcribed thus, to be men that looked for that comming. After his comming, *Anna* the Prophetteſſe, the Scripture ſaith, *ſhee ſpake of Chriſt, to all that looked for redemption in Jeruſalem*, Luke 2.36. and in verſe 25. it is ſaid, *that old Simeon, a devout man, and one that looked for the conſolation of Iſrael.* And the like is ſaid of *Joſeph* of *Aremathea*, *hee was a juſt man,* Luke 2.36.

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one that feared God, and looked for the redemption of the people of God: he looked for *the kingdome of God.* There was looking then,

And the Children of God now in the New Testament, they are all described by this, looking for the second comming of Christ. Gods children are still looking for this second comming. Let me give you but a place or two of Scripture. The Apostle saith *Phil.*3.20. *Our conversation is in heaven, from whence wee looke for the Saviour.* Saith S. *Jude*, verse 21. *Keepe your selves in the love of God, as men that looke for the mercie of God, at that great day, to eternall life. Gird up your loynes*, saith our blessed Lord, *and let your lights bee burning in your hands*, that you may be as men that looke for the comming of the Bridegroome.

Phil.3.20.
Jude 21.

Indeed, beloved, if wee looke into the lives of men, I cannot tell, whether I shall say, they looke for his comming or no; *this blessed hope.* Wilt thou prophane the sanctified day of rest? wilt thou blaspheme the great and glorious name of God? wilt thou wantonly abuse the creatures of God, in drunkennesse? wilt thou lie, and steale, and whore, and yet tell mee thou lookest for that *blessed hope?* surely thou dost not. If quoth the Apostle, we doe looke for these things (in the place named before.) 2 *Pet.*2.14. *Then let us doe our diligence, that wee may bee found of him in peace.* If thou doe not thy diligence, that when he comes, thou mayest bee found in peace, never tell me thou lookest for him.

2 Pet.3.14.

There was never time yet for us to lie, and wallow in sinne, to thinke nothing that wee doe dishonest: there was never time for these things since time was. Surely there is no time for it now. All the dayes since Christ, are called the last dayes; all of them are the last dayes, since that day of the first *Epiphanie:* but there is a day that will be the last of all those last dayes. And me-thinkes it will not be long before that last day of all come: me-thinkes I see the day broke already, it is breake of day alreadie. Therefore brethren, if you doe indeed looke for the comming of Christ, for this *blessed hope*, at his appearing, *bee diligent, that you may bee found of him without spot, in holinesse.* I have done with the Text.

I come now to the occasion at this time. You have brought hither, a dead body of a very good neighbour of ours, and whom I acknowledge, I ever found a kind, and a loving friend. You have brought it here to be laid up in the Grave, in hope of a blessed and joyfull resurrection. I need not speake much of his life here: an ancient inhabitant; When it pleased God to call mee first to this place 26. yeares since, I found him then in the chiefe office of the Church; and divers times since he hath been in it: and I have seldome knowne any more painfull, and more industrious, and more honest in those places then he was. Wee have all knowne him a man humble in his conversation, just of his word, true in his promises,

miſes, mercifull in his dealing, charitable to the poore, readie to every good worke. His life was ſuch a life, as the Apoſtle would have ours to be, a life ſober, and juſt, and pious in this preſent evill world. Hee lived, and lead a life pious, in regard of God, juſt in regard of men, ſober in regard of himſelfe; I can ſay no leſſe of him, and I will ſay no more of him.

I know you deſire to heare of his death, and it hath much afflicted my ſoule, to heare what unjuſt aſpertions have beene upon the manner of it. There was a ſudden ſtroake indeed of Gods hand, and it was in my houſe, and ſeeing that it ſo pleaſed God, I am glad that it was in my preſence and ſight, that I might give the better teſtimonie of it. The ſuddenneſſe of the ſtroake made him liable to ſome miſconſtruction, and hath given many men occaſion to paſſe a very uncharitable, and unchriſtian verdict of him.

I beſeech you let me give you a true naked relation how it was. I never knew any men of ſo peaceable a diſpoſition, but there might be ſometimes ſome difference betweene them: there was betweene *Abraham*, and *Lot*, betweene *Paul* and *Barnabas*; and there was betweene another honeſt neighbour and him: both men of a peaceable diſpoſition. They did not deſire to goe to law; they deſired the matter might bee put to Arbitrators; they choſe foure honeſt Gentlemen to take up the matter betweene them: they made me as an unworthy Umpire, in caſe they did not agree. On Thurſday laſt they met, and each of them pleaded their cauſe. And let me ſay thus, that if this Brother of ours had beene judged, to doe any wrong in that cauſe; if hee had uttered one word of falſhood to helpe his cauſe, if he had uſed one word of imprecation, wiſhing any curſe to himſelfe; then it had beene peradventure, a juſt thing with God, to have taken him at his word. If he had ſworne one oath, if he had uttered but one uncharitable word againſt his neighbour; if he had ſhewed but any malice or ſpleene againſt him: if hee had beene but tranſported with paſſion, as a man may eaſily be in his owne cauſe, we are but men. I ſay if hee had beene but tranſported with paſſion; then peradventure ſome men might have thought it had beene the ſtroke of divine juſtice upon him: but let me tell you, I have the witneſſe of honeſt Gentlemen that were the arbitrators, and will juſtifie

Firſt, that his cauſe was good, and that there was not one word ſpoken, but was confirmed by honeſt witneſſes preſent.

Then, he uſed no kind of imprecation in the world, no, not as I remember, ſo much as a proteſtation, or any aſſeveration, there was not one oath ſworne, either by him, or by others that were preſent.

There was not one uncharitable word ſpoken by him: there was not any malice, or rancour, or hatred appeared, either on the

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one ſide, or the other betweene them; he was no way tranſported with paſſion.

He did plead his cauſe, but with that meekneſſe of ſpirit, with that quietneſſe, with that ſweet temper, and that Chriſtian moderation, as more could not be required in any Saint of God. Therefore brethren, let me only tell you thus much, while this was in agitation, I could not perceive that hee was moved at any thing; hee was not ſtirred, he was not earneſt in his cauſe. Till it pleaſed God to touch him; and he had ſome ſenſe and feeling of it: riſing from his ſtoole, he ſate rubbing of his cheeke, or his necke with his handkercheife. Hee fell upon the necke of a Gentleman that ſate cloſe to him, who perceiving that he was not well, asked him how he did? he was ſcarſly able to give us an anſwer, I perceived that hee was ſtricken with the dead palſie. Brethren conſidering theſe things that I have told you before; I beſeech you judge not, that you be not judged; condemne not, that you be not condemned. You owe a dutie to the truth, every one of you; and by that dutie that you owe to the truth, I was about to ſay, I charge you as before God; but I beſeech you as before God, ſtoppe the mouthes of all them that ſhall either bee forgers, or ſpreaders of ſuch notorious lies: though it pleaſed God it were by a ſudden ſtroake of his hand; and how often hath hee done it, when men have beene worſe buſied? hee was but ſeeking to worke peace.

Though it pleaſed God ſuddenly to take his ſpeech from him, yet I beſeech you know this withall, hee was pleaſed not to take his life preſently away; nor his underſtanding from him: from Thurſday about foure of the clocke that hee was firſt ſtricken, hee lived till Saturday night, or Sunday morning, I know not whether: but in this time on Friday night I was with him, and I perceived by the lifting up of his hand that hee knew mee; I put him in minde of ſome gracious promiſes that God hath made to us in Chriſt. I asked him whether hee beleeved thoſe promiſes of God, and whether hee found any comfort in thoſe promiſes, and then hee lift up his hand. I asked him, and deſired him, if hee found any aſſurance of Gods favour in Chriſt, to make the ſame ſigne; hee lift up his hand againe. I asked him if I ſhould pray with him; hee deſired it, and at the period of every Petition, his hand went up to God. And one thing I obſerved more, that in one petition of mine, in that prayer for him, that it would pleaſe God to deliver him from the malice of Satan, that would be moſt buſie when wee are weakeſt; hee held up his hand higher then before, and continued holding it longer.

And bleſſed be our good God, that wee can hold and keepe an intelligence with him, not only by ſpeech, but with our very hands:

hands : that lifting up of the hand, and thoſe groanes of his ſpirit, I make no doubt, but they prevailed at the hands of God. And ſo as he lived, I make no queſtion but hee died, a holy ſervant of God : and I hope his ſoule is now in heaven, and wee are come to lay up his body in the earth, in the hope of a bleſſed, and joyfull Reſurrection.

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FINIS.

LIFES APPARITION, AND MANS DISSOLUTION.

GEN. 47.9.

Few, and evill, have the dayes of the yeares of my life beene.

PSAL. 102.3.

For my dayes are consumed like smoake.

LONDON,
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LIFES APPARITION, AND MANS DISSOLVTION.

SERMON XXV.

JAMES 4. 14.

For what is your life? it is even a vapour that appeareth for a little while, and then vanisheth away.

THere are two maine things to which the corrupt nature of man is subject and obnoxious, rash judgement, and vaine confidence; Both spring out of one roote, and that is pride; where pride possesseth the heart, it will make a man rash in the judging of others, and presume vainely, and confidently upon himselfe; At all these evils the Apostle strikes here in this Chapter, both mother and daughter: both root and branch.

To take heed of pride, that is the mother sinne, hee exhorteth us to thankfulnesse: where in stead of waxing proud of our selves, he would have us humble our selves; and he brings this argument to perswade us, because *they that humble themselves, God will exalt.* The only way to be exalted, is to be humble; hee compares the state of man, (in respect of his future condition) to a paire of Balances that are hung on a beame, the lower the one balance is downe, the higher the other is up; the lower wee humble our selves in this life, the higher God will exalt us in the next.

The two maine evils which are the branches of this root, the Apostle reproves in the eleventh verse. First, rash judging of others, the fault of those that are apt to speake evill of others; *speake not evill one of another*, saith the Apostle. That that commonly wee call the sinne of detraction, *Aquinas* saith, wee are guiltie of two

wayes, either reporting of another, that evill wee ſhould not, or in not reporting of him that good wee ſhould; in the one wee offend when wee doe either accuſe him of that ill that hee is not guilty of at all, or aggravate againſt him that ill that hee is guiltie of, making it appeare greater then it is; in the other we are guiltie, when we doe cut off all the good parts in a man, as if they were nothing at all, at leaſt when wee extenuate that worth and goodneſſe that is in him, making it appeare leſſe then it is.

From this the Apoſtle diſſwades us by three arguments; Firſt, becauſe they that doe this, they doe wrong the Law; *hee that ſpeakes evill of another, ſpeakes evill of the Law*; for the Law would have us love. Secondly, they that doe this, they doe wrong God, they take Gods office out of his hands, when they take upon them to judge others; for he is the only Judge and none elſe; for he is the only *Law giver*, that is able to ſave us, and to deſtroy us. Thirdly and laſtly, they wrong their brethren, when they cenſure and judge their brethren beyond their commiſſion, they take upon them more then they have authoritie; as if hee ſhould ſay, you exceed your Commiſſion in this, you take that upon you, that you have no warrant for: Thus againſt the raſh judging of others.

Then againſt vaine confidence in our ſelves, this the Apoſtle ſtrikes at too, at a confidence out of which a man prefixeth unto himſelfe, what he will doe this day and to morrow, what he will doe this yeare, and the next yeare; what hee will buy, and ſell, and gaine. *Goe to now* (ſaith the Apoſtle) *you that ſay* thus among your ſelves, *to morrow you will goe to ſuch a Citie, and tarry there a yeare, and buy and ſell, and get gaine*; This is a fooliſh confidence, and the Apoſtle indeavours to reprove, and ſuppreſſe it,

By way of Correction.
By way of Direction.

His Correction is drawne, firſt from the ignorance of the perſons that make ſuch accompts as theſe; you ſay you will doe thus and thus to morrow, you ſhew your ignorance; *you know not what ſhall be to morrow*. Secondly, by the uncertaintie of the thing they reckon upon, then which, nothing is more uncertaine, nothing ſo uncertaine as that is, therefore it is not to be reckoned upon; *Conſider* (ſaith the Apoſtle,) *what is your life*; you talke of doing this and that to morrow; *What is your life? it is even a vapour that appeareth for a little while, and then vaniſheth away.*

His directing Argument is in the next verſe, where he teacheth us how we ſhould ſpeake of things future, and things preſent.

Of things future, not to ſpeake too peremptorily of them, but with condition, *if wee live, and if God will.* And then for things preſent, not to rejoyce boaſtingly in them, for *there is nothing here*

here to bee boaſted of, or rejoyced in.

The thing that I have ſelected for this preſent time and occaſion to diſcourſe upon, is only that argument of the Apoſtle, wherein the ſhortneſſe and uncertaintie of our life is repreſented, the Apoſtle ſets it forth to us, by way of queſtion, and anſwer; First, he puts the queſtion, *What is your life?* as if he ſhould ſay, it is a thing not worthy the reckoning of; Build upon nothing to bee done to morrow, upon ſo vaine a foundation, as that is: and to ſhew the uncertainty of our life, he comparatively deſcribes it, and ſets it forth, he ſaith, *it is like a vapour that appeareth for a little while, and vaniſheth away.*

According to the methode, that the Apoſtle hath laid downe, ſo ſhall my diſcourſe goe on; and firſt I will ſay ſomething of the queſtion he layeth downe, And then I will ſay ſomething of the words of the Text.

First, to let us ſee what a poore uncertaine thing wee truſt to, when we build upon life, the Apoſtle throwes out this queſtion, Your life, ſaith he, *what is your life?* Where firſt the Apoſtles phraſe he ſpeakes in, is worthy to be obſerved, *your life*, not ours, *yours* that make ſuch accompts, and reckonings as theſe, promiſe to your ſelves what you will doe in following your worldly buſineſſe, and increaſe your worldly gaine, *What is your life?* The life of worldlings the Apoſtle would ſecretly taxe, as ſome Expoſitors collect, noting a difference and diſparitie betweene Chriſtians in their wayes, and worldlings in theirs; worldlings are altogether for this life, and the things of this life, they never dreame of any other to come, *Poſt mortem nihil*, &c. as the Epicure in the Poet. Death that is an anihilation, and after death there comes nothing; Therefore all their projects and practiſes draw downewards, they project for a worldly life, their buyings and ſellings, and marketings, and profits; theſe are the things they minde and ſeeke after, all the thought of their hearts are bent upon theſe cares, all the dayes of their lives are ſpent upon theſe things: but there is another manner of life, that Chriſtians looke for, *there is a life hid with Chriſt in God*; they know there is another life to come after this, therefore their hearts are ſet upon other manner of objects. They are not ſuch as have their affections ſet upon the world, they make not accompt of themſelves, as men of this world. *Plato*, being asked the queſtion what country-man he was, he ſaid, hee was a citizen of the world; a Chriſtian is not ſo, he is no citizen of the world, but a citizen of heaven; therefore it is ſaid, *Wee have our converſation in heaven*, Phil. 3. 20. The Greeke word properly ſignifieth, Citizens or Burgeſes; therefore Saint *Jerome* in his Epitaph upon *Nepotian*, renders it ſo; and *Beza* pertinent to the ſenſe, though not proper to the Text, Wee

Obſervat. 1.

Col. 3. 3.

carry and behave our ſelves like Citizens, or Bourgeſes, or freemen of Heaven; they have all their affections, all their thoughts and deſires bent that way, if they can obtaine that, they have as much as they deſire, to crowne their wiſhes withall, they care for no other buying, but of the truth; they feare not ſelling but of their ſoules they wiſh no gaine but heaven.

And indeed this life, doth only deſerve to be called a life, this life which the Saints, which Chriſtians live; The life that they live to God; and this life, is that that muſt prepare them for a better life, the life in heaven. Of any other life but this, wee may aske the queſtion in the words of the Apoſtle, *What is it? what is it?* It deſerves not ſo much as the name, as he ſaith, though in name it be a life, indeed it is a death; but pretermit the diſparitie, and difference betweene lives, ſome are comparatively, and other ſimply conſidered. The life ſimply conſidered, is the ſubject of the Apoſtles queſtion, *What is your life?*

Queſtions alway in the Scripture are emphaticall, whether they tend to magnifie and advance, or to the vilifying and abaſing of what they aime at; this here is moſt emphaticall, to ſhew us how poore and baſe a thing life is, like that queſtion in *Job*, to ſhew how poore and baſe a thing man is, *Job* 7.17. *Lord, what is man, that thou art mindful of him, or ſetteſt thy hart upon him?* So *David*, Pſal.8.4. *Lord, what is man, that thou art mindfull of him, or the ſon of man, that thou deſireſt him?* Hee ſhewes how poore and baſe a thing man is: and he him ſelfe gives the anſwer to it, *Pſal.*114.6. *Man is like to vanitie*; Nay, more plainly in *Pſal.*39.6. *Surely man is vanitie*; nay, *ſurely*, ſaith the Prophet, *man in his beſt eſtate is altogether vanitie.* What could have beene more emphatically ſpoken? there is not a word there, but it hath its force; *Man is vanitie*; *Every man is vanity*; *Every man in his beſt eſtate is vanitie*; *Every man in his beſt eſtate, is altogether vanitie*; and then there is a word of aſſeveration by which hee ſeales, and buckles up all; *ſurely, every man in his beſt eſtate, is altogether vanity.* If the Apoſtle had but barely and nakedly ſaid what hee had to ſay concerning the uncertaintie, and ſhortneſſe of mans life, it had beene ſufficient, if hee had ſaid thus; *Your life is a vapour that appeares for a little while*, &c. but hee fetcheth it in with a *Quere*, hee puts it to a queſtion, as if hee would demurre, and have us to pawſe and conſider of it, hee brings it in with a *what is your life?*

By the Apoſtles leave, we may be bold to quit another queſtion with him, what the Apoſtle meanes to expreſſe it thus? Surely it is to inculcate that into us more throughly, and to make us pawſe upon that more ſeriouſly: ſuch queſtions as theſe make a great ſtop in a mans way, as *Amaza's* body in the 2 *Sam.*12.12. it ſtopped the paſſage of the people that they could not get forwards;

wards; ſo the interpoſing of ſuch queſtions as theſe make a ſtop in our wayes and proceedings; they make us take new thoughts and thinke againe, they make us enter into new cogitations, whether it bee better for us in that wee are doing to perſiſt, or to breake off.

Let the conſideration of it teach us wiſedome, eſpecially in peruſing, and foreknowing of our worldly buſineſſe, when wee are about it, let us ponder and pauſe, and ſuppoſe, and put the queſtion, whether doe I well to doe thus? or what is it that I thus eagerly purſue? what is it that I ſeeke after? *Vſe.*

Is it honour that I am ambitious of? why what is our honour but a breath? a height that many are raiſed to, out of favour rather then deſert? like *Phaetons* Chariot, or *Icarus* Plumes, a Pinacle of honour, upon which he that ſtands muſt expect advancement, or ruine, to ſome it is a cloud of ſmoake, that the higher it mounts, the ſooner it dies.

It is riches that we ſet our hearts upon? let us aske the queſtion what is riches, but *thicke clay*? as *Habakuk* tearmes it, red and white earth as *Bernard* ſaith, or the baggage of the earth, as another expreſſeth it, as baggage is to the Army, ſo is riches to men, it cannot well be left behind, but alwayes hinders the march, and ſometime loſeth the battell, in the the getting of them, there is a great deale of labour, in the keeping of them a great deale of care, and in the foregoing of them, a great deale of ſorrow; a man may have them and not be happy; a man may want them, and yet be contented.

Is it pleaſure, we are in love with, and dote upon? let us aske the queſtion, what is pleaſure? as a roſe fenced with thornes, as a honey combe filled with ſtings; there is ſweetneſſe you will ſay, but it is very dangerous; forward it caſts ſmiles, but backward it throwes darts; that joy is *like the cracking of thornes*, when it goes out, it is as the ſnuffe of a candle, there is a great deale of bitterneſſe, ſometimes in the greateſt joy we have.

Laſtly, is it life we build upon? aske *what is your life?* the Text anſwers that, *It is a vapour that appeares for a little while, and then vaniſheth away*. If we could thus ponder, and pauſe, with ſerious meditations upon thoſe worldly buſineſſes, that wee ſo eagerly purſue; and put theſe queſtions to our ſelves in the purſuing of them; Beloved, they would peradventure helpe us ſo farre to ſee into the vanitie and vexation of them, as that the edge and heate of our deſires would be abated and pulled downe.

I have done with the Queſtion the Apoſtle propounds; *What is your life?*

Now I come to the words of the anſwer; *It is even a vapour that appeareth*, &c. Wherein the ſhortneſſe and uncertaintie of our life

life is set forth; In the description of it observe two things;

First, what.

Secondly, wherein.

First, what it is compared to: *A vapour.*

Secondly, wherein it is compared to *a vapour*: In two things.

The shortnesse of abiding.

The suddennesse of departing.

First, the shortnesse of abiding, *a vapour, that appeareth for a while.*

Where first observe, that the Apostle saith it *appeares* only; hee saith not it is, but it appeareth so; it rather *appeares*, then is any matter of substance.

And then this appearing is but short, *for a little while*, it tarries not.

And then the suddennesse of the departure, as the abiding is but short, so the departure of it is sudden, *it is gone* ere wee are aware; and when it is gone, we know not what is become of it; there is not so much as any print or memorie of it left.

Observat. 2 To what our life is compared; that is the first point I am to speake of, it is compared to *a vapour*. If the Apostle had given no answer at all to the question he puts, wee might have imagined his meaning; and from other places of Scripture have abundantly supplyed it. How many times and places of Scripture sets forth the shortnesse, and uncertaintie of our life, by sundry similitudes and comparisons? sometimes it is compared to *a dreame*, sometimes to a *spanne*, sometimes to a *shadow*, sometimes to *a weavers shuttle*, sometimes to *a swift post*, sometimes to *a short race*, sometimes to *a watch in the night*, sometimes to *a flower in the field*, sometime to *a tale that is told*. All these are significant expressions, to shew the shortnesse and uncertaintie of life; so that from other places of Scripture wee might answer the Apostles question, though he had said nothing; but his owne answer expresseth it fitly, and fully, by a pregnant, and pertinent resembling it to *a vapour*.

The Philosophers observe differences betweene vapours and exhalations, though both are drawne from the earth; yet the matter of an exhalation is moist and hot, the matter of vapours moist and cold: Exhalations rise from the superficies of the earth, Vapours lie in the earth: exhalations continue longer, vapours shorter; but I need not stand upon Philosophicall distinctions, *your life is a vapour*.

Observe how the resemblance holds betweene the one and the other. First, a vapour is nothing but a breath, therefore it is called so, of a word that signifieth, blowing or a breath, or nothing but smoake, therefore *Act.* 2. it is called *a vapour of smoake*; and

and ſuch is our life, *a vapour*, becauſe breath is nothing but *the breath of life*; So *Moſes* called it in *Gen.* 2.7. and when a man dies, it is ſaid *his breath departs from him*; Therefore the Prophet *Iſaiah*, he brings it as an argument, to ſhew what a vaine thing it is for a man to truſt upon one, that hath no more hold on his life then ſo; *Ceaſe from man, whoſe breath is in his noſtrils; what account is to bee made of him, yea, it is even as ſmoake, his dayes paſſe, and vaniſh away as ſmoake.*

Secondly, *vapours* are ingendered in the earth, and they lodge in the caverns, and hollow places of the earth; that is their manſion houſe, where they have their beeing, ſuch a *vapour* is our life; for this body of ours wherein our life is, it is a body of earth; *Man hath his foundation in the duſt, Job* 14. and there God hath provided a receptacle and dwelling place, for our life to bee received into, and contained; it is ſaid, when God gave it *Adam* firſt, *hee blew it into his noſtrils*, there he made a lodging for it; therefore man is ſaid to have *his breath in his noſtrils*, in regard of which there is no truſt to be given to him, nor no account to bee made of him.

Thirdly, *Vapours* are drawne out of the earth by the Sunne into the ayre, ſome to higher regions then others are; yet when they are all at their higheſt, they have no fixing nor ſetling, but are carried, and agitated, and toſſed by the winds, till at laſt they be diſſolved into ſhowres, and dewes, and fall backe to the earth; ſo it is with our life, we come all at the firſt as vapours out of the earth, and there we have ſunnes that draw us up, the favour of Princes peradventure, or great perſons, ſome to higher regions then others; ſome are drawne to high places of honour, but when they are there, they have no ſetling nor fixing, as vapours in the ayre; they are hurried and toſſed, and carried to and fro, from one wind to another, and after a long and reſtleſſe motion, at laſt they fall downe to the earth againe, out of which they were taken.

Fourthly, where the earth exhales many *vapours*, the earth is not ſo pure and wholſome as other places; for by experience wee find the healthfulleſt places are in the hillie high Countreys, but moariſh low grounds have leaſt health, and ſhorteſt lives, becauſe of *vapours*; our life is a *vapour* in this reſpect; Many ill ayres continually exhaled in our corrupt natures, the world is full of inordinate concupſicence, and the Divell poyſons every place where hee comes; ſo that while wee live here, wee live in a Moariſh ground, and full of ill *vapours* and ayre, and therefore the higher we climbe the ſafer; as God ſaith to *Lot* in another caſe, when he bid him get him to the Mountaines, and there hee ſhould be ſafe; ſo if we can get up to the Mountaine, *the mount Sion*, the place and habitation for God, and his bleſſed Angels for ever, there we ſhall dwell

dwell in safetie, for there are no fogges and mists of temptations; there are no ill ayres; there is nothing that savours of sinne or miserie, either to breed us anoyance, or threaten vexation; So you see the first thing what it is our life is resembled unto, and how fitly the resemblance holds.

The second is, wherein it is compared to a *Vapour*. In two things;

The shortnesse of abiding.
The suddennesse of departing.

The shortnesse of abiding, *it appeares for a little while.*

Observat. Where first observe, the Apostle useth the word of appearing, it is a thing rather in appearance then in deed; of shew rather then substance; such is a *vapour*, when it first ariseth, and breakes out of the earth, it makes a great swelling to the eye, as though it would fill the ayre, and darken the Sunne, yet it hath no soliditie nor substance with it, but it is a meere empty tumour; it seemes and appeares to be something, but really it is nothing; And such is our life, it is rather a life in appearance, then in deed; and therefore Saint *Austin* knew not whether to call it a living death, or a dying life; for truly it is another manner of thing that deserves to be called life; only that deserves to bee called so, by which the soule lives to God, and by which the soule lives hereafter with God; that is the life of the soule, this is the life of the body; that is the life of Faith; *the life that I live is by faith in the Sonne of God*; Hee calls not that life by which the body is united to the soule, but that he calls life, whereby the soule is united to God; the soule may be dead, though the body be alive, if it be a stranger to the life of God, *Dead in trespasses and sinnes*, it may bee *dead while it lives*, Eph.5.14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Hee that lives in sinne, is dead in sinne, and the soule lives when the body is dead; therefore that cannot be the true life by which the body breathes, but that by which the soule subsists; if the soule when it is separate from the body, may have happinesse and live with God, that deserves truly the name of life; but if it be a stranger to it, though it live, that life is a dead life, nay the worst death; the Scripture calls it the *second death*, where though we never die, yet we are ever dying: the life that we live here, it is rather a thing in appearance then a being.

So all these things that belong to this life, all the joyes, and all the sorrowes of it, they are rather appearing joyes, and appearing sorrowes, then true joyes and true sorrowes.

Consider first the joyes of our life, they are not sound and true, but false and vaine joyes; if any wicked or ill thing bee the object of joy, as it is of too too many, they rejoyce in doing wickedly,

wickedly, that is a falſe joy, they rejoyce in that they ſhould ſorrow and mourne for, and not only wicked and unlawfull, but worldly outward things, ſuch as wee may rejoyce in, honours, pleaſures, riches, and friends; yet theſe being well examined, there is no ſolide true joy, but a vaine joy in them, for they afford no rejoycing to the ſoule; it is only matters of ſpirituall joy, the *joy in the holy Ghoſt*, that the ſoule rejoyceth in, and with that joy the ſoule is raviſhed, though it be bereft of other; as againe, the ſoule may be overcome with ſpirituall ſorrow, though there be abundance of outward joy preſented to it, *Prov.*13.14. our joyes are but appearing joyes.

Conſider our ſorrowes, and they are but appearing too, whether it be loſſe of comfort that we ſorrow for, or ſenſe of paine, being rightly examined, we ſhall find that they be rather ſhewes then true griefes, for there is nothing can bring true griefe upon the ſoule, but only the paine of ſinne; nor no loſſe can bring any true ſorrow upon the ſoule, but the loſſe of Gods favour: ſorrow beſtowed upon other things, it is but counterfeit ſorrow, in compariſon of this, therefore in *Heb.*12.11. the Apoſtle ſaith, that the chaſtiſements that wee ſuffer here, *they ſeeme grievous and not joyous*; they ſeeme grievous, as if all that we ſuffered here, were rather *ſeeming* then reall; and undoubtedly the Apoſtle ſaid right, for whatſoever chaſtiſement a man hath here, hee may poſſible have more matter of joy then of ſorrow; to the ſame purpoſe the Apoſtle 2 *Cor.*9.6. where hee deſcribes the afflicted eſtate of the Saints (as God knowes they are ſubject to many afflictions) he doth it with an *as it were*, becauſe he would vilifie the terrour of it, and not grant their condition ſo miſerable as it appeares; *as it were dying; as it were wanting, as it were ſorrowing*; it is but as it were, ſuch as they were not: ſo in *Eſay* 29.8. the Prophet there tell us how it is with a hungry man, and with a thirſtie man, *when he dreames, he dreames he eates, and he dreames he drinkes*; But it is only the fancie of a dreame, he findes it quite otherwiſe, he findes his ſtomack as emptie as his hand, ſo it is with our life here, it is no better then a waking dreame; where we ſeeme to do what is done, and wee ſeeme to be what we are: Saith the Poet, what is one, and what is another? Man is like a ſhadow of a dreame; he that ſeemes ſomething now, anon he falls and comes to nothing; and he that ſeemes nothing now, anon he riſeth and comes to ſomething.

Thus you ſee that all that ever we have here, it is but only ſeeming, it is not reall, whether they be our joyes, or our ſorrowes, they are but ſeeming joyes, and ſeeming ſorrowes; yet againe this appearing, and ſeeming life of ours *it indures* (ſaith the Apoſtle) *but a little while.*

Indeed *vapours* laſt not long, for the firſt matter they are made of,

of, affords not them any continuance; and beſides that, they are eaſily diſpelled and diſperſed by the Sunne; ſuch a *vapour* is our life. Out of the ſame Argument you may ſee that our life can continue but for a while, it cannot laſt long.

Firſt, it is but a breath, as a *vapour* is. Againe, as *vapours* are apt to be diſperſed, and diſpelled eaſily by the hot Sunne, and the cold wind, ſo hot and cold diſeaſes, and infinite ſort of other caſualties are eaſily apt to diſſipate it; it is true, ſome *vapours* hang longer in the ayre then others, ſo this *vapour* of life it may keepe longer reſidence in ſome bodies then in others, but when it is longeſt, it is but a little while; *David* determines the date of it within the tearme of 80, yeares: the ſtrength and vigour of it in the opinion of the Philoſopher is of leſſe continuance, the mind decayes at 45. yeares, and the body decayes at 35. If we compare the life of man with other creatures, then we will ſay it is but *a while:* the Raven, the Elephant, the Stagge, they out-live man double and treble.

If you compare it with the life of the world, then you will confeſſe it is but a *little while,* for the world hath continued and laſted ſome thouſands of yeares, and there is not one man of ten thouſand that holds to a hundred.

If we compare the continuance of this preſent age, to ages that are paſt, you will confeſſe it is *but a-while*; in former ages men lived ſome two hundred, ſome foure hundred, ſome five hundred, ſome nine hundred yeares; now, more die before ten, then after ſixtie, ſo that if once our life were ſaid to bee but the *breadth of a hand,* now I may ſay our life is but a fingers breadth.

If we compare it with eternitie, I am ſure you will ſay it *laſts but a-while*; for eternitie cannot be meaſured with any revolution of dayes, or moneths, or nights, or yeares; therefore in compariſon of that: the life of man is but a *vapour,* and *a vapour that endures for a little while.* I need not inſiſt to prove this point, the truth of it is confirmed every day, I will only give you the uſe of it.

Vſe 1. Firſt, is it ſo, that the life that we lead, is rather a ſeeming, appearing, then a reall life; then learne not to bee deluded with ſhewes, and appearances, not too much to be taken with the joyes of this life, they are but appearances, and the ſorrowes of this life, they are but ſhewes; wee condemne fooles that are taken with ſhewes, and not with ſubſtances; as the Poet ſaith of *Ixion,* when he thought hee embraced a goddeſſe, hee embraced a cloud; wee embrace a cloud, when we thinke we embrace any good thing of this life; the world deludes us, as *Michal* did *Saul,* when hee thought he had found *David,* hee found nothing but an Image of *David,* and a pillow of goates haire; ſo what good things the world

world promiſeth, they are not good things, but the image of good things; honour is but the image of honour, they are only truly honourable that God honoureth, and ſuch honour the world cannot beſtow; ſhe promiſeth riches, but they are but the image of riches; they are only truly rich, that are rich in God, and the world cannot beſtow that; ſhe promiſeth pleaſure, it is but the image of pleaſure; pleaſure is only in the preſence of God, at his right hand for evermore, and ſuch pleaſure the world cannot give; ſhee promiſeth life, but it is but the image of life; that is only the true life whereby the ſoule lives unto God, and hereafter with God, and ſuch a life as this the world is not able to give. Therefore let us not dote upon the world and worldly things, but learne as the Apoſtle exhorts, *Col.* 3.2. *To ſet our affections on things above*; Thoſe are the only reall good things, theſe are but imaginarie.

In the ſecond place, this appearing life of ours, *it laſts but a little while*; this may afford to us comfort, and inſtruction; firſt comfort to thoſe, whoſe life here is full of troubles and ſorrowes: the ſhorter time they have to indure, the more patient they may be in induring of it; nay, there is no greater bleſſing for thoſe that live here wretchedly and miſerably, then the abreviating and ſhortening their dayes; *Why is light given to them that are in miſery*, (ſaith *Job*) *and the life of them is bitter to their ſoule, they long for death, and deſire it, and digge for it, more then for treaſure; and rejoyce and are exceeding glad when they find the grave.* As the miſerie of our life may be the more eaſie, conſidering the ſhortneſſe of it, ſo the ſhortneſſe of our life may be the leſſe grievous, conſidering the miſerie of it; for if God ſhould lengthen out many mens lives, what would it bee but a lengthening of their miſerie. But our life it is but a little while, therefore let us indure it with comfort. *Vſe* 2.

And as it ſerves for comfort, ſo for inſtruction; for if the life we live in here be *but for a little while*; then learne to beſtow this little time of life that we ſpend here, as profitably, and as faithfully as we can, both for the receiving and doing of good. Thou that liveſt now under a good Magiſtrate, under a good Miniſter, under a good Father, under a good Maſter, gaine all the good thou canſt now, for peradventure they ſhall live; nay, certainly they ſhall live *but a little while*; and when their life is once quenched, thou knoweſt not what light thou maiſt have to walke by. And for our ſelves, ſince our life is *but a while*, let us be carefull to doe all the good we can, be ſtirring betimes, *while wee have opportunitie, let us doe good to all.* It is the madneſſe of the Epicures, becauſe they ſhall live but a while, they will live onely to themſelves; *Let us eate and drinke, becauſe wee ſhall die to morrow*; and that is the reaſon,

they die as beaſts, becauſe they care not to live as men. When they ſing out their firſt *canto*, we will fill our ſelves with pleaſure, the burden of the ſong muſt bee, that *wee have wearied our ſelves with ſinne.* And it is the folly of the Mammoniſts, conſidering that they have not long to live, to put off the doing of all good till they die, whereas the rule of Chriſt is, *to worke while wee have day, for ſhortly the night will come, when no man can worke*; They contrary put off all their worke till night; all the day their charitie ſleepes, and doth nothing; as one ſaid wittily, that that men give then, they give of other bodies then their owne, for they give that that they can keepe no longer, and though it be ſaid to bee given by their Will and Deed, it is rather their Deed then their Will, for if they could have their will, it ſhould never bee their Deed, they would rather be poſſeſſers of it themſelves, then that others ſhould be their Executors, but be exhorted to doe workes of charitie, and other good workes, while you have time, while you may make your owne eyes your overſeers, and your owne hands your executors, while you have opportunitie doe good to your ſelves, and others, and the rather, becauſe you know not how long opportunitie will be afforded, or tooke from you; *For what is your life, it is even a vapour that appeareth for a little while.*

Thus of the firſt circumſtance, wherein the reſemblance conſiſts the ſhortneſſe of abiding.

Obſervat. The next is the ſuddenneſſe of departing, *It appeares for a while, and then vaniſheth away*; And here my diſcourſe muſt be like a *vapour*, ſhort, it ſuddenly vaniſheth away, that is the nature of a vapour, for as there is no matter to give it a fixed foundation; ſo when it appeareth for a little, it ſoone diſſolveth and vaniſheth away to nothing; and ſuch a vapour is the life of man, it is gone ſuddenly, it is gone before wee be aware, and when it is gone, there is no memorie of it remaines, no print of it; how ſuddenly and quickly, in a moment, in the twinckling of an eye have many been deprived, both of breath and life, as one would put out a candle, or tread out a ſnuffe. It is true, ſickneſſe is one common Bailiffe that areſts men at the ſuite of Death, but many a one hath beene made the priſoner of Death, that was never areſted at the ſuite of Death; yee know *Abell* was murthered in the field; *Ely* broke his necke from the chaire; *Abſalon* was ſnatched up in an Oke; the diſobedient Prophet was ſlaine by a Lyon; the diſobedient Prince was trodden to death in a crowde; *Abimelech* was ſlaine by a peece of a milſtone; Pope *Adrian* was choaked with ſwallowing a flie; *Pelus* ſlaine with the fall of a tile. Such is our life, as a *vapour*, as the ſand of an houre-glaſſe, ever ſpending, and ever running out; as *Gregorie* hath it in his Moralls, Looke how many dayes a man addes to his life, ſo many ſteps hee takes to his death; So *Jeremie*

to

to *Heliodorus*, wee are everdying, for we every day change; when I am writing this, all the points of my penne ſpends a point of my life; nay, while we are hearing this Sermon, we are paſſing on.

I will make a little Vſe of it, and then I have done.

Vſe 1.

Firſt, make the Vſe the Apoſtle doth to them that build upon futuritie, and thinke they may do what they liſt; you that thinke you wil do to day, and to morrow, what you liſt. Oh, ſaith the Apoſtle, what reaſon have you to build on to day, and to morrow, when yee *know not what a day will bring forth?* We may not promiſe our ſelves life for to morrow, much leſſe may we do as the foole in the Goſpel, promiſe years, when we cannot aſſure our ſelves of a moment of life, if wee might aſſure our ſelves of a moment of life, in which it might be ſaid, it were impoſſible to die, we might poſſibly be immortall, and not die at all, but as *Ambroſe* ſaith, corruptible, is not ſo capable of incorruption, but ſince it hath beene ſubject to fall, till it doth fall, it is ever declining; there is no building nor truſting to uncertaine futuritie, we muſt not reſt, and truſt on thoſe things which are to come, but only upon God, and ſpeake conditionally of them, not abſolutely; referre the ſucceſſe and diſpoſing of all things to come, to the will and good pleaſure of God, remembring what our life is, ſo make leſſe accompt of our life, and of our ſelves and all.

Secondly, ſeeing our life is ſo vaniſhing, let us ever prepare for death, for ſudden death, becauſe life is vaniſhing; *Thou knoweſt not in what houre thy maſter will come.* Therefore every houre we ſhould ſo beſtow our ſelves, that our Maſter may find us at worke.

For this, two things are requiſite;

Firſt, ever thinke of death, death cannot be ſudden to that man, that ever thinkes of it.

Secondly, be carefull to lead a godly life; the goodneſſe of the life conſiſts not in the long continuance of it, but in the well imploying of it, it may be any mans caſe to live well, it can be no mans to live long; our comfort is, though our life bee momentarie, yet notwithſtanding this very moment of time, is enough to gaine to us here-after eternitie, and how much better is a ſhort time well ſpent, for the purchaſing of eternall happineſſe, then a ſhort time ill ſpent, for the purchaſing of eternall miſerie? your life is momentarie, yet eternity depends on it, if it be ſpent ill, eternall miſerie, if well we are eternally happy: howſoever here we vaniſh as a *vapour*; yet one day wee ſhall become as fixed ſtarres in the right hand of Chriſt, wee ſhall ſhine as ſtarres for ever.

Thus I have ſhewed how the life of man is compared *to a vapour that appeares for a little while, and then vaniſheth away.* Beloved, I pray let not this Sermon paſſe as a *vapour*, let not all of it paſſe

away in the ſound you heare, *but fix it as a naile in a ſure place*, in your underſtanding, in your memorie, in your affections; and remember how ſhort and ſudden every mans end and life is, or may be; *O that my people were wiſe, they would underſtand this, they would conſider their latter end.*

Wee have a ſpectacle here before us, that was a reall comment upon this Text; She did underſtand the Doctrine of it, and was excellent in the practice of it; A Gentlewoman that deſerved a better Orator to commemorate the vertues that were in her, and to give her praiſes due; it had beene a fitter worke for your reverend and worthy Miniſter, whoſe abſence at this time I ſupply, he could have ſpoken more fully of her then I can, becauſe he was acquainted longer with her then I was; I account it a part of my unhappineſſe, that I knew her ſo little a while, and peradventure you will ſay it is a part of her unhappineſſe, that this office is done by one that knew her ſo little a while; It is true indeed, I am not able to ſay much of her, for my knowledge of her was but a few weekes or moneths, by reaſon of our neighbourhood in the Countrey, but then I obſerved her to be one of the ornaments of her ſexe, and every thing that came from her was gracefull and comely; the ſweetneſſe of nature and grace, in my opinion concurred in her; But I muſt deliver the moſt that I have to ſay, from the report that I have from others, yet from very good hands. *Solomon* ſaith, *A good name, is as a good oyntment poured forth*, like the precions Alablaſter-boxe that *Mary* broke on the head of our Saviour, the ſmell of it perfumed all the houſe; I may ſay of her, as the Apoſtle ſaith of *Demetrius*, She was well reported of by all, and I am perſwaded ſhe was reported well of the truth it ſelfe, ſhee had a name anſwerable to her vertues; *Solomon* ſaith, *A prudent wife*, or a good wife, *is the gift of God*; ſhee was a *Theodoſia*, that was her name, *The gift of God*; and a gift God beſtowed to the comfort of him that had her.

Shee was conſtant both in the performance of publike duties and private, in hearing Gods word, not only on the Lords day, but (as occaſion gave leave) on the weeke-dayes, and ſhe was not only conſtant at good exerciſes abroad, but (which was the crowne of her commendations) ſhe was ſo at home alſo, ſhee was conſtant in reading the Word; I am credibly informed, that ſhee read over the Bible ſeven times in the ſeven yeares that ſhee was married; Shee conſtantly made uſe of that ſhee heard, I my ſelfe ſaw no leſſe then two quires of paper writ out with her owne hand, collected partly out of other bookes, but principally out of Sermons, not noted at Church, when ſhee heard them, but when ſhe came home, being in this like *Mary* that layed up the ſayings of Chriſt in her heart; her daily ſpending of her time was

commendable,

commendable, and exemplarie; in the morning up to prayer with her familie, and then unto private prayer by her ſelfe: from prayer to reading, and then to worke; and then to prayer, and to dinner, and then to worke; this was her continuall courſe of life without interruption. Shee was a *Sarah* for obedience, *Rebecca* for wiſedome, *Mary* for pietie, *Martha* for houſwiferie, a true *Lidea*, ſhee heard, and God opened her heart, that ſhee attended to thoſe things ſhe heard. A true *Dorcas*, full of good workes; they that knew her, knew her (ſo farre as wiſedome and diſcretion dictated to her) full of charitie, of good workes, and almes-deedes. But her *life was a vapour that appeared for a little while, and then vaniſhed away*. Shee verefied my Text too truely, in that it pleaſed God ſuddenly to call her, even in the prime and ſtrength of her yeares, ſhe was but a young woman, and ſhee died in Child-bed.

You that are Child-bearing women, I wiſh you to ſet this patterne and example before your eyes, and learn by this ſpectacle to ſee how neere you walke to the brincke of your grave, when you come to be delivered of childe; I wonder therefore by the way, that any ſhould find fault with that ſolemne thank-ſ-giving, that is appointed by the Church to be rendred to God for women, for his preſerving them from the great danger of Child-birth, there is but a ſtep betweene you and death, you ſhould then have a care to prepare for your death; I ſee a great deale of time ſpent to prepare all brave and fine, God may quickly turne all your chambers, and hang them with blacke, and turne your jollitie into mourning; therefore you ſhould rather prepare for your winding-ſheete, and for your grave; for undoubtedly ſhe did ſo: and I may in ſome ſence apply that literally of the Apoſtle to her; In bearing of children ſhee is ſaved. It is true, the Apoſtle gives that as an argument of comfort to women, becauſe before hee had preached obedience to them, a doctrine that they doe not well reliſh, yet he gives two reaſons, becauſe *Adam* was firſt made, and ſhe firſt ſinned, that is another reaſon; yet leſt ſhee ſhould bee too much diſcouraged with that of the Apoſtle, and becauſe the paine of child-bearing was threatned to women for a part of their curſe; the Apoſtle addes that as a comfort; *In bearing of children they ſhall bee ſaved*. Notwithſtanding the paine and ſorrow of child-bearing was inflicted as a puniſhment upon them, yet under that curſe there is a way of ſalvation opened; if they be ſuch women, ſaith the Apoſtle, as, *continue in faith and charitie, with holineſſe and ſobrietie*. Theſe vertues being eminent in this deare Chriſtian ſiſter of ours, no doubt but in bearing of children ſhee is ſaved; that is, ſhe found under that curſe, a way to a bleſſing, an everlaſting bleſſing of ſalvation.

How ſhee diſpoſed her ſelfe in the time of her ſickneſſe, thoſe of

the family well know; truly I have not oft, ſcarſe ever heard of a woman of her ranke and quality, (for ſhee was a woman well deſcended, and well bred,) and yet I never heard of a woman more beloved, and more bewayled: her Husband complaines of his loſſe, never man loſt a better wife; all the ſervants, never any had a better Miſtris; and all the neighbours, never any had a better neighbour. Concerning her in the time of her ſickneſſe, they can give a better, and more particular teſtimonie then I; I only did one office and ſervice to her, when in the abſence of your reverend Paſtor, I was called, I viſited her an houre or two before ſhe went, when (God knowes) ſhe was faint and weake, and able to breath but a few words, but they were ſweet; I told her, I hoped, and doubted not, but that as ſhe had made a Chriſtian profeſſion in her life-time, ſo now ſhee would ſeale it up: ſhe anſwered; *I have indevoured to ſerve God, but with a great deale of infirmitie and weakneſſe, I reſt not upon that, I reſt upon my evidence, and there is my comfort; I doubt not, but hee that hath given mee the evidence, will alſo give me the inheritance.* I thinke theſe were the laſt words ſhee ſpake.

Thus ſhee is gone to her reſt, her body to reſt, as *a priſoner of hope*, till the Reſurrection, her ſoule reſts in the armes of God; I have no more to ſay to her, or of her, then that Chriſt ſaid to the woman in the Goſpell;

Woman, goe in peace, thy faith
hath ſaved thee.

* *
*

FINIS.

SAINT PAULS TRUMPET; OR, AN ALARME FOR SLEEPIE CHRISTIANS.

ISAIAH 17.3.

All yee Inhabitants of the world, and dwellers on the earth, ſee yee, when he ſetteth up an Enſigne; and when he bloweth a Trumpet heare yee.

JONAH 1.6.

What meaneſt thou, O ſleeper? Ariſe, call upon thy God, if ſo bee that God will thinke upon us, that wee periſh not.

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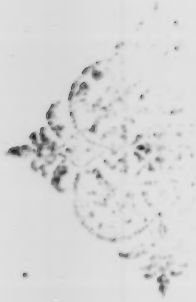

SAINT PAULS TRVMPET; OR, AN ALARME FOR SLEEPIE CHRISTIANS.

SERMON XXVI.

ROM. 13. 11.

And that knowing the time, that now it is high time to awake out of ſleepe.

THE holy Apoſtle in this Chapter, he delivers a number of precepts, and generall rules for ſanctification, and enforceth them with ſundry reaſons. Among them all, the words that I have read, they are one principall, both Precept, and reaſon enforcing it; *Conſidering the ſeaſon, it is time that yee ariſe from ſleepe.*

Theſe few words may be called, *Saint Pauls Trumpet*, to rouze the ſluggiſh Chriſtian. They were the occaſion of the converſion of that famous inſtrument, S. *Auſtin* as hee ſaith in the eighth *booke of his Confeſſions, the laſt Chapter.* Hee reports, that when the time of his converſion came neere, he was in a marvellous great agonie, and conflict, beſet with a number of temptations, whereby Satan would ſtill have detained him in the ſpirituall ſleepe he was in; being in this marvellous conflict, hee could not but goe from his Chamber to his Garden, and there hee proſtrated himſelfe on his face before the Lord, and earneſtly,

Aug. lib. 8. Confeſſ. Cap. ult.

earneſtly, and ardently called upon God. And in his prayer (as himſelfe records) he ſeemed that he did heare the voyce of a child ſpeake to him, *Tolle, lege: Take up the booke and reade.* Hereupon running backe againe to his ſtudie, his booke being open, the firſt place that he caſt his eye upon was this verſe; *It is now time, conſidering the ſeaſon, that you awake out of ſleepe. And* (ſaith he) *with the end of the ſentence I found an infuſed life.* Hee found in the reading of this ſentence, as ſoone as he had read it, the life of grace infuſed into him, and his converſion was compleat. This place of Scripture hath beene famous in the Church, for the converſion of that famous inſtrument. I would to God (as wee doe not deſpaire) that the Lord would beſtow the ſame bleſſing among ſome of us, who not only heare theſe words read, but are now to be expounded in your eares.

Parts of the Text unfolded.

For the underſtanding of which, wee are to enquire of divers things for the meaning of the words.

Firſt, we are to enquire what is here meant by *ſleepe*; *It is time to awake out of ſleepe.*

Secondly, what is meant by *ariſing, or awaking out of ſleepe.*

Thirdly, who they be that muſt *ariſe, or wake out of ſleepe.*

Fourthly, and laſtly, why the Apoſtle doth beſtow this exhortation upon ſleepy perſons that cannot heare what he ſaith?

For the firſt of theſe, what is meant by *ſleepe?*

Sleepe threefold.

Sleepe in Scripture is threefold { Naturall. / Morall. / Spirituall.

1. Naturall. Pſal. 3. 5.

Naturall *ſleepe* is that ſpoken of, *Pſal. 3. 5. I will lay my ſelfe downe to ſleepe, and riſe againe.* This naturall *ſleepe* is the reſt, and reſtitution of nature.

2. Morall. Dan. 12. 2. Act. 7. ult.

Morall *ſleepe*, is naturall death; this is the death, and diſſolution of nature, of which the Scripture ſpeaketh, *Dan. 12. 2. They that ſleepe in the duſt, ſhall riſe againe.* And *Act. 7.* ult. *When Steven had ſpoken theſe words, hee fell aſleepe*, that is, he died.

3 Spirituall, compared to ſleepe.

Spirituall *ſleepe*, it is the ſleepe of ſinne, and ſecuritie: this is the death and privation of grace in the ſoule; as the other is the privation of life in the body: of this our Text ſpeaketh; *It is time to ariſe, or awake out of this ſleepe*; the *ſleepe* of ſinne, and ſecuritie.

Now the ſtate of ſinne and ſecuritie, is compared here to the ſtate of *ſleepe*, becauſe there are many reſemblances and likeneſſes betweene the ſtate of a ſinner, and a ſleepie man: for what effect ſleepe hath in the body, the ſame effect hath the ſleepe of ſinne in the ſoule. I will ſhew it you in a few inſtances, and ſo paſſe it.

1. For the time, the night.

Firſt, *They that ſleepe* (ſaith the Apoſtle) *ſleepe in the night.* The ſame that the Apoſtle aymes at here; *It is time to awake out of ſleepe:* becauſe

becauſe *the night is paſt*. The night is a time to ſleepe in. So, thoſe that ſleepe in ſinne, it is becauſe they are in the night of ſinne, there is a darkneſſe, the Canopie is ſpread over them, the Sunne of grace, and the day of ſalvation ſhines not upon them: their eyes are cloſed up in darkneſſe, as it is with a ſleepie man.

2. Expoſed to danger.

Againe, when a man goes to ſleepe, he puts off his cloathes, he lies naked, expoſed to all dangers. And when a man is in the ſleepe of ſinne and ſecuritie, he wants his garments, to bee cloathed with Chriſts righteouſneſſe and holineſſe: he lies naked, expoſed, and open to all Gods diſpleaſure, and all the arrowes of Gods wrath. So in *Deut.*32. when the Iſraelites, the people of God, had made a Calfe, *Moſes* came and ſaw them *naked*; that is, deſtitute of Gods protection, and wanting that garment, that armour of proofe, that righteouſneſſe that before they had upon them. Deut. 32.

3. Willingneſſe.

Againe, a man naturally layes himſelfe downe willingly to ſleepe, he is willing to take his reſt. So it is in the ſleepe of ſinne, every naturall man is willing to lay himſelfe downe to ſleepe in ſinne, to take his eaſe, and reſt in ſinne; for *there is no man but hath free will to ſinne, though no man hath free will to good.*

4. Suddenneſſe.

And againe, as ſleep it ſurprizeth a man ſuddenly oft-times before he is aware, or before he can remember himſelfe where hee is, or what he is doing: ſo the ſleepe of ſinne, it oft ſurprizeth a man before he is aware. As wee ſee in the Diſciples of Chriſt themſelves, *Mat.*26. bodily ſleepe ſurprized them, even then when they intended to watch; and when Chriſt appointed them to watch: but the ſleepe of their mindes and ſoules was much more: for that was not a time to ſleepe, if they had knowne what they had beene about. Mat. 26.

5. Incenſibleneſſe, and immoveableneſſe.

Againe further, as the ſleepe of the body bindes up the ſenſes, and makes a man ſenſleſſe of that which is good or evill: he that ſleepes, offer him a Kingdome, it moves him not: threaten him, draw a ſword, offer to ſtabbe him, he ſtirres not, he is not ſenſible; he is unmoveable: a man that is aſleepe, where you left him, there you ſhall find him ſtill. So it is in the ſleepe of ſinne, it bindes up all the ſpirituall ſenſes, that a man that is in this ſleepe, he wants a ſeeing eye, and a hearing eare, he knowes nothing, he ſees nothing of God, (but that which will make him inexcuſable:) he taſtes not, he feeles not how good God is to him. Offer him the kingdome of heaven, and grace in the meanes; it moves him not: threaten him, draw out the ſword, the weapons of Gods wrath againſt him, he feares nothing. As he is inſenſible in theſe courſes, ſo he is immovable, looke where he was at the firſt, there you ſhall find him ſtill, there is no difference: but he is as a dead man, as long as he ſleepes thus in ſinne.

To

6. Vaine fancies.

To conclude this point: ſixtly, the ſleepe of the body deludes a man with many vaine dreames, and fooliſh conceits, falſe joyes, and falſe feares, and falſe hopes, *&c.* which are nothing true. So the ſleepe of ſinne in the ſoule, it hath the ſame effect, it feedes a man up with falſe joyes, and falſe hopes: it caſts him downe with falſe feare, where no feare is. A man in the ſtate of ſinne, hee feares the face of man, the eye of man, the word of man, the hand of man; he feares not the eye of God, nor the word of God, nor the mighty power of God. So likewiſe for falſe joyes, a man that is a begger, he dreames that he hath gold enough, that he tumbles in it. So beggers in grace, thoſe that have not a ragge of righteouſneſſe upon them, they dreame that they *are rich, and increaſed in goods, and that they have need of nothing, when they know not that they are poore and beggerly, and naked*, as the Church of *Laodicea*. So this ſpirituall ſleepe, it fills a man with falſe conceits.

7. The continuance.

A man ſometime when he goes to ſleepe, hee thinkes not to ſleepe long, but to take a nappe, and wake by and by, yet it may be he ſleepes beyond his compaſſe, ſometime he wakes no more? So, it is with a man in ſinne, he hopes to wake, he thinkes to ſleepe but a little, but ſometime he ſleepes long, and ſometime he never wakes. So we ſee how aptly the ſpirit compares the eſtate of a man in ſinne to ſleepe. This is the firſt thing in the meaning of the words.

2. What meant by waking.

Now the ſecond thing is, what is meant by *waking*, or *ariſing* out of ſleepe. To *wake*, or to *riſe out of ſleepe*, is for a man to doe in the matter of Chriſtianitie, as a man that awakes out of ſleepe. And for a man that wakes out of ſleepe, there are three things he doth, and ſo out of the ſleepe of ſinne.

1. To open the eyes to ſee the light.

Firſt, there muſt be an opening of the eyes, and a beholding of the light. And this is the firſt thing in awaking out of the ſleepe of ſinne and ſecuritie: a man muſt labour to open his eyes, to behold the light of Gods word, and that ſhining grace that the Lord propounds to him in the Scriptures: he muſt open his eyes to behold the light; and that will diſcover ſuch objects as will keepe him awake. Therefore men ſleepe ſo much in the night, becauſe they are in the darke, and not in the light; they ſee objects in the day time that keepes them awake. So for this ſleepe of ſinne, if we would keepe awake, let us open our eyes to behold the light of grace; and in the light of the Scriptures wee ſhall ſee objects that will helpe to keepe us waking: we ſhall ſee Gods diſpleaſure, the wrath of God, we ſhall ſee thoſe things, that *eye cannot ſee, nor eare heare, nor hath entred into the heart of man*. Wee ſhall ſee them in their beginning and degrees; though the full degree cannot enter into the heart to conceive, and this will helpe to keepe us waking.

Then

Then in the next place when a man hath opened his eyes to ſee the light, then there muſt be a rouzing of the ſenſes. This awakes a man, when his ſenſes that were bound up by ſleepe are looſed, that now hee is able to ſee, and to move, and to talke, *&c.* What unbindes the ſpirituall ſenſes of a man in this ſleepe of ſinne? only faith in the Sonne of God, that opens the eyes of them that were dead in ſinne; it reſtores new ſenſes, and life, that they are able to walke in the wayes of God, and to move in the actions of godlineſſe and Chriſtianitie. Therefore the ſecond thing that a man muſt doe to awake himſelfe out of ſleepe, is to get faith in his ſoule, that he may ſucke vertue from Chriſt, and to get his ſenſes looſed that he may ſee, and taſte, and feele the goodneſſe of God, which without Chriſt he cannot attaine.

2. To rouze the ſenſes.

Thirdly, and laſtly, a man muſt get out of his bed, to awake him out of ſleepe, when his eyes are open, and his ſenſes looſed, leape out of the bed; that is by repentance: this is *to ceaſe to doe evill.* Therefore when the Apoſtle exhorts *to riſe out of ſleepe*, theſe are the three maine things the Apoſtle aymes at, wherein hee expreſſeth it plentifully. Firſt, to get the true knowledge of God, to ſee thoſe objects that may allure, and draw our mindes. And then labour to get faith in the Sonne of God, whereby our ſenſes may be unbound. And then to get out of the bed of ſinne by repentance, *to ceaſe to doe evill, and learne to doe well:* this is to awake out of the bed of ſleepe.

3. Get out of bed.

Thirdly, who they are that muſt *ariſe out of ſleepe?* Every man: for ſo the Apoſtle plainly expreſſeth it *Epheſ.* 2. *Awake thou that ſleepeſt*, whoſoever thou art that ſleepeſt, awake, and riſe out of ſleepe.

3. Who muſt awake.

But who are they that ſleepe.

Queſt.

Two ſorts of men: all ſorts of men may bee reduced to two heads,

Anſw.

$$\text{The} \begin{cases} \text{Naturall} \\ \text{regenerate} \end{cases} \text{man.}$$

And both ſleepe.

The naturall man is in a faſt, dead ſleepe; you ſhall as ſoone get a *ribbe out of his ſide*; (as God did out of *Adam, when hee was aſleepe*) as wake him. You ſhall ſooner *drive a nayle into his temples*, as *Jael* did to *Siſera*, then awake him. Hee is in a faſt dead ſleepe, *in the ſleepe of death*: as a man in a Lethargie that never wakes againe. Therefore this man had need to ariſe, to bee called upon, and to be rouzed out of *the ſleepe of death: Awake thou that ſleepeſt, ſtand up from the dead, that Chriſt may give thee light*; Ariſe as a man ariſeth out of the Grave, out of the bed of ſleepe. This is the man that is in a dead ſleepe.

1. The naturall man.

2. The regenerate.

But not only theſe are in a dead ſleepe, but the regenerate alſo are in a ſleepe, and they keepe not themſelves ſo waking, and ſo watchfull, as they ought to doe: therefore the Apoſtle applies it to himſelfe, and to all the Saints; *It is time for us to awake out of ſleepe.* Hee puts himſelfe in the number: For hee that is moſt wakefull had need to bee more, and to riſe out of ſleepe ſtill. *Cant.*5. It is the voyce of the Church; *I ſleepe but my heart waketh.* Even the Church her ſelfe that was waked already in part, in a great part: yet ſhe confeſſed that ſhee ſlept. Her ſleepe was not ſo dead, and ſo faſt as formerly, yet ſhe ſlept, and ſlumbred; *I ſleepe, but my heart waketh.* It was not a heartie, a dead ſleepe as the other was. So in *Mat.*25. it is ſaid of the *wiſe virgins*, as well as of the *fooliſh, they all ſlumbred and ſlept.* The *fooliſh* ſlept; that is, they were faſt aſleepe: the *wiſe virgins* they *ſlumbred.* And ſo the Diſciples themſelves, by the ſide of our Lord, even when a temptation was neere, and the tempter was upon them, they fell faſt aſleepe, and were not able to *watch* with Chriſt, no, *not one houre*, as Chriſt ſaith.

Cant.5.2.

Mat.25.

Thus we ſee (brethren) that thoſe alſo that are Regenerate, thoſe that have received the greateſt meaſure of grace, and are in the higheſt forme in grace (for who was higher then Saint *Paul*) they themſelves have need to be called out of ſleepe; *It is time for them to awake out of ſleepe*, though they be waking perſons: even thoſe that have received grace to beleeve, and obey, and bee watchfull in ſome meaſure, even theſe muſt be called out of ſleep.

Rev.3.2.

Therefore in *Revel.*3.2. It is the counſell that is given to the Church of *Sardis*, that had received ſome grace, and was in ſome meaſure watchfull: ſaith the holy Ghoſt to that Church; *Be awake, and ſtrengthen the things that are ready to die.* He tels them in the words before, *Thou haſt a name to live, but art dead*; that is, thou art even almoſt dead, there is a little life of grace in thee, thou art almoſt dead: for ſo it is explained in the words following: *awake, and ſtrengthen the things that are readie to die* Thus we ſee the difference betweene the calling of the wicked, and the godly in their ſleepe. The one is called from ſleepe, *to ſtand up from the dead*: the other *to ſtrengthen the things that are ready to die.* And thus we ſee the perſons who muſt wake.

4. Why the Apoſtle calls upon theſe that are aſleepe.

In the next place, Why doth the Apoſtle call upon ſleepers *to awake out of ſleepe?* Wee ſee naturall men, are as dead men, in a dead ſleepe, he doth but loſe his labour, and ſpend his breath, they cannot heare and underſtand. And the godly likewiſe, it is with them as with a man in a ſleepe, they are drowſie, and doe not much intend what is ſpoken.

Exhortations not invaine.

To this I anſwer briefly; Exhortations in Scripture are never in vaine, fall where they will.

This

This voyce of exhortation, if it come upon regenerate men that are awake in part, it is a meanes to awake them more: it is a means to keepe them awake, as it was a meanes to awake them at the firſt. 1. To the godly.

If it fall upon wicked men that are in a dead ſleepe, it ſerves (if not to awake them, yet) to convince them, to make them inexcuſable: for ſuch a man might object, What is this to me? I am called on to awake, I am in a dead ſleepe; can I heare if I be in a dead ſleepe? But know this, thou that art in a dead ſleepe, that art not able to heare: thou art not able to heare, becauſe thou haſt caſt thy ſelfe into a dead ſleep. For this is the difference: Suppoſe a man in the night ſeaſon be in his firſt ſleepe, tell him a meſſage from God, what he would have him to doe; hee underſtands it not, he knowes it not: it is no ſinne of his, becauſe he is a-ſleepe: becauſe God hath ordained this ſleepe to be due to nature. But it is not ſo in the ſleepe of ſinne, God doth not caſt a man into the ſleepe of ſinne; but man himſelfe, and the divell: therefore if thou have caſt thy ſelfe into this ſleepe, that thou know not what God would have done; it is thy ſinne, and ſhall bee thy damnation: looke to it. The exhortations and precepts fall not in vaine, *as the raine returnes not in vaine*, either they awake a man more that was awake before; or they convince him that is not awake: becauſe he is fallen aſleepe by his owne ſinne, and the malice of the divell. To come therefore to the Uſe, and Application. 2. To the wicked.

The point thus opened, leads us to the conſideration of that wofull ſleepe that oppreſſeth the world. The dead ſleepe of the world.

And then to conſider the ſleepe that oppreſſeth the Church of God.

Firſt, to conſider the ſleepe of the wicked and unregenerate, thoſe that are in the dead ſleepe of ſinne. Even as the Prophet obſerved in his time, ſo now who doth not ſee *all the world at reſt and at peace?* like *Lachiſh* that ſecure people; a dead people, crying, *peace, peace, to themſelves*, and fearing nothing till they be awaked; there is nothing but ſecuritie. To ſhew this in ſome particular inſtances, what a number of perſons be caſt into the dead ſleepe of ſinne. 1. Idolaters.

Firſt of all Idolaters, whereof there are a numerous generation every where; they are faſt aſleepe in the bed and boſome of that whore of *Babylon*, that hath inchanted, and bewitched them with *the cuppe of her fornication*. They have layd themſelves downe to take a nappe upon her lappe, as *Sampſon* did upon *Dalilah*, till they loſe their *locks*, and their life as he did: and all the meanes that GOD hath uſed a long time: all the light of grace, the light of knowledge, all the miniſtrie that hath beene ſo powerfull, and ſo plentifull, cannot pull them out of her lap:

but the Lord hath threatned, not only *Jezabel* that whore and ſtrumpet, (by which he meanes, that whore of *Rome*) but all
Rev.2. thoſe that *commit fornication with her, to caſt them into a bed of ſorrow*; he will caſt them upon a bed of little eaſe; and he will *ſlay her children*: The concluſion of this fearfull ſleepe ſhall be death. Even as *Siſera* when he ſlept, the *nayle was driven into his temples*.

2. Adulterers. So likewiſe a generation of uncleane adulterers, they are aſleepe upon the foule bed of voluptuouſneſſe, and uncleanneſſe: blow a Trumpet in their eares, ring a peale of Ordnance againſt them, that is able to make the ſtones quake, and the rocks to breake aſunder; tell them that *whoremongers and adulterers God will judge*. Nay, let the world ring a peale of infamie, and ſhame upon them, follow them with infamie, and reproaches for their ſin, yet all this awakes them not: they will ſcarſe open their eyes, except it be in the *twilight*, as *Solomon* ſaith, a little to waite at their neighbours doore for his wife or his daughter; till the Lord alſo caſt them upon the bed of ſhame, and ſorrow, and ſcorne, and curſe, from which they ſhall never riſe. It is a lamentable thing, that a mans conſcience hearing this, ſhould not apply this to his heart, that he ſhould dare to ſhut his eyes, and dare ſtill to caſt himſelfe on this bed, not thinking what will be the iſſue of it.

3. Drunkards. And ſo likewiſe, a monſtrous generation of Drunkards, monſters in nature, for no unreaſonable creature ſo much extinguiſheth the gifts of nature as they. Theſe caſt themſelves upon the bed of vomiting, and filth, that no covering is large enough to hide their ſhame. Let a man ſpeake to them, and adviſe and counſell them; there is no hearing of him in their cups, as *Abigaile* obſerved in her husband *Nabal*. Nay, let God ſpeake to them, and pinch them in their bodies, in their ſtrength, in their eſtates: let the Lord make them feele the ſmart; be their dangers never ſo
Prov.23. neere, as *Solomon* deſcribes them notably in *Prov.*23. a drunken man *is as hee that ſleepes on the top of a Maſt, in the middeſt of the Sea* in moſt extreame perill, yet, ſaith he, *they have ſmitten mee, but I felt it not; they have beaten me, but I diſcerned it not*; therefore *when hee awakes, he will follow* his cups ſtill.

4. Sabbath-breakers. The like we may ſay of a number of Sabbath-breakers, that caſt themſelues upon the bed of prophaneneſſe, and Atheiſme: ſometimes for forme, and faſhion, they will come to the Temple perhaps, and liſten a little to the word ſpoken: but preſently you ſhall ſee and obſerve them, that they caſt themſelves faſt aſleepe, as *Eutichus, when at midnight Paul was preaching, hee falls from the loft, and his life was gone from him*: But there is this difference, that was at midnight, theſe will doe it at mid-day. So little have men gained of inſtruction, and of the knowledge, of the feare of God; of all that they have heard, that they can ſcarſe keepe their eyes,

and their eares open, a quarter of the exerciſe, to heare what God ſaith to them for their owne good.

What ſhall I ſpeake of thoſe unjuſt, injurious, uſurious perſons, whoſe jawes are as knives to cut thoſe that they deale with? thoſe that uſe injuſtice in their weights, in their wares, in their lights; that uſe any manner of deceit for the defrauding of their brethren. And theſe caſt themſelves upon the bed of their miſchiefe, and ſolace themſelves in their preſent unjuſt gaines, in getting unjuſt riches. 5. Oppreſſours.

Let a man ſpeake to theſe; and tell them their eſtate out of the Scriptures; alas they heare not; deale with them, as wee deale with men in a ſwoone; rubbe them, and chafe them, and if that will not ſerve the turne, pinch them, pricke them, and wring them, and make them ſmart, if it be poſſible to make them feele: alas, ſuch a man dies in our hands, there is no life to be got in him. All that we can get from ſuch a wretch for our love to him, and our teſtimonie of him, it is ſome bruſh or blow. This ſenſleſſe man layes about him, he knowes not upon whom.

In one word, when I conſider the ſecure courſe of a multitude of men amongſt whom we live: it ſeemes as if they had found that Cave of ſleepe which the Poets faine, and ſpeake of, a place very fit for theſe perſons. A Cave of ſleepe, as they deſcribe it, where never Sunne ſhines: a place farre remote from all companie: a place where the houſes have no doores for feare the hindges ſhould wake them: a place where they ſuffer no cocks, nor clocks, nor nothing that may hinder them from ſleepe. And the Generation of men that I ſpeake of, they ſeeme to deſcend from *Severats*; a kind of people that are looſe, and lazie, and ſleepie, and laſcivious, that will not indure any Clocks, or any Artificers that uſe tooles and hammers to knocke, that they ſhould not trouble them. 6. Securitie.

But why doe you ſpeake theſe words? they ſeeme ſtrange to us?

But yet truly, your ſelves ſhall ſay they bee true in the Application.

For firſt, doe we not ſee moſt men in generall, (except ſome few whom the Lord hath taken into his owne teaching,) that they cannot abide the place of the Sun-ſhine, the place where the Sunne of the light of grace ſhines, they remove themſelves from it, they abſent themſelves upon any occaſion, as if a man ſhould ſet himſelfe to run from the light of the Sunne.

So likewiſe doe we not ſee that men cannot abide the ſocietie of godly men, of religious men fearing God, that deale truly with them in exhortations, and admonitions, and loving rebukes, &c? They will none of this. So doe we not ſee how readie,

and willing naturall men are to chaſe away, (if it were poſſible) all the Lords Cocks, and all his ſervants, that they might not crie againſt their ſinnes, that they might not awaken them, nor come neere them. They are ſet ſo faſt aſleepe, that they cannot abide any ſervant of God, And for the miniſterie of the Law, which *Jeremie* calls, as *a Hammer to breake the hard heart*, and to knocke, and rappe the ſleepie ſoule, it is an intollerable thing; they cannot indure this hammer; they cannot abide theſe dogges that barke againſt their ſinnes: whereas *dumbe dogges, that can neither barke*, nor bite, thoſe they can like well enough. Somewhat they would have, they are content with a formall faſhion: but theſe men that ſpeake againſt their ſinnes, that diſcover their eſtate in ſinne; theſe they cannot induue. Now tell me if theſe men live not in a carnall ſleepe? and are found in the Cell, and Cave of darkneſſe, wherein they deſire to ſleepe for ever?

The ſleepe of the Church.

To come from theſe, in the ſecond place let us conſider, that not only theſe naturall men, and worldlings, are caſt into a dead ſleepe; but would not a man marvell, that even Chriſtians ſhould ſometimes bee caſt aſleepe? Would not a man wonder that the Diſciples of Chriſt that were ſo neere to the ſide of their Maſter, that were following their Maſters exhortation in the former Precept that he taught them, that were ſo neere temptation; that the yoake was even upon their necks; would not one thinke it a wonder, that they ſhould *not watch one houre*, with Chriſt?

Therefore Brethren, let us take notice of our ſecuritie much more, that are infinitly behind the Diſciples in grace: let us rate our ſelves for the heavineſſe, and dulneſſe of our hearts.

But becauſe we are Baptized; and heare Sermons, *&c.* we can make no man beleeve that he is aſleepe.

Therefore let us trie, and conſider, whether thoſe that heare the Word, and are Profeſſors of the life of grace; thoſe that are alreadie awakened, be not in ſuch a fearefull ſlumber, as may well be called a ſleepe.

Signes of ſleepie Chriſtians.

1. Careleſneſſe.

Firſt of all therefore, this is one marke of a man that is aſleepe, he heares not, he underſtands not the things that are ſpoken to him: ſo it is a marke of a ſleepie heart and conſcience, when a man heares not, nor underſtands the Word that hee doth heare: when he heares not that which is ſpoken. It is one judgement upon wicked men, the Booke of God is claſped to them: ſuch a man reads, and heares, and diſcernes not. If the Booke be open, his heart is claſped faſt, he takes no good by it. And this is not the leaſt part of the miſerie upon the Saints, that this booke is not ſo open to them, nor they doe not ſo underſtand it, nor diſcerne that which is in it as they might.

We heare the Word many of us many times, and we ſeeme to

receive it: but yet who is he that may not find in himſelfe, that the ſleepe and ſecuritie of his mind and ſoule, makes him not much to attend and regard it? that he is not carefull and induſtrious in the keeping and maintaining of that hee heares, and the framing himſelfe according to it? And ſo it comes to paſſe that it is with Gods word that we heare, as it is with Phyſick when it is given to a man that is dead, it workes not, or when he ſleepes immediatly upon it: ſo when we heare the word of God, and fall into a ſleepe upon it: into the ſleepe and ſluggiſhneſſe of earthly cares, the Word is unprofitable, it workes not that effect that elſe it would.

2. When men intend nothing but ſleepe.

Againe, a man that ſleepes, you ſhall know it by this, he doth not mind his ordinarie buſineſſe; he neither troubles his head, nor his hands with it: his buſineſſe ſleepes with himſelfe: he doth nothing but ſleepe while he is aſleepe, he can doe nothing elſe. So hereby we may know our ſelves to be in a marvellous ſleepe of ſinne, when we give not our ſerious thoughts to God, and to the practice of pietie and godlineſſe: it is an argument of ſleepe and ſlumber in us. The mind of man ſhould intend the principall thing for which God hath put us in the world: when we give not our thoughts to God, and mind not the things of Gods kingdome, it is a ſigne we are aſleepe. When we move not, nor ſtirre not our hands and our feete in the wayes of Gods commandements as we ſhould, it proceeds from this ſleepineſſe and drowſineſſe. Whereas would we be wiſe for our ſelves, and awake as we ſhould, *wee ſhould neither be idle, nor unfruitfull in the worke of the Lord.* We ſhould ever be doing ſomething that might glorifie God, and further our owne reckoning. But this is a ſigne of a ſleepie perſon, in the maine, and principall things, his heart is not upon them, his hands and feet move not in the wayes of God; he workes not to the principall end for which hee came into the world.

3. Waſting of time.

Thirdly, you ſhall know a ſleepie man by this, he knowes not of the paſſing of the time; but ſo much time as he ſleepes, he waſtes, it is as the time of death to him; for what is ſleepe but *the ſhadow of death.* Even ſo it is with many of us, that profeſſe the teaching of Grace; Alas, how doe we waſte time inſenſibly? and paſſe away the time: ſome decke away the time, ſome play away the time, dayes, and weekes, and moneths together, as if time were not made for ſome other buſineſſe: as if we had received time for ſuch imployments as theſe, for our recreations, and ſports, and pleaſures; and not rather that we might further our repentance, and our reckoning, and helpe the ſervants of God, and get *oyle in our lampes*, and faith in our ſoules, and patience againſt the time of trouble, and get aſſurance of a bleſſed inheritance,

tance, when we ſhall be turned out hence. Time is given us for theſe ends; and yet we (ſilly men as we are) deviſe paſtimes to our ſelves, as if our life did not paſſe away, whereas *Job* ſaith, it is as *a Weavers ſhuttle*. Let us conſider, brethren, time will paſſe, that we may improve it, and not waſt our time.

4. Decay of naturall heate.

Fourthly and laſtly, to conclude this point, a man that is addicted immoderately to ſleepe, you ſhall know it by this, it deſtroyes naturall heate, and that being deſtroyed by immoderate ſleepe, as by a ſudden mightie ſhower, this man growes purſie, and fatte, and lazie, he growes idle, and unfit for the exerciſes of manhood, or of his Calling, and the like. So it is when a man is immoderatly, and exceſſively faſt aſleepe with the cares of this life, the luſts of his heart, the pleaſures of this preſent world, or whatſoever it is that lulls him, and rocks this cradle: when he is thus aſleepe, hee growes fatte and purſie, his naturall heate is gone, he falls from his firſt zeale, and affection, and deſire, and practiſe.

Alas brethren, we may ſpeake to the ſhame and ſorrow of many (I doubt that heare me) that have exchanged their care of godlineſſe; that have exchanged their ſeeking of God in the meanes, with company, with good-fellowſhip, with drunkenneſſe. And let the Lords marriners come to them, and ſay *Up ſleeper, call upon thy God*, why doſt thou not *doe thy firſt workes?* Why art thou lazie? he growes angry as *Jonas* was, that thought he did *well to bee angrie to the death*. This is the miſerie of many that live under the teaching of the Goſpell; in the light of the Goſpell. This is another marke, and a ſigne of ſleepe, when we cannot abide of any thing to be wakened.

Exhortation to awake from ſleepe.

To draw to a concluſion: the laſt uſe of this point, it ſerves to rouze, and to raiſe us from this ſleepe, and ſecuritie; this ſlumber that is in the beſt of us. And know my brethren, I ſpeake not now to thoſe that are out of the Church, and thoſe that are notoriouſly wicked, thoſe that are ſcandalous, and rebellious to good counſell: but I ſpeake to thoſe that live in the boſome of the Church, thoſe that profeſſe goodneſſe and godlineſſe; yea, thoſe that are Diſciples, and are neere the ſide of Chriſt: let this exhortation be to them to raiſe, and rouze themſelves out of this ſleepe. *It is time*, ſaith the Apoſtle, *that wee riſe out of ſleepe*. The ſumme of this exhortation I will propound, and then draw to a concluſion.

1. It is unprofitable.

Firſt, conſider how unprofitable a man, a Chriſtian man is, when he is aſleepe: What is a man when he is aſleepe? but that there is hope of awaking, and to come to the actions of life againe, a man that is aſleepe, he lives but the life of a Plant, there is nothing but being and nouriſhment: a waking beaſt is more profitable

profitable, but that (I ſay) there is hope that afterwards hee will awake. So when we ſleepe, and ſlumber, and tumble, and toſſe our ſelves in dead ſecuritie, how unprofitable are we to Gods glorie, and to our owne ſelves? Saint *Paul* ſaith, that *Oneſimus* was unprofitable before his converſion: but now, ſaith he, *hee is profitable both to thee and mee.* A man that is aſleepe, is unprofitable: and certainly he that is aſleepe in ſecuritie and ſinne, this man is moſt unprofitable to Gods glorie, and to his owne ſoule.

Secondly, conſider when a man ſleepes, and ſlumbers in ſinne, how unfit he is for any Chriſtian dutie and exerciſe, for the maine parts of Godlineſſe and Chriſtianitie? How unfit is a ſleepie man for the actions of life, and of his calling? and how unfit and unable, and indiſpoſed is a man that ſlepes in ſinne, to the actions of ſpirituall life? There be ſome maine parts and branches of our generall Calling, to which this ſleepe makes us unable.

2. It unfits for dutie.

The firſt of them is the exerciſe of godlineſſe, the maine thing in the profeſſion of a Chriſtian to exerciſe himſelfe in godlineſſe: how unfit is a ſleepie Chriſtian for this? who ſees a man that is aſleepe that workes in his Calling that can doe any good in it? So how can a Chriſtian exerciſe himſelfe in the actions of his generall Calling, when he ſleepes? in his praying, in his hearing, in his reading? if theſe duties be done coldly, what are they worth? Actions that are done in a mans ſleepe, they come to nothing: ſo a man that ſleepes in ſinne, let him doe never ſo many good actions, they are of no value.

1. Exerciſe.

A ſecond maine branch of our Chriſtian Calling, is the ſpirituall combate, to fight againſt our corruptions. Now alas how unfit is a ſleepie man, either to expect, or to repell an enemie? when he is aſleepe hee lies open to all diſadvantage. *Siſera* himſelfe, a ſtrong and noble Captaine, was ſo weake, that a ſilly woman *Jael* ſlew him when he was aſleepe: therefore we know this part of our Chriſtian calling cannot hold as long as wee ſleepe in ſinne.

2. Combate.

Thirdly, another part, and maine branch of Chriſtianitie is to expect our Maſters returne, to waite for the comming of our Lord, that we may enjoy that ſweet bleſſedneſſe that he hath promiſed, and made us expect and waite for: now how unfit is a ſleepie man to waite for his Maſters comming? to ſet things in order? Thus we ſee in theſe particular maine duties of Chriſtianitie they cannot be performed by men that are aſleep, therfore we had need to wake our ſelves: if we will either honour God, or profit our ſelves, if will be fit to doe ſervice to God, or to his Church, wee muſt keepe our ſelves awake, eſpecially in the maine duties of Chriſtianitie.

3. To waite our Maſters comming.

Thirdly, conſider while we ſleepe, and are ſecure, the enemie never

3. Our enemie ſleepes not.

never sleepes, he is then most watchfull against us. We may sleep, and thinke we doe well enough to take our ease, but Satan sleepes not; we have a watchfull enemie to deale with.

Mat. 13. And then he hath some advantage by our sleeping; in *Mat.* 13. in that Parable, *The enemie sowes tares, while men slept:* hee comes into the field of the heart, where the word of God, the good seed is sowne, and what doth he doe there? he sowes a croppe of thornes, and they make the heart of a Christian, like the field of Prov. 24. *Solomons* sluggard, *Prov.* 24. *I passed by the field of the sluggard, and it was all thornes*, &c. Thus is the heart that is neglected of a man that is sleepie, and secure in sinne. When doe robbers and theeves assault the house? In the dead time of the night, when they may take men at advantage, in their first sleepe, then they come and breake into the house. Shall theeves and burglaries watch at midnight to breake the house, and cut mens throates, and wilt not thou watch to save thy selfe?

4. Gods mercie sleepes not. Further consider, as the enemie never sleepes, so Gods mercy never sleepes, Gods mercie is ever watching over us, to doe us good; and it watcheth to keepe us watchfull: for what should all the mercies of God doe to us, but keepe us watchfull? Our God that we serve is not as *Baal*, the God of Idolaters, *perhaps hee is asleepe, and must be awaked, or hee is chasing his adversaries*; No, no, the *strength that keepes Israel, slumbers not, nor sleepes.* Therefore let not Israel slumber nor sleepe: because God watcheth over his children, let them watch with him, and keepe themselves neere to him.

5. Gods judgements sleepe not. Fiftly, if this will not move thee, then consider as Gods mercie sleepes not; so Gods judgements sleepe not. That man that sleepes in sinne, let him know that Gods judgements sleepe not. As *Balaam* when he was out of the way, the Angell watcheth him, and catcheth him in this corner, and in that corner; he could goe into no corner, but the Angell with his drawne sword was ready to meet him, and to slay him. And the Apostle saith of those that were led away by false teachers; *Their damnation sleepeth not.* Gods judgements are alway waking: thou maist sleepe on both sides in sinne, but Gods justice sleepeth not. And thou that art the Lords, if thou sleepe, know that correction, and chastisement sleepeth not, and they will awake thee, thou wert better to awake by slighter meanes.

6. We are all to meet death. To conclude all, consider that all of us, there is no man upon the earth, but we are all going to meet the mortall sleepe of death; and if we shall when that meets us, have our owne consciences tell us, that we have also a spirituall sleepe within us; that we carrie a spirituall sleepe to meet that mortall sleepe, what a miserable, and mournfull state will that be? when the heart of a man

man or woman that is comming to die, ſhall ſay, and ſpeake aloude, and witneſſe againſt his Maſter, O, thou haſt beene a ſluggiſh and ſleepie Chriſtian: thou haſt had good meanes, but thou haſt not kept thy watch, thou wouldeſt ſleepe doe what the exhortations of the Word could, thou wouldeſt be a drowſie Chriſtian. Hence it comes to paſſe that ſo many, when on their deathbed they come to grapple with that mortall ſleepe, and then conſcience proclaimes againſt them, then they crie, Oh that I had but one day, but one houre more, that I might waken, *and ſtrengthen the things that are readie to die,* and that it might be better with me then it is. But alas now their ſhort day is paſt, and one perpetuall night to come, and now it is too late, as it proves many times. Therefore let not time goe, but know that that mournfull day muſt come upon us, we muſt meet that mortall ſleepe: Let us labour to ſhake off ſpirituall ſleepe, drowſineſſe of ſpirit, and make our peace in the meane time, that conſcience may witneſſe with us, and for us at the day of death, and judgement. Let us labour to be watchfull, and deſire to be readie for the Lord, and to have our accounts readie for him. This ſhall ſuffice for the words.

Now for our occaſion: becauſe this is my firſt occaſion of this kind, I muſt enter with a preface, and that is this: that as I have ever beene in the courſe of my miniſterie, ſo I ſhall bee very ſparing in the praiſe of the dead, becauſe I know that theſe exerciſes are appointed for the inſtructing of the living, and the conſolation of thoſe that ſurvive, and not for the praiſe, and commemoration of the dead.

Beſides, I know, and ſee by daily experience every where, how few there be that in their life time deſerve the praiſe of Religion in their death. For my part I never did, nor never will gild a rotten poſt, or a mudde wall, or give falſe witneſſe in praiſing; to give the praiſe of Religion to thoſe that deſerve it not. I deſire thoſe of my congregation would make their owne *Funerall Sermons* while they be living, by their vertuous life, and converſation. As the Apoſtle ſaith, *Hee hath not praiſe, that is praiſed of men: but hee that is praiſed of God.*

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FINIS.

THE RIGHTEOUS MANS RESTING PLACE.

OR,

A FENCE AGAINST VNNECESSARIE FEARES.

PROV. 18.10.

The name of the Lord is a ſtrong Tower: the Righteous runneth into it, and is ſafe.

PSAL. 27.1.

The Lord is my light, and my ſalvation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid?

LONDON,
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THE RIGHTEOUS MANS RESTING PLACE.

OR,

A FENCE AGAINST VNNECESSARIE FEARES.

SERMON XXVII.

GEN. 15. 1.

After theſe things, the word of the Lord came to Abraham, *ſaying: Feare not* Abraham, *I am thy ſhield, and thy exceeding great reward.*

THE tender mercie of God is ſeene in nothing more, then in afflicting his owne people, for hee proportions his chaſtiſements, not to our deſerts, but to our ſtrength: and you ſhall ordinarily obſerve, where Almightie GOD layes a heavie affliction, hee gives an extraordinarie aſſiſtance; when he leades any of his people through a hote fire, hee is with them in extraordinarie manner.

This holy Saint, (*Abraham*) as hee was the Father of the faithfull, ſo he was a Patterne to all the faithfull in both theſe, both in

his tryalls, and in Gods aſſiſtance. There was never any man called to more tryalls then he: to leave his Countrey, and his Kindred, and his Fathers houſe; and after to ſacrifice his owne ſonne. And there was never any man more aſſiſted from God; as we ſee in thoſe many apparitions that God vouchſafed him: Comforting him, ſometimes in dreames and viſions. Sometimes hee appeared to him in an admirable, and moſt friendly manner talking with him, as a man doth with his friend. One of them are in this Chapter; *The Lord appeared to Abraham,* and comforted him in the middeſt of his tryals, and troubles.

Parts of the Text.

Where you may ſee an admirable incouragement that God gives to his ſervant *Abraham*; You may note,

Firſt, the incouragement it ſelfe; that is, *not to feare.*

Secondly, note the time, when God gave him this incouragement: when he had encountred with thoſe Kings immediatly before, as we ſee in Chapter 14. And when hee was to encounter with many evils and troubles after, *then the Lord appeared to him.*

Thirdly, note the manner, how God is pleaſed to reveale this comfort; that is, by way of viſion: *God appeared* by viſion.

Fourthly, note the ground of this comfort, and incouragement that God gives him, and that is taken from a twofold Argument.

Firſt, what God was to him, in regard of any evills, that hee did feele, or feare, he was his *ſhield* to beare them off. Secondly, in regard of all the good things that *Abraham* could loſe in the world, *an exceeding great reward:* hee would bee to him all in all. So you ſee this portion of Scripture affords plentifull matter for inſtruction, and conſolation. All that I will ſpeake of at this time, I will wind up in this propoſition; that is, that

Propoſ. They that are in covenant with God, may bee without carnall feare.

They that are in covenant with God, and labour to keepe his covenant (as faithfull *Abraham* was, and did) *they may be a people without all carnall, and inordinate feare.*

For *Abraham* felt much, and had juſt cauſe to expect more, but in the middeſt of all, God appeared to him, and bid him he ſhould not feare. And what was ſpoken to *Abraham,* is ſpoken to us: for he was the Father of the faithfull, and they *that are of the faith with Abraham, are bleſſed with him.* So then the bleſſing of *Abraham,* and all the incouragements that were given to him, they belong not to him only, but to all that are the ſpirituall ſeed of *Abraham,* to all the faithfull: ſo that the Propoſition is not limitted to him, but extends to all.

A Doctrine, if ever needfull, it is now. Wee know how it is with all men that are out of Covenant with God. *Adam* as ſoone as he had ſinned, he runnes from God, he was afraid, and hid himſelfe

ſelfe from the face of God: ſo every unregenerate man is (except his conſcience be ignorant, in a dead ſleepe, and cauterized:) for he ſeeth God on the one ſide a revenging Judge: and hee knowes himſelfe on the other ſide to be guiltie, and therefore hee cannot but with amazement and feare continually tremble before God: and he deſires if it were poſſible, that there were no God at all, that he might never be called to account for his doings. But now the child of God, a faithfull *Abraham* that is in covenant with God, he may in the middeſt of all evills lift up his head with joy and comfort, even when wicked men are at their wits end, and know not whether to turne themſelves.

It is (I ſay) a point needfull to urge in theſe times, wherein we heare abroad of warres, and rumours of warres, and ſo many diſtractions: and what they feele, we have cauſe to feare: but now it is ſeaſonable at this time, when we ſee the *King of feares* act his part before our eyes: hee that the Philoſophers call, the moſt terrible of all terribles; that is, Death, that tends to the extirpation, and abolition of nature, in regard of our being here. I ſay there cannot be a better argument treated of, then ſomewhat that may fence us againſt the feare of this evill.

Now for the opening of this point.

First, conſider what *feare* is;

And then what *feare* a Chriſtian ſhould be freed from.

And then how it comes to paſſe that a Chriſtian is exempted from all ſlaviſh, and inordinate feare.

And then come to make ſome Uſe of it to the preſent occaſion.

1. What feare is.

First, that we may know the point the better, let us conſider, what *feare* is in generall; And *feare* (beloved) *is* ſuch *an affection or paſſion of the ſoule that is ſtirred up with a through apprehenſion of ſome future evill, that is very difficult to be reſiſted by the partie, or patient.*

It is an affection, or paſſion of the ſoule: for it makes a reall tranſmutation in the man.

It is ſuch an affection as is ſtirred up with the apprehenſion of evill: for evill is properly the object of feare: we doe not primarily feare any thing that is good, except the loſſe of it, and it is ill to loſe any good thing.

Againe, it is evill future: for if the evill be preſent, we grieve, and not feare.

And it is ſuch an evill as is difficult, and hard to reſiſt, and overcome with patience: for if it be a ſmall evill that is eaſily conquered, you contemne it, you feare it not. You ſee then what feare is in generall.

Is all feare prohibited?

Not the feare of God, &c. Feare is oft commanded in Scripture, know then there are divers kindes of feare.

Kindes of feare.

1. Naturall.

Firſt, naturall feare, and that is called naturall either in regard of the materiall or efficient cauſe.

When the partie that doth feare, is phlegmatick, or melancholie, and ſo is naturally inclined to feare, this may be called a naturall feare.

Or, in regard of the obiect, when there is ſomewhat in that which is deſtructive to nature: and therefore the feare of death, it is naturall to man, and ſo whatſoever may prejudice nature.

Now this naturall feare is an affection that Almightie God concreated with the ſoule, it is naturally good, it is morally neither good nor evill, but according as it is determined by circumſtances.

2. Carnal feare.

Againe, there is a carnall evill feare, namely, when a man feares the evill of puniſhment, more then the evill of ſin; a corporall evill more then a ſpirituall: a temporall more then an eternall. Hee is afraid of loſing ſomething hee enjoyes, or of not getting ſomething he deſires, *&c.* In either regards there may be a carnall feare, as I ſhall explaine it to you more anone: and this ſo farre as it is carnall is ever to be condemned.

3. Servile feare.

Thirdly, there is a ſervile feare: and this is ſuch a feare as lookes at the puniſhment only, and not at the ſinne: when a man is afraid of the judgements of GOD, and never feares ſinne, that is the cauſe of it. And ſo withall, when this feare is only ſervile, and is retained in the heart, that man deſires ſtill to ſinne; there is a love of ſinne, a wiſhing that God would give him leave to ſinne, and let looſe the reynes to him: that if it were poſſible there were no God, no Devill, no Heaven, nor Hell, that he might ſinne freely. And if he abſtaine from ſinne at any time, the cauſe is, that there is this puniſhment that is the conſequent of ſinne, and not out of love to God, or obedience to his commandements.

Now this ſervile feare, though in it ſelfe it bee not ſavingly pleaſing to God, yet it is a thing that is good, as S. *Auſtin* obſerves: for that man that feares ſervily, hee doth that which is good, though he doth it not well: becauſe that is a thing that depends upon the diſpoſition, and will of him that doth the thing, though the thing be good as farre as it goes. It is good for the reſtraining of evill men from outrages in the world, and it is a preparative in the way to converſion, as it is *Act.* 2.

Act 2.

4. Filiall feare.

Laſtly, there is a filiall ſon-like feare, that ariſeth out of the conſideration of the greatneſſe, and eſpecially of the goodneſſe of God, whereby a man ſo hates puniſhment, as hee hates ſinne alſo the cauſe of it.

Now there are divers degrees of filiall feare.

One degree we call initiall feare in this world.

And

And a degree of perfection in the world to come.

In this world the feare we have, hath one eye upon the puniſhment, and another eye upon the commandement, or love of God. And here many make a doubt, whether they are to doe that which is good, having an eye to the recompence of reward, or to abſtaine from evill out of the feare of puniſhment.

For anſwer briefly. Any thing almightie God hath made a motive to us, to incourage us to doe well, or to deterre us from evill; we may make a motive to our ſelves, and as long as we doe ſo, we doe well. It was ſo with *Adam* in Paradice, this was propovnded as a motive; *In the day thou eateſt thereof thou ſhalt die.* Then to abſtaine from the forbidden fruit, partly out of feare of puniſhment, if *Adam* did ſo, he did well. So, every one of us, in regard of any evill, we may have an eye to the puniſhment, that will bee the conſequent of the thing: For Chriſt urgeth this to his owne Diſciples, *Feare not him that can kill the body*, &c. And to doe things meerely without any reſpect to puniſhment at all; I know no reaſon why any man ſhould aſpire to that perfection. For God while we are here, hath given us theſe motives, to ſtirre us up to avoid evill; and it is well if wee can heartily and truly, out of love to God doe it, by all the motives that God hath propounded.

To have a feare meerely for puniſhment, and ſtill to retaine the love of ſinne, and no reſpect or love to the commandement of God, this is not acceptable to God in a ſaving manner: but to have an eye to God, and to abſtaine from ſinne, partly out of love to God, and partly out of feare of puniſhment, this is acceptable to God. For a man muſt love himſelfe in ſubordination to the love of God; and therefore he may looke to the avoiding of evill, and to the getting of good eternall to ſoule and body.

Now theſe feares, we may conſider of them thus. The naturall feare may be accompanied with the Spirit, but it comes not from the Spirit, that muſt be ordered by the word of God.

Secondly, carnall feare comes not from the ſpirit, nor is accompanied with it: this is ever to be mortified, this wee muſt take heed of, and this feare *Abraham* is exhorted againſt here.

Thirdly, the feare that is ſervile, it comes from the ſpirit, but it is not accompanied with the ſpirit. As the dawning of the day the Sunne is the cauſe of it, yet the Sunne is not preſent when the day dawnes, but ſome glimpſe goes before him: this wee muſt cheriſh, ſo as we bring it to filiall feare, and then wee deale aright in that.

Laſtly, for filiall feare, we muſt cheriſh that at all times, wee muſt labour to get ſtill a more reverent reſpect of the Majeſtie of God. So I have breiefly ſhewed you what feare is,

And

And what feare wee muſt labour to be freed from; all ſlaviſh and carnall feare, in regard of the world, or any thing in the world; any ill that may befall us, or any good that may be taken from us. Now you ſee that a Chriſtian is ſuch a man as may live without all feare, that is carnall; *Feare not them that can kill the body.* And in *Iſaiah* 8.12. *Feare not their feare.*

Iſay 8.12.

What is the ground of this?

Reaſ. We are delivered from our enemies either, Luke 1.47.

I will tell you briefly: Chriſt came into the world to *deliver us from* all *our enemies*, that *wee might ſerve him without feare, in holineſſe, and righteouſneſſe*, Luke 1.47. So then the ground is this, that man that hath no enemies; that man that cannot poſſibly be moleſted with any evill, what need hee feare? For there is no evill in the world that can ſurprize a man that is in covenant with God, that labours to keepe his covenant, but by the power of the Spirit he may conquer it. For only evill, and evill future is the object of feare. Now, if there be no evill that can befall a child of God, but ſuch as may be conquered, hee ſhould contemne it, and not feare it. Now all the enemies of a Chriſtian are either reconciled, or conquered and foyled, and what then need he feare them?

1. By reconciliation.

For God that is an enemie to every man naturally, he is reconciled; Chriſt hath made our peace with God, hee hath made our attonement, we need not feare him ſlaviſhly: though wee may, and muſt feare him with a filiall feare, we muſt not bee afraid of him with horrour, as to runne from him; but wee muſt ſo love him, as to *reverence him before his foot-ſtoole.*

Againe, in regard of the evills of the world, they are enemies too: but how? Chriſt hath beene pleaſed to ſweeten theſe to us: *all things in the world* (ſaith the Apoſtle, ſpeaking of afflictions, *Rom.* 8.) *they worke for good to them that feare God.* Shall a man be afraid of his owne good? Nay, there is nothing in the world that more workes our good, then afflictions, and loſſes, and croſſes: we might ſpare any thing better then them: ſhall we be afraid of that that workes our good? Death it is reconciled, and made our friend: It was the greateſt enemie; Chriſt hath pulled out the ſting, and changed the nature of it; he hath made it the birth-day of eternitie, a ſweet paſſage to a better life. Death brings not evill to a man that is in covenant with God, but rather terminates all evill, that he is moleſted with in the world. So then ſome enemies are reconciled and made our friends, and theſe wee have no reaſon to feare.

2. By conqueſt.

Againe, there are ſome that are irreconcileable, and they are conquered and overcome. The Divell will never be friends with us, therefore Chriſt *hath ſpoyled principalities and powers*; and trampled Satan under-feet: and now if he walke about, yet hee is in

in his chayne, he can bite, but he can hurt none but thoſe that willingly betray themſelves into his hands.

For ſinne, it is of a condemning nature; but thoſe that are in covenant with God, and walke with him, it is *removed as farre from them as the Eaſt is from the Weſt*, it is throwne into the bottomeleſſe ſea of Gods mercy, ſo that it ſhall never anger God or hurt us any more then if we had not committed it; *Who ſhall lay any thing to the charge of Gods Elect?*

Nay more, God hath beſtowed his Spirit, whereby hee hath freede our hearts, and whereby if a man labour to *ſtirre up the grace of God in him*, and to walke comfortably as he might in the preſence of God, he might through the power of God free his heart from theſe horrours and feares; for ſaith the Apoſtle, *yee have not received the Spirit of bondage to feare againe: but yee have received the Spirit of adoption, whereby wee cry Abba Father.* The Spirit of bondage caſts downe the ſoule with horrour and feare, but wee have the Spirit of God to aſſure us that wee have God for our Father reconciled in Chriſt, and ſo by conſequent that our ſinnes are pardoned, that death is overcome, that *Principalities and powers are ſpoyled*, and *all things* in the world, (though contrary in themſelves yet) they *ſhall worke for our good.* So you ſee the ground of it, a Chriſtian hath no enemies, ſome enemies are reconciled and others are trampled under foote that they cannot hurt him. And wee receive this freedome by the Spirit of God, that if wee would ſtirre it up, and labour to walke as becommeth Chriſtians we may make our lives very comfortable.

Briefly for Application.

Vſe 1. The power of grace muſt reflect on a mans ſelfe.

Firſt, let us all take notice of the command that God gives to *Abraham*, of this incouragement, and make uſe of it to our ſelves; and know that the power of grace, and Religion muſt reflect upon a mans ſelfe. He (beloved) ſhall be accounted the beſt Chriſtian before God, and in the ſight of judicious men, whoſe Religion is practicall, and reflects upon himſelfe. Now there are many buſie ones in the world, that meddle with the converſations of others, and are ſtill talking, and complayning of things without themſelves; but ſurely, he is a happie man that reformes himſelfe, and that ſets in tune his owne affections and paſſions: as this in particular, to labour to be without ſlaviſh and inordinate feare. Alas wee may complaine of many that finde fault with many things, but if they looke within, there is a combuſtion of a great many unruly affections, and paſſions, and theſe are the things we never complaine of: wee finde not fault with our ſelves as wee ſhould, wee ſhould take notice of the Law of God that it is ſpirituall, to ſet in order our hearts and mindes and ſoules, as well as our tongues and hands. The law of man reacheth but to the outward man, if a man keepe

keepe himſelfe in order in regard of theſe, thought is free, and the Law doth not take hold of a man for his affections, but the Law God doth, therefore you know that *luſting after a woman*, in Gods account is reputed *adultery*, the *hating of a mans brother in his heart is accounted manſlaughter*; he is accounted a *murtherer that hates his brother*: ſo he that is *angry unadviſedly*, you know what he is in danger of: and that man is accounted guiltie before God, that cannot order his affections in regard of thoſe unruly paſſions that are within him. This I obſerve by the way. God in Scripture takes eſpecial notice of it; & I am perſwaded it is an infallible diſtinguiſhing character between an hypocrite & a ſincere child of God: an hypocrite labours to waſh the outſide, hee hath a demure countenance, cleane hands, ſmooth language, &c. theſe things are good, but he goes no further, he makes no conſcience of ſecret contemplative wickedneſſe, of the luſts of his heart, and the thoughts of his minde: theſe things he never enters into himſelfe to mortifie. But that man that is conſcionable, ſo walkes with God; as that a wrie affection, an inward luſt after ſomewhat that is evill, troubles him, and humbles him before God: the vanitie of his thoughts in ſecret cauſe him to mourne before God: this is a ſigne of a man that walkes before God, and accounts *God a Spirit that ſearcheth the hearts and tryeth the reynes*: and therefore if ever wee will approve our ſelves to God, let our Religion bee practicall, and reflect upon our ſelves, and among other things upon our inward man to ſet that in order.

Vſe 2. Poſſible to live without feare:

Secondly, by way of inſtruction, we ſee what happy men and women we might be if we were not our owne foes. If wee could attaine this pitch to live without feare that nothing ſhould trouble us, were it not a happy condition? ſurely it is a thing feazeable, ſome Saints have attained it in a great meaſure; you know *David* when *Ziglag* was taken, his wives gone, all the ſpoyle taken, and the people were ready to ſtone him, what did poore *David*? hee can *incourage himſelfe in the Lord his God* notwithſtanding this. So it may be with a poore Chriſtian, his friends may forſake him; perhaps the world is gone, *riches take to themſelves wings*, it may bee his body is crazie, and all things are out of order, yet this man can *incourage himſelfe in the Lord his God*, he can ſay to himſelfe *feare not*. Saith *David*, *though I walke in the valley of the ſhadow of death*, a dolefull condition, *yet I will feare none ill*, *Pſal.* 23. And in another place, *though ten thouſand ſhould compaſſe mee in on every ſide I would lay mee downe and reſt*. Though the Apoſtles were watched by ſouldiers, layd in the ſtocks, and for ought they knew the next day ſhould be brought to execution, yet they ſing as merrily and ſleepe as heartily as if they had beene on a Throne, and had beene Kings in a Pallace. Thus a good conſcience will make a Chriſtian happy, if he be not his owne foe: but our hearts are intangled with the world

Pſalme 23.

world and wordly things, that for the moſt part wee ſee not this priviledge. But I leave that.

Vſe 3. Reproofe for inordinate feare.

Next it may ſerve to reprehend and chide the moſt of us, yea all, in that we are diſtracted with feares unneceſſary, ſuch as ſpend our ſpirits, and conſume our precious time, ſuch things as make our lives uncomfortable, and diſhonour God, and our Religion and profeſſion, and all to no purpoſe.

1. We feare too ſoone.

Some things we feare a great while before wee neede, perhaps that we neede not feare at all. One ſaith Lord, what would become of me if I ſhould looſe my wife? if I ſhould looſe my children? or looſe my eſtate? What would become of me if the times ſhould be hard, if there ſhould be a deare yeare? I can ſcarſe bring both ends together now.

Another ſaith, what ſhall I doe when I am old, and cannot take paines for my living? thus men feare a thouſand inconveniences. What neede wee meete evills halfe way? what neede wee create to our ſelves ſuch troubles? *ſufficient for the day are the troubles of it.*

2. Too much.

But in regard of carnall feare, all things make us afraid more then we neede, and the feare of ill oft times perplexeth a man more then the ill it ſelfe that lights upon him. And men of a melancholly diſpoſition they frame to themſelves ſuch ſtrange Chimera's, Imaginations of things that perhaps ſhall never come to paſſe, and ſo trouble themſelves with a great deale of feare. Thou art afraid of ſuch and ſuch loſſes, perhaps thou maieſt die firſt, and ſuch things perhaps ſhall never befall thee: labour to prepare thy heart before hand, and then feare them not.

I will ſhew you the inconveniences of this, briefly.

1. It brings a great deale of ill. Eſay 66. 4.

Firſt of all, theſe feares of loſſes and croſſes and the like, they often bring a great deale of ill to men; nay it brings a great deale of ill as the naturall event and conſequent of it, partly by the judgement of God, *Eſay 66. 4. I will bring their feares upon them.* And that *that wicked men feare ſhall come upon them.* This is the way to bring ill upon them, when men will needs bee miſerable is it not juſt with God they ſhould?

The Romans will come and take away our Empire, and ſo it was. *Saul* was afraid that *David* ſhould ſucceede him, and ſo hee did. When men will not learne to live by faith, it is juſt with God to bring that that they feare upon them, becauſe they diſhonour him by unbeliefe.

2. It unfits the heart to beare evill.

In the ſecond place it not onely brings ill but it makes the heart unfit for ill when it comes. *In the feare of man there is a ſnare: but in the confidence of the Lord, there is a ſure reward.* In the feare of man there is a ſnare: what doth feare doe? it inſnares a man, it binds a man hand and foote, and layes him flat before his enemie when hee

he comes, and then his enemy tramples upon him. It ſo weakens the Spirits and diſheartneth a man before it comes, that when it comes he is no way able to beare it. For the feare takes away all the joy and content that a man may take in the preſent good that hee enjoyes at the hand of God, that he cannot enjoy that, becauſe hee feares I know not what ill that may come; and then when that ill comes he is not able to beare it, his ſpirit is ſo weake.

I might ſhew much hurt that this feare doth both to the ſoule, and to the body of man.

It hurts the body.

To the body of man, how doth it weaken and contract the Spirits? and bring diſeaſes? and ſome times death it ſelfe?

Feare doth much hurt to the ſoule.

Naturally.

Spiritually.

It doth hurt to the ſoule.

1. Naturally,

Naturally, it weakens a man in regard of the operations of his ſoule, that the body is not a fit inſtrument for the ſoule to worke by. It makes a man doe diverſe things raſhly and inconſiderately and divers things out of incogitancie, that hee knowes not what he doth; he is unfit for holy duties, unſtable in all his wayes.

2. Spiritually.

As he is thus in regard of his place and calling, ſo in regard of the duties of Gods ſervice, he cannot doe theſe with a quiet heart, with a peaceable ſpirit while he is poſſeſt with theſe feares.

Feare the ground of moſt ſinnes.

You ſhall ſee almoſt all the ſinnes in the world come from this feare. What was the reaſon that *Abraham* and *Sarah* did equivocate? was it not feare (in that particular) of men more then God? and ſo they put God upon a miracle to preſerve *Saraahs* chaſtitie in the caſe of *Abimeleck*.

What was the reaſon that *Aaron* yeelded to make an Idoll for the people of *Iſrael*, and ſo joyned in Idolatry with them? he was afraid of the people that they might doe him ſome hurt, he durſt not truſt God with his preſervation.

So *Peter* denyed his Maſter out of feare; What is the reaſon that a Miniſter doth not ſometimes reproove ſinne? that a Magiſtrate doth not ſometimes reforme that that is amiſſe? It is ſlaviſh feare they will not truſt God to maintaine them in his owne cauſe. What is the reaſon that many ſervants lye, &c. it is out of a ſlaviſh feare of their maſters.

And ſo in regard of the things of the world, men are inordinately afraid that they ſhall looſe ſomewhat they poſſeſſe, and therefore they take indirect courſes. Still this ſlaviſh feare, and horrour and diſtruſt of God it is almoſt the cauſe of all ſin, as wee may obſerve in the world.

Vſe 4. To fence our hearts againſt it.

This being ſo prejudicall, in the laſt place, let us fence our hearts againſt this feare. By this meanes we ſhall honour Religion,

and

and make our lives comfortable, incourage other Saints of God, and draw people to like Religion, when it yeelds ſuch ſweet contentment to the ſoules of men.

For doe but once againe muſter together all our enemies, and ſee if we have cauſe of feare. *No cauſe of feare.*

For our ſpirituall enemies: Will any man feare a wounded foe? for the Lord God hath wounded Satan, and trampled him under our feet, and brought us as *Joſhua* did his Captaines, to ſet our feet upon the necke of principalities, and powers, that through the mightie power of God, *wee are more then conquerours*, and ſhall we feare ſuch an enemie as this? Shall we feare thoſe ſinnes that we are humbled for, and which God hath made as if they had never beene? *1. Of ſpirituall enemies,*

For the evills of the world: Why ſhould we feare them? thoſe corrections that are immediatly from God, there is no cauſe of feare in them. As thus: If God take away thy Wife, or thy Child, or thy friend, or a part of thy ſubſtance, what cauſe of feare is there: *Feare not* (ſaith God) *I will chaſtiſe thee in meaſure, and will not make a full end of thee* (Jer.46.28.) *yet thou ſhalt not bee altogether uncorrected.* *2. Of worldly evills,* *Ier.46.28.*

And then remember, God proportions the correction to our ſtrength, as a Father, not as a Judge: hee aymes at our amendment, not at our ruine; If hee take away a friend, that wee doted too much on: if we ſet our mindes too much on the world, and worldly things, God will deprive us of them, and ſo by this bee all in all to us, and draw us neerer to himſelfe: have wee cauſe of feare? to feare that that comes from God?

No; will ſome ſay, if we fall into the hands of God there is mercie, but the mercies of men are cruell. What if unreaſonable men deale with us, have wee not reaſon to feare ill from them? they are outragious and cruell, they bend their malice againſt us; and if the enemie ſhould come and make an iroad into our countrie, and bring devaſtation, what ſhould we doe then? *Obiect.*

I anſwer, firſt in all things that fall from men, there is a provident hand of God: therefore ſaith our Saviour to his Apoſtles when he would incourage them, ſaith hee, there is a providence even concerning ſparrowes, *there is none of them light on the ground* without the providence of God. So, when he would encourage his Diſciples againſt their adverſaries, *your very haires are numbred.* As if he had ſaid, Almightie God knowes how many haires every man hath upon his head; he numbers all our joynts, hee tells our ſteps: there is nothing befalls us, but what the provident hand of God is in. And wicked men, the Divell and all his inſtruments, God hath them in a chaine, they cannot goe one ſtep further then he gives them leave. *Anſw.*

Againe, consider what God said to *Abraham* here, *I am thy shield*. In regard of all the evills that men attempt against us, whether in regard of scoffing, or persecution, and open hostilitie, or whatsoever, God is our sheild. And the Psalmist calls him elsewhere, *our strong tower*. You know how it is, if men encountera strong Tower, the enemie must first batter the Tower about their eares before they can hurt the men. If a man fight with an enemie, he must pierce his shield before he can hurt the man. Wee may speake it with sacred reverence to the Majestie of God, they must overcome God himselfe, before they can hurt his people in doing any thing that shall prove in the event hurtfull, as long as they keepe close to God.

The Lord intimated this to the people of Israell: The Egiptians marched, and followed hard after them, to devoure them with open mouth, God when he saw that, hee removes the pillar of the Cloud, and set it betweene them: as if God should have said to them, You deceive your selves, to thinke to conquer my people, you must conquer me, before you conquer them. So God is our strong Tower, our shield, and our deliverer, and hee will find deliverance for his people some way or other, from the evill, or in the evill, or out of it, as shall turne to our exceeding advantage.

For, suppose the worst that can bee supposed, that wicked men are let loose on us, to doe all that their malice can invent, they can but touch the body, the shell of the soule, and let the prisoner out of dores. Upon this argument Christ incourageth us; *Feare not them that can kill the body, but feare him that can kill both body and soule*. As if hee should say, Doe the enemies threaten death, they promise you life: the greatest advantage, and the happiest day that ever can befall a man that is in covenant with God, is the day of death. Then all they can doe, is to kill the body for a while, which God will raise, maugre the malice of the Divell, and all his instruments, and possesse the soule of that blisse that is prepared for it.

And in regard of Death, why should we feare that? if we bee in covenant with God, the natute of it is changed, the sting is out, and it is become beneficiall.

Obiect. But you know the Saints die still.

Answ. The red Sea swallowed up the Egyptians, but contrariwise to the Israelites, it was a wall of protection on the right hand, and on the left. That then that was the ruine of the Egiptians, it was the protection of the Israelites.

So, it is in regard of death, that that is the entrance to the dolefull miserie of evill men, that is the most blissfull and joyfull day to a child of God that can be, for then he *rests from his labours, and his workes follow him*.

But

But notwithſtanding all this, it is hard to live without feare, I enjoy many things, I am afraid to loſe them, and my children are afraid, and loath to part with me, my heart wavers, and is full of perplexitie, how ſhall I be freed from this? *Queſt.*

I know, feare is a naturall thing deeply rooted in nature, thinke not to get the conqueſt wholly, but by little and little. *Anſw.* How to get the conqueſt of feare.

Labour to get the Spirit of God that is ſupernaturall, that muſt overcome this: for the ſtrongeſt reſolution of the moſt reſolved ſpirit in the world will not overcome it, it muſt bee by a power that is ſtronger then our owne, namely by the Spirit of GOD, that we being aſſured by the Spirit, that God is our portion, and living the life of faith, we may not feare any thing in regard of this world. 1. Labour for the ſpirit.

Secondly, labour to keepe our covenant with God: there is an admonition, *Numb.* 14.9. *Only,* (ſaith God) *remember you doe not rebell againſt God, and then feare not this people: for God is with you, but hee hath forſaken them. The righteous is bold as a Lyon, but the wicked feares, and oft-times where there is no feare.* What is the reaſon we are ſo faint-hearted? that we feare the loſſe of the things of this world? becauſe we are not aſſured that God is our portion: for if a man were aſſured, that what hee loſeth here, God would make up in regard of his preſence, that hee would be *All in all,* in ſtead of wife, and goods, and children, and honours, *&c.* it is impoſſible that this man ſhould feare the loſſe of any thing: for hee poſſeſſeth all in God, and he cannot be loſt. 2. Keepe covenant with God. Num. 14.9.

In particular labour to ſtrengthen faith, make God our ſtrong Tower, and live by faith, *hee ſhall not be afraid of ill tydings*; why? *his heart is fixed, truſting in the Lord,* Pſal. 112, When men make the things of this world their portion; when they make riches, and *the arme of fleſh* their portion, that they muſt relie upon; here is a reed that will either breake, or pierce a mans hand. No wonder that this man feares in all occaſions, and extremities, becauſe he forſakes the Lord, and cleaves to the creature. But that man that lives by faith is without feare; As *Peter* when hee began to ſinke, ſaith Chriſt, *Why doſt thou feare? O thou of little faith.* The reaſon he did ſinke was feare, and why did hee feare? becauſe his faith failed him, he did not lay hold upon God, and Chriſt. 3. Strengthen faith. Pſal. 112.

Laſtly, let us remember to order our ſelves aright, in regard of our love, and this will keepe us from inordinate feare. For we muſt conceive that love is the fountaine of all other affections; we love things, and therefore we deſire them, if they be abſent, and wee rejoyce in them if they be preſent, and wee feare the loſſe of them, to be abridged of them. Now let us order our love aright, in regard of the things of this world, and wee ſhall never feare much: for it is the obſervation of S. *Auſtin,* we feare to loſe 4. To place our love aright. *Auguſt.*

ſomewhat that we have attained, or not to enjoy ſomewhat that we deſire; ſo it ariſeth from love, ſomewhat that wee love and affect, we are afraid of the loſſe of it, and this is the cauſe of feare. Now in regard of wealth, a man is afraid hee ſhall not have enough; he ſhall not have a competencie; it is becauſe hee loves the things of the world too much. A man is afraid of Death, why? becauſe he loves his body too much. A man is afraid hee ſhall loſe his children, or his friends, what is the reaſon? he loves them too much, too inordinatly. Wee ſhould labour to love them only in, and for God, and then we ſhall not be afraid of the loſſe of them, but ſhall be content, to bee diſpoſed in them, and in our ſelves, as God ſhall ſee convenient in his heavenly wiſedome.

A word for the occaſion, and that I will diſpatch in a word.

You know the occaſion of our meeting at this time, and in this place, it is to performe this laſt rite to the body of a Child that God hath taken lately to his mercie. You ſee how Almightie God is pleaſed to diſpoſe it ſometimes even oft-times from the Cradle to the Grave; out of the ſwadling-bands, to the winding-ſheete: God will have it ſo ſometimes: and when it is ſo, wee muſt lay our hands upon our mouthes, and bee content with the will of God.

For thoſe that are Parents, let all learne this leſſon, not to dote too much upon their children; not to be enamoured too much upon ſuch flowers: you know how ſoone God takes them away, before you be aware. It is not their witt, or their comelineſſe, or agilitie, and nimbleneſſe, or healthy conſtitution, or any thing that can award them from the ſtroake of death when God ſends it: Therefore learne to love them, in, and for God, for his ſake, and you ſhall have no cauſe to feare the loſſe of them, or grieve immoderately, when they are taken away; why? becauſe they are all alive ſtill to God; and this tender Babe is not loſt, he is but ſent before, he is alive ſtill in the preſence of God, the ſoule ſtill lives, and the body ſhall live, and is in Gods account; Chriſt hath the charge of it, and will raiſe it at the laſt day. That man can loſe no friend, that loves his friend, in, and for God: becauſe they live with God, and he ſhall enjoy them at the laſt day.

Againe, as we may mourne for the loſſe of our friends and children (or elſe we were without naturall affection) ſo we muſt rejoyce that they have gained: as we have loſt them, as they are taken from us; ſo they are taken from the evils of the world, from a great deale of ſinne and miſerie; and what that might have beene, the Lord only knowes; therefore wee have cauſe to bee thankfull.

And (beloved) be thankfull too, if God ſpare any: if hee take one,

one, he might have taken all, and prepare for it too: be thankfull for them that are left.

And remember, labour betimes to inſtruct your children in the feare of God: let it be the firſt thing we infuſe into them, as ſoone as they be capable: namely, the elements of Chriſtian Religion, holy, and heavenly things, why? becauſe they may bee taken away before we are aware. It may be wee have but a little time, but a few opportunities to doe good to them. I tell you what our conſcience will tell us elſe, that wee have not beene ſo carefull to inſtruct our children, as they have beene capable. And this will cut ſore, and lie heavie on our conſcience: and therefore let us doe it betimes. Not only to prevent the Divell, and his temptations: but becauſe you ſee how ſuddenly they may bee taken away from us in a moment.

So Children ſhould be admoniſhed to learne *to know the Lord God in the dayes of their youth*: how ſoone that evill day may come we know not (that the wiſe man ſpeakes of) therefore betimes while yee haue opportunitie doe it.

And for our owne part, let us learne this;

Firſt, when God croppes ſuch flowers that riſe in the budde; when he takes away ſuch Children, be thankfull to God that hee hath given us a longer time, that he hath enlarged our dayes, and prolonged our yeares; that hee hath given us ſuch a great deale of ſpace, and opportunitie, to glorifie him here, to doe him ſervice in the land of the living, to get evidence of our Calling and election, and to get aſſurance of our peace with him. Let us praiſe God for the length of our dayes, a bleſſing of God in it ſelfe, and a bleſſing to us if we improve it.

Againe, every one remember, if Children doe die, old men muſt die, any man may die. For if Death ſtrike ſuch as doe but begin to live, then we that have lived long, it is time and reaſon to expect death, and not to feare it.

I ſpeake not this, as if we ſhould be ſlaviſhly afraid of death: while we are ſo our lives are not comfortable. What is the reaſon that we feare it inordinatly? becauſe we love our lives, wee love our bodies, and the world inordinatly, and not in, and for God.

And then by the continuall ſpectacles of mortalitie, let us bee acquainted with death. A vizour, and apparition to a Child, ſcarres him, and he runnes from it at the firſt: but at laſt he growes throughly acquainted with it, and feares it not: ſo it is in regard of death, many men will not indure to heare of death, they will not indure to thinke of it, they will not indure to heare a *Funerall Sermon*, or to come to *the houſe of mourning*, to be put in mind of their latter end: Death is a ſtrange vizour to theſe men and women, *Simile.*

they are afraid of it, and runne from it: but if we did oft thinke of it, as oft as we thinke of ſinne, in the cauſe of it. And when we feele ſorrow, thinke, here is a harbinger of death. I feele paine in me, ere long I muſt ſurrender to the ſtroake of Death. And as oft as wee ſee ſpectacles of mortalitie, to reade a lecture of Death. And when we lay our ſelves downe in our beds thinke of Death. And upon all occaſions come to *the houſe of mourning*, and thinke of Death. If the Serpents ſting bee plucked out, a man may handle it, hee is ſhie at the firſt; but after, finding it cannot hurt him, he feares it not. So we have cauſe to thanke God for death, as well as for other things; thus farre; becauſe hee hath changed the nature of it, and made it a ſweet paſſage to another life. And then though God take Children, or friends, or goods, or any thing in this world, hee will be our *exceeding great reward*, hee will be *All in all* to us here, and hereafter.

* * *

FINIS.

THE RIGHTEOUS JUDGE: OR, THE RULE OF IVDGEMENT.

GEN. 18. 25.
Shall not the Iudge of all the world doe right?

ROM. 2. 12.
As many as have ſinned in the Law, ſhall be judged by the Law.

LONDON,
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THE RIGHTEOUS IVDGE: OR, THE RVLE OF IVDGEMENT.

SERMON XXVIII.

IAM. 2. 12.

So ſpeake yee, and ſo doe, as they that ſhall bee judged by the Law of Libertie.

VPon the like ſad occaſion, I have already handled ſomething out of theſe words.

The laſt thing that I came to was, that

Doct. Both words and actions ſhall be called to account.

In the day of judgement God will call both the words and actions of men to account.

He will bring their words and their actions to judgement: not onely their workes, 2 *Cor.* 5. 10. *God will bring every worke to judgement*, and ſo *Eccleſ.* 12. *Hee will bring every thing to judgement whether good or evill.* But beſides that hee will bring every word to judgement too, even the very vaine words of men, *of every idle word men ſhall give account, Matth.* 12. 36. And the very raſh and paſſionate ſpeeches of men, what they ſpeake in paſſion and repent not of, even thoſe paſſionate ſpeeches that they thought might have eaſily beene paſſed by, *He that cals his brother foole, ſhall be in danger of hell fire, Matth.* 5. 22. Then much more thoſe evill ſpeeches againſt God, *Iude* 13. 14. *He ſhall come with thouſands of*

2 Cor. 5. 10. Eccleſ. 12.

Mat. 12. 36.

Matth. 5. 22.

Iude 13. 14.

of his angells in judgement against all those that have spoken against him. They have spoken against God, they have reviled him, he shall judge them for all their evill, and cursed speakings against him saith the Apostle. They in fury and madnesse fell to evill and cursed speaking and slighted God and despised him; therefore he shall come in great glory *with thousands of his Angels*, to make it appeare that he is more glorious then they thought him to be, and he will now stand for the vindicating of his honour, and the manifesting of his glory in such a terrible appearance at that day. *Against all those that speake evill*, and against all their cursed speakings *against him* saith the Text, evill speaking against God, is cursed speaking. Becâuse it exposeth a man to a curse, it leaves him under a curse that shall appeare at that day to bee just against him; so wee see God will bring both words and workes, to judgement at that day.

And the reasons are.

Reas. 1. The Law binds men in speeches.

First, because the Law of God binds men in their speeches as well as in their actions. I say the Law that shall judge them doth now binde them in their very speeches as well as in their actions. You have two commandements expresly taking notice of the words of men. The third commandement of the words of men cercerning God, *he that takes the name of God in vaine, he will not hold him guiltlesse*. And then the ninth commandement of the words of men concerning men, *Thou shalt not beare false witnesse against thy neighbour*. Now God that hath made a Law to bind, and to order men in the matter of speech, certainly he will judge men by that Law. You know that Kings and Princes, and Parliaments, and Kingdomes, they make not Lawes in vain, but they are the directions wherby the judges proceed in their course of judgement upon malefactours. So I say Gods Law it is not in vaine, it is not a bare direction onely to us in point of obedience, but also the expresse rule whereby Christ himselfe will proceede in matter of judgement.

Reas. 2. Words injure God and man.

Againe secondly, there is great reason that words as well as actions should be brought to judgement, because God and men are injured by words as well as by actions.

First concerning God, you reade of some, *Psal.* 73. *that set their mouthes against God, and against heaven.* Indeede they can doe no more hurt to God then a man that shoots an Arrow at the Sunne can hurt the Sunne by shooting at him; but in their intention they set themselves against God in as much as their tongues are set against him. And in *Levit.* 24. 11. The word there translated to *blaspheme*, it is in the originall, that the man stabbed God, or did pierce God, hee offered a kinde of violence to the holy name of God. Such sinfull speeches as are forbidden in the *third Commandement*

Levit. 24. 11.

dement, and doe concerne the name of God or any of his attributes or ordinances, any thing that is ſpoken againſt them, or without due reverence and reſpect to them, they are there ſayd to bee a ſtabbing of God, in the Hebrew phraſe, or a piercing of God, a wounding of God, doing ſome violence to God himſelfe. Now I ſay when ſuch wrong and injury is done to God, ſhall not God take a time to right himſelfe of thoſe that injure him?

Secondly, it is an injury done to men. You know it is a common thing in Law to have actions againſt men for ſpeeches, they make ſpeeches actions; they make them lyable to the penaltie and cenſure of the Law for ſpeeches. So the Law of God proceeds according to the very ſpeeches of men, whereby they have diſcouraged his ſervants in any kind at any time, in any duty of Religion, and courſe of his worſhip, or whereby they have brought *an ill report* on it. As thoſe *ſpies* did upon the Land, therefore, they might not bee ſuffered to goe into the Land: So I ſay when men bring an evill report upon the duties of godlineſſe they ſhut themſelves out of the kingdome of God.

So likewiſe when men make that which is ſtraight become crooked: It is ſayd of *Simon Magus* that hee *perverted the ſtraight wayes of God*, that is, hee did as much as lay in him to make the ſtraight wayes of God to ſeeme crooked, that as a man that puts a ſtick in the water though it bee ſtraight when it is put in, yet it ſeemes crooked when it is in: So when a man puts colours and ſhewes upon good actions and courſes, as if they were folly and indiſcretion, and unadviſed, and hypocriſie, and vaine, or whatſoever is ill, this is to make the ſtraight wayes of God crooked; to make that that God accounts ſtraight to be crooked, this is a ſetting againſt God: therefore *Peter* ſaith to *Simon Magus*, *pray if it be poſſible that the thought of thy heart may be forgiven thee.* So you ſee Saint *Paul* ſpeakes to *Elymas* the ſorcerer upon the ſame ground, *Act.* 13. *Thou child of the divell and enemy to all righteouſneſſe, wilt thou not ceaſe to pervert the right wayes of God?* Now I ſay, here are the words and ſpeeches that men ſpeake againſt the wayes of God: theſe are ſpeeches that argue men in a ſtate, whereby they are lyable and open to judgement, and expoſed to wrath; therefore wee ſhould take heed of ſuch words. Act. 8.

Vſe. To condemn thoſe that make light account of words.

The uſe may be to condemne thoſe that make light account of words; they thinke they may ſpeake (it may bee) in raſhneſſe, and haſtineſſe and they may be excuſed for uttering them, it is their haſtineſſe, and their paſſion, and it was done unadviſedly, &c. I but the Law of God is tranſgreſſed, the Majeſtie of God is offended, the anger of God is provoked. You know what old *Eli* ſayd to his ſonnes; *My ſonnes, if a man ſinne againſt a man, man may plead for him, but if he offend againſt God, who ſhall plead for him?*

I ſay, who ſhall take up the matter with God in ſuch a caſe as this when the offence ſtrikes againſt God, and his ordinances, and his worſhip? Therefore take heede there is much evill there *is life and death* (as *Solomon* ſaith) *in the power of the tongue*, that is, a man may utterly deſtroy himſelfe by the very words he ſpeakes unadviſedly (as hee thinkes, and will plead for himſelfe) or paſſionately and raſhly.

Againe much more doth it concerne thoſe that proceede to other kinds of wickedneſſe in the tongue, we inſtanced in ſome particular inſtances then, that we cannot now ſtand on.

We came to direct men to carry themſelves in their ſpeech, as *David*, *to ſet a watch before the doore of their lippes*, he prayed to God to doe it; And *Pſal.39. I ſayd that I will take heede to my wayes that I offend not in my tongue.* And then he prayes to the Lord, *Pſal.* 131. *to keepe a watch before the doore of his mouth.* Hee knew well enough that there will be a time, when the words that we thinke are ſleight and vaine ſhall be brought to judgement, idle, unprofitable, frothy talke, much more rayling and reviling ſpeeches, moſt of all the higheſt blaſphemies and execrations, theſe ſhall moſt certainly be brought to a greater cenſure at the day of judgement. But I will not ſtand on that I then handled.

Pſal.39.
Pſal.131.

Now there remaines three things more.

The firſt is this that in the day of judgement God will proceed according to his Law: So ſpeake and ſo doe as thoſe that ſhall bee judged by the Law.

I ſay,

In the day of judgement God will proceede with men according to his Law.

Doctr. God will proceede in judgement according to his Law.

Hee will proceede according to his word written: therefore labour that your ſpeeches and actions may bee ſuch that they may be agreeable to that, *Iohn* 12.48. *The word that I ſpeake to you* (ſaith Chriſt) *ſhall judge you at that day.* There is not a word that Chriſt ſpeakes, but it ſhall judge: he ſpeakes not in vaine, he is the judge that ſpeakes. Now you know Chriſt ſpeakes two wayes.

Iohn.12.48.

Eyther { in himſelfe, Or, by his Miniſters.

In himſelfe, and ſo eyther that that hee ſpake when hee was on earth in his his owne perſon; then all the words that hee ſpake at that time are thoſe words by which he will judge men, as farre as they concerne morrall actions, by thoſe words he will judge men at the great day: for he ſpake nothing but what was according to his Law.

Or elſe that which he ſpake in his Apoſtles immediatly, by a certaine

certaine and infallible worke of the Spirit, directing them to ſuch truth as that they could not erre in ſpeaking: now in this Chriſt ſtill ſpake in them. The ſame way Chriſt hath in ſpeaking to this day: therefore ſaith he, *he that heareth you heareth me, and he that heareth me heareth him that ſent me.* That which he ſpake to them, hee ſpake in them concerning all the Miniſters of the Goſpel. What we ſpeake as Miniſters, that is, as men that looke to the direction of our Lord; for we are but Embaſſadours, and our words are ſo far of value and power as they are the ſpeeches of our Lord; and as we ſpeake the word of him whoſe Embaſſadours we are. Now I ſay looke what the Miniſter thus ſpeakes as the Embaſſadour of Chriſt to the people, that Chriſt will confirme at the day of judgement. Now it will appeare what wee ſpeake as Embaſſadours, if we ſpeake nothing but what is agreeable to the text of Scripture rightly underſtood. Therefore marke it, whatſoever ſinne wee denounce the judgement of God againſt, and urge Scripture for it, it is the very rule that Chriſt will obſerve in judging men. Or elſe that ſpeech could not ſtand, *what yee looſe on earth ſhall be looſed in heaven, and what yee bind on earth ſhall be bound in heaven.* Wee bind, when by declaring of mens ſinnes, wee denounce the judgement of God againſt ſuch ſinnes, and ſo pronounce men to ſtand under the wrath of God that remaine in thoſe ſinnes: ſaith Chriſt what you thus binde on earth *ſhall bee bound in heaven*, that is, Gods act ſhall ratifie and confirme the ſame ſentence in heaven which we denounce here upon earth by vertue of this word.

So when wee come to diſtreſſed ſoules, and declare to them that they ſtand acquitted, and that by the Word of God; and ſo as Miniſters of the Goſpell by vertue of the truth revealed to us, declare that they are freed from the bond and guilt of their ſinnes, upon thoſe evidences of repentance that they manifeſt: I ſay, it is ratified in heaven. Therefore you ſee there is no other way of proceeding, but looke as Chriſts owne words when hee was upon the earth, ſo the ſame that are as his owne words, that is, thoſe truths that are drawne from Chriſts truths have the ſame power upon the hearts and conſciences of men now to command them and ſhall have after to judge them, as ever they had.

But here it may be objected: it ſhould ſeeme that all men ſhall not be judged by the Law, becauſe there are ſome men to whom the Law hath never beene publiſhed: for what ſhall wee ſay to a great part of the world, that have not yet received the Scriptures: we know that the Scriptures have not beene publiſhed to a great part of the world: at this day there are many Heathens, many Pagans, that never had the Scriptures; therefore how ſhall they be judged by the Law? except you ſay, that onely thoſe ſhall bee *Obiect.*

judged by it, that have beene under the preaching of the Gospell, and have had the helpe of the Scriptures?

Answ. All men judged by the Law. The Law not alike expressed to all.

We answer, that all mankinde, and every particular man is under the Law, onely the Law is not alike expressed to them, it is not revealed alike to all sorts. All have the Law, and the Law written too: but eyther it is written in the hearts of men, and so it is naturally in the hearts of all the Sonnes of men. Or else in the Scriptures, and so it is more clearely and evidently manifested in the Churches, but yet nevertheless in the hearts of men is the Law written, as much as shall be sufficient to condemne them, as we see,

Rom. 2. 14: *Rom.* 2. 14. saith the Apostle, *If the Gentiles which have not the Law, doe by nature the things conteined in the Law, they having not the Law are a Law to themselves, and shew the effect of the Law written in their hearts their consciences accusing, or excusing them before God. The Gentiles that had not the Law*, that is, not the Law written in the Scriptures; yet nevertheless *they are a Law to themselves*; that is, they have certaine principles, certaine rules which remaine in their naturall consciences, whereby they eyther *accuse or excuse*, as they doe good or evill. And even these doe shew that they have a Law that doth binde them, and shall condemne them; because that when they would not obey even that Law, that is, even those principles whereupon their consciences wrought to accuse or excuse they were sinners against the Law. So that wee see no man shall be condemned at the day of judgement but by vertue of the Law: and however all have not the Scripture, yet they have a naturall conscience, and the Law written there whereby it accuseth, or excuseth. Howsoever it bee true that things are not alike expressly manifested to other people and to us that have the Scriptures, yet they have so much manifested to them as shall condemne them.

And the reasons of it are these why it must be so.

Reas. 1. The Law is Gods scepter that he rules by. Psal. 110. 2.

First, because the Law of God is Gods Scepter, whereby hee governes and rules the Church, *Psal.* 110. 2. *he shall bring the rod of thy power out of Sion. The rod of thy power*, that is, the Scepter of thy power: that Scepter whereby thou dost authoritatively and by power rule over the Churches: and what is this Scepter? It is the word, as we shall see, *Esay* 2, 3, 4. *The Law shall come out of Sion.* So then the Scepter, the rod of the word that is brought out of *Sion* is the Law that comes out of *Sion*, the word of God, the Law of workes and the Law of faith; for both these come out of *Sion*: the Law of workes as farre as it is the rule of life; and then the Law of Faith, both come in to rule the Church of God. Yea, this is the rod of Christs power, therefore hee will manifest his power, and make all men subject to it. What power? There is a power of Christ, such a power whereby he manifests his owne

Isay 2. 3. 4.

great-

greatneſſe and ſoveraigntie overall his creatures; over thoſe creatures that have not ſence, that have not reaſon; that is not this Law. But this power here, the Scepter of his power is that whereby he manifeſts his ſoveraigntie, over reaſonable creatures, Angels and men,: therefore if they will not obey him, yet it ſhall bee a *Scepter of Iron* to cruſh them in peeces. Therefore we ſee the very Angels themſelves that would not obey the directing commandement of God, the rule of life, in that particular place wherein they were; they found it a Scepter to cruſh them downe; and they were caſt out of their place for their ſinne. So likewiſe men; you ſee what the Apoſtle *Peter* ſpeakes of thoſe that periſhed in the time of *Noah*, becauſe they would not receive the Word preached to them, but they would be lawleſſe and diſobedient, or like men that would be under no Law, therefore they felt the force of it in the effect of the Law, in the fruite and penaltie of the Law upon them. So I ſay Chriſt ſtill rules by power in the Law; in ſo much as that when the Law and command prevailes not, then the puniſhment prevailes; and they that will not ſubject themſelves to the Law, they ſhall bee ſubdued under the puniſhment of the Law: that is the firſt thing.

Againe ſecondly, it muſt bee that Chriſt muſt proceede in judgement according to the Law; becauſe the Law is the rule. Now you know a rule is a note of diſtinction, it is that that being ſtreight and right in it ſelfe, which doth diſtinguiſh and diſcover things that are crooked. So the Law of Chriſt, it is a ſtraight rule in it ſelfe: therefore whatſoever is contrary to it, is crooked and perverſe. And he will declare a righteous proceeding contrary to the unrighteouſneſſe of men. How? by that rule that diſcovers unrighteouſneſſe. How ſhall Chriſt appeare to be righteous in his Law, except he have a rule whereby unrighteouſneſſe ſhall be diſcovered? Now that is diſcovered by the Law, the right rule, as it is, *Pſal.* 19. *The ſtatutes of the Lord are right.* Now *rectum* is *index ſui obliqui*, that that not onely declares its owne excellencie, but the unrighteouſneſſe, and obliquitie of the contrary; therefore Chriſt ſhall proceede by the Law, becauſe that ſhall moſt cleare his proceedings. For all the world will grant that that is a righteous rule; Therefore *Micah* 6.8. when the Prophet would deale with men that were unrighteous, that would walke wilfully, and rebelliouſly againſt God, and then ſerve him with outward performances, *wherewith ſhall I come before the Lord? and bow before the high God? he hath ſhewed thee O man what is good*, that is, *to doe juſtly, and to walke humbly with thy God.* So that now, looke what rule it is that ſhewes what is good, that is the rule whereby the righteous Judge will proceede in judgement: Now the Law ſhewes what is good, he hath ſhewed in his Law what is good: therefore hee gives a

Reaſ. 2. Becauſe the law is a rule.

Mica. 6.8.

briefe ſumme of the Law there, *to walke humbly with God*, that is the ſubſtance of the firſt Table of the Law: and *to doe juſtice* that is the ſubſtance of the ſecond Table of the Law; therefore ſaith hee, *he hath ſhewed thee what is good*, this is a righteous rule, that diſcernes betweene good and evill. Looke what that is that in the directions of life diſcernes betweene good and evill, that alſo in the proceeding of the Judge will cleare his juſtice, eyther in rewarding the good, or in puniſhing the evill: therefore Chriſt muſt needs proceede according to his owne Law in judgement. Thus the point is opened.

Vſe 1. Reproofe of thoſe that neglect the Law.

Now a word or two for application.

Is it ſo that Chriſt will proceede in judgement by his owne Law: then it ſerves in the firſt place for the juſt reproofe of thoſe that neglect the Law, that neglect this direction that Chriſt gives them. Alas is it a ſmall matter thus to ſlight the Law of God? the Word of God? why, you ſhall bee judged by this: *God ſhall judge the ſecrets of all men* (ſaith the Apoſtle) *in that day according to my Goſpell*, *Rom.* 2.16. not onely that looke what he hath ſpoken of the judgement ſhall proove true; but that in the judgement there ſhall be a proceeding proportionable and agreeable to what hee hath ſpoken in that word that he calls his Goſpell. Therefore take heede how you ſlight this Word, it is a dangerous thing. Saith *Solomon*, *Pro.* 13.13. *he that deſpiſeth the Commandement ſhall periſh.* Hee that deſpiſeth the Commandement, when God hath revealed his will in matter of dutie, for the direction of life (for that he calls the Commandement there) now if a man come to deſpiſe this, he ſhall certainely periſh ſaith *Solomon*.

Rom. 2.16.

Prov. 13.13.

Queſt. When doth a man deſpiſe the Commandement?

Anſw. To deſpiſe Gods commandement what.

You know to deſpiſe is when a man accounts a thing of no force; that ἐξουθενεῖτε, *deſpiſe not propheſying*. The word is, account it not a thing of nothing, account it not a ſlight matter.

Now you know a man accounts a thing as a thing of nothing when he undervalues it, when he gives it leſſe acknowledgment then it is worthy of. As if a man come to buy a Jewell or a Pearle in the Market, and offer a ſleight and ſmall matter for it, hee had as good bid nothing, the undervaluing of a commoditie, is as the accounting of it worth nothing. In ſpirituall things when a man accounts the Law of God below it ſelfe, that is, when hee makes it not the chiefe direction of his life, then hee accounts it as a thing of nothing, and deſpiſeth the Law.

For either the Law is ſomewhat by Gods appointment, or not at all; if it be ſomewhat by Gods appointment, then it muſt have that place that God hath appointed it, or elſe wee give it not any eſteeme according to the appointment of God, but according to our owne Fancy. I ſay if wee give the Law eſteeme according to

Gods

Gods appointment, and by vertue of his Word, then wee will give it the esteeme that God hath put upon it, that is, that it shall rule us in all our actions; and that it shall be our supreame rule and guide, that a man shall account nothing else as the sufficient direction of his life but the Law. Now when men come to this, that they will preferre their owne opinions before the Law; when they will preferre the opinion of other men before the Text of Scripture: when they preferre the customes of the world, before the rule of the Word. This is now to dispise the Law, to make it as a thing of nothing. As you see it plaine, it is ordinary in Scripture thus to tax men; as when they would account the traditions of men above the word; *In vaine they worship me*, saith God, they become vanitie themselves for accounting the Law vaine. So when they preferred the customes of their forefathers equall with the Law, they despised the Law: this mixture, this joyning of other things with it, it is that that the Scripture calls *the despising of the Law*. Therefore it is a dangerous thing to despise the Law. Is it not dangerous to despise the Judge? the Law shall bee your Judge; that is, the rule whereby the Judge shall proceede.

You know it is the aggravation of the fault of a Malefactor, that he not onely transgresseth and sinneth against the Lawes of the Kingdome, but that he hath despised the Law: if hee have beene heard to speake any speeches to the contempt of the Law, this is a great aggravation of his sinne: how much more shall it bee in the day of the Lord? Mens Lawes are imperfect, and therefore are revoked many times, and repealed, and reversed, but this Law of God is a perfect Law, and therefore it shall never bee reversed, it shall never be revoked nor altred. Now for a man to sleight and neglect this in any point or degree it is a high contempt against God himselfe. That as a man might say of the Iewes, when Christ came amongst them, hee offered himselfe to bee their King; but being they would not take him for their King who (if they had taken him so) would have beene their Saviour; therefore the time shall come that he will be their Iudge and not their Saviour. So I say concerning the Law, the Law now published in the preaching of the Word; those that will not now take it to be their counsellor shall finde it then to bee their condemner. If this be a harsh saying as they speake of the command of Christ, *Ioh. 6. This is a hard saying, who can bear it?* If the Commandement of Christ concerning obedience seeme harsh, then how harsh a saying shall that be, *depart yee cursed into everlasting fire?* If it bee so hard a thing to stand to the command of the Law, how hard a thing will it bee to stand under the penaltie and censure of the Law? Therefore I say, let men take heede, they shall finde that even that very saith commanded that they have sleighted, it shall proove heavier

Ioh. 6.

Matth. 25. 41

they sleighted it in obedience, it shall proove heavie in the judgement and punishment.

Vse 2. Admonition to observe the Law: 1. For direction.

Secondly, it may serve for admonition, and so to teach us how to carry our selves. If the Law of God be the rule whereby hee will judge us. First then looke to the law for direction, looke to the precept, to the command of God for the directing of our lives. I know not how, but I am sure, by the malice of Sathan it is come into the world, into the Church, that some men (upon pretence of giving the doctrine of justification by grace, and by the merits of Christ the full vertue of it) would put men off from all obedience, as if therefore wee were not to be under the direction of the Law, because wee are freed from the Law by Christ. They distinguish not betweene the penaltie of the Law, and the command of the Law: the same Christ that hath freed us from the punishment of the Law (as many as are in him by faith) hath subjected us to the command of the Law, and that in his owne person, and not onely so but in his owne precept. Therefore he became an expounder of the Law, *Matth.* 5. and shewes that *the Law is spirituall*, that it is a thing that binds the conscience, and would have all men looke to the direction of the Law. And the Apostle Saint *Paul* then whom no man ever spake more fully of justification by Faith, yet the same Apostle would not have the Law as it is a direction of life abolished, but would have men so much the more new, as by new arguments and incouragements they are set upon the duties of obedience.

Matth. 5.

But I say, such is the malice of Sathan as to draw men upon such grounds as these are (not rightly understood by them) to I know not what course of libertinisme, and though they pretend a course of obedience to the Law, yet they will not doe it as to the Law. Whereas it is evident that the Law is appointed as a curbe to our corruption to crosse and purge out that. And therefore it is for men to be wiser then God, to ground their actions upon another principle and grotund then God grounds them.

Indeede the servants of God doe not the actions of obedience simply because of the Law written in the Scriptures, but *they have the Law written in their hearts too*, so the Spirit of God is a Spirit that guides them according to the Law, and disposeth them to those actions that are suitable to the Law: yet he never excludes, or puts them from the Law, from subjection to the Law in point of obedience. I say therefore errours creepe in amongst men to dreame of a libertie from obedience, when the Scripture speaks of a libertie from the Law but in other services, not in matter of duties

2. For tryall. Gal. 6. 3, 4.

Secondly, let men looke to the Law for tryall too, *Gal.* 6. 3, 4. *If a man thinke he is something when he is nothing, he deceiveth himself*: but *let every man try himself, and prove his owne worke*: let him

proove

proove his owne worke: by what ſhall he prove it? Why, by the Law. By the Law here we meane the whole Word of God, the Law of workes and of Faith. I ſay let him proove his workes by this Law, by the written Word of God. Therefore if a man would now know how it ſhall goe with him at the day of judgement, let him begin to judge himſelfe by this rule before hand; Let him reaſon thus, eyther I ſhall ſtand as condemned, or acquitted: if as condemned it is by the Law, therefore (marke) ſo farre as I goe on in any ſinne againſt any knowne truth of God, ſo farre I ſtand in the eſtate of a condemned perſon.

Therefore conſider beloved, you doe exceedingly wrong your ſelves, becauſe you doe not looke thus upon your actions; you looke not upon them as upon things that are tranſgreſſions againſt the Law that ſhall judge you: and that therefore if the Law of God condemne ſuch actions now, then thou ſtandeſt as a condemned perſon by vertue of that Law.

Alas, durſt men goe on without repentance in any courſe of ſinne, if they tooke themſelves as condemned men (in truth) by vertue of the Law? There is not any word that thou ſpeakeſt, but as ſoone as it is ſpoken, thou ſtandeſt in the eſtate of a condemned man, and if thou intereſt not thy ſelfe in Chriſt, and come not in, certainly the Law will paſſe upon it. Therefore ſeriouſly conſider of this, that there is no evill or particular ſinne that you goe on in, but if the Law condemne it, Chriſt will condemne it too at the day of judgement. Therefore you muſt before hand condemne your ſelves *that you may not be condemned of the Lord*, 1 Cor. 11. 32. *Iudge your ſelves, and you ſhall not be judged of the Lord.* But yet this remaynes a truth ſtill, that hee that doth not condemne himſelfe, that doth not take off his ſinnes by unfeigned repentance, he ſtands a condemned perſon before the Lord, becauſe he ſtands condemned in the Law. 1 Cor. 11. 32.

Therefore I beſeech you beloved pleade not any priviledge in Chriſt (I ſpeake this the rather becauſe men uſe the Goſpell to their owne deſtruction, I ſay plead not priviledge by Chriſt) if you goe on in the allowance of any ſinne, *Shall we continue in ſinne that grace may abound? God forbid* ſaith the Apoſtle. So I ſay when a man will come and plead, I believe, and I hope to be ſaved by Faith, yet never the leſſe it may be thou art a ſwearer, a vaine ſpender of thy time, it may be thou art a neglecter of the duties of the worſhip of God, or of thy duties towards men, &c. thou art a man in ſome conſtant courſe, in ſome way of ſinne or other; I ſay this ſhewes thee to ſtand as a condemned man, and in the eſtate of a condemned man; I ſay not that ſuch a man ſhall infallibly bee damned, becauſe *God may give him repentance that he may come out of the ſnare of the devill*, but wee ſay hee ſtands for the preſent in the eſtate

ſtate of a condemned perſon, and he is condemned by the Law, and remaynes ſo till this be reverſed by repentance, till hee have ſued out his pardon by interreſting himſelfe in Chriſt.

Therefore conſider this ſeriouſly, that there is not that ſinne in thought that thou committeſt, not any act of ſinne whatſoever; but becauſe of that ſinne thou art condemned in Law, therefore thou ſtandeſt in the ſtate of a condemned perſon for that ſinne: therefore there muſt bee ſomewhat done now to take off this. I ſay a man may have a pardon, and yet if he ſue it not out it is of no force, or uſe to him; ſo let no man talke hee is a juſtified perſon by Chriſt, but thou muſt ſue out this pardon. Therefore wee are taught upon daily ſuing to renew our daily prayers for the pardon of ſinne. There muſt be a daily ſuing out of the pardon, and that upon this ground: ſo there muſt be a daily condemning of thy ſelfe, and of ſinne in thy ſelfe. Alas what ſhall become of a world of men and women? (I ſpeake not of thoſe that are without; wee leave them, they are condemned in the ſight of all the world, but) wee ſpeake of thoſe that are now in the Church; of thoſe that goe ſomewhat forward in the profeſſion of Religion, and hope and are perſwaded that they are in a good caſe, and yet have little care to ſet things right betweene God and themſelves; but though ſuch and ſuch actions be condemned by the Law, yet they hope that there is a generall mercy that will pardon it, though they never ſue out their pardon. I ſay the Law ſhall paſſe on thee till thou doe that that concernes thee to be releaſed from the rigour and ſentence of the Law, *he that confeſſeth and forſakes his ſinnes ſhall finde mercy, Prov.* 28. 13. This muſt be done, and ſo in other particulars; the Scripture is large in theſe things, that ſomewhat muſt be done by us to ſue out this pardon: that though there be an act of pardon in God, a free act, yet there muſt ſomewhat bee done by us to ſue out this pardon for our ſelves, or elſe wee ſtand in the ſtate of condemned perſons.

Prov. 28. 13.

But theſe things I leave to your meditations, and ſo I fall upon the next point, which I will briefly touch, and that is no more but thus: that ſince there ſhall be a proceeding in the day of judgement by the Law, wherein mens actions and words ſhall bee brought to account therefore,

Doct. The conſideration of the day of judgement ſhould moove to holineſſe.

The conſideration of the day of judgement ſhould be an effectuall inſentive & provocation to ſtirr men to a holy, and conſcionable walking in this life. So ſpeake and ſo doe, as thoſe that ſhall be judged by ſuch a Law. Since the Apoſtle makes this uſe of it to direct us both in our ſpeeches, and actions, I ſay we may learne hence, that the conſideration of the judgement to come, wherein Chriſt will proceede according to the Law, it ſhould be an effectuall meanes to make us carefull of holineſſe and new obedience, *ſo to ſpeake and ſo to doe as thoſe*

whoſe

whose words and actions must be brought to judgement. Now that this is so, and is intended so, and hath prevailed with the servants of God, I might prove many wayes. I will ranke and order the proofe under these heads.

First, I will shew you how this hath beene a meanes to draw some, to the wayes, and duties of obedience.

Secondly, how it hath beene the way to direct, and guide others in those actions.

Thirdly, how it hath confirmed and strengthened them in those actions: and by this we shall see what it should be to us.

First, we shall see how it hath beene a way to draw men to the actions of obedience. How are men drawne to bee obedient? First, they are drawne from their owne sinnes, from their owne evill wayes. Now the consideration of the judgement to come, it hath prevailed, and beene used for this purpose, to draw men from their sinnes. As wee see in *Eccles.* 11. saith *Solomon* to the young man; *Rejoyce now in thy youth*; it is Ironnically spoken, *but know*, saith hee, *that for these things thou shalt come to judgement.* That is, let this coole thy courage, and moderate thy excessive joy, know that thou shalt come to judgement. *Act.* 17.30. *Now* (saith he) *God calls upon all men, every where to repent: because hee hath appointed a time in which hee will judge the world.* Hee calls men to repentance by this argument, because hee will judge the world, and hath appointed a time for it. You know repentance it is nothing else but to forsake our former evills: Now he calls them to repentance, because he will judge the world, and so calls as he drawes men from sinne.

1. It hath drawn some to obedience.

Eccles. 11.9.

First, he drawes men from the world to God by this. You know that even worldly affections hinder men from comming to the obedience of Christ: *therefore*, saith the Apostle, *I account all as dung*, &c *Philip.* 3.7. Why? because he looked for a Resurrection, his thoughts were upon that: and saith hee verse 20. *our conversation is in heaven, from whence wee looke for the Lord Jesus Christ:* Therefore we are drawne to this holy course of obedience, because we looke for Christ from heaven.

1. To forsake the world.

Phil. 3.7.

And then againe in the disposing of men to new obedience: there is not only a forsaking of sinne, and the world, but besides that, there is an inward qualifying of the heart: Now the heart is qualified, that is, it is fitted by certaine qualities to the service of God, by the helpe of this consideration, as wee see *Eccles.* 12.10. *You see the summe of all, feare God, and keepe his Commandements: for God will bring every worke to judgement:* Upon this ground hee mindes them to *feare God*, which is that qualitie that disposeth a man to keepe his Commandements, hee perswades them upon this ground: *because God will bring every worke to judgement. Let us*

2. Disposing the heart to obedience.

Eccles. 12.10.

have

Heb. 12.

have grace in our hearts to ſerve the Lord with reverence and feare, *Heb.* 12. I ſay, this qualifies and diſpoſeth us to the ſervice of God; and we are fitted to ſeeke, and to ſerve God with due reverence and feare, by the conſideration of the judgement to come, that he is a *God* that *will judge the world.* So in *Revel.* 14. hee would have the Nations to feare God, *becauſe hee will come to judge the world.* So much for the firſt thing: you ſee the conſideration of the judgement to come, prepares men to holineſſe.

Rev. 14.

2. It quickens to actions of obedience.

Secondly, beſides that, it quickens them to all the actions of obedience, when they are in it: when now a man is in a good courſe, and his heart is prepared to ſeeke God aright, yet nevertheleſſe there are many temptations, and many corruptions, that ſometimes indiſpoſe, and unfit his heart againe: Now then the conſideration of the judgement to come, it ſerves to revive and quicken the heart to theſe actions, to

1. Of particular calling.

Thoſe of a mans particular Calling.

Thoſe of his generall Calling.

For his particular calling, the Apoſtle exhorts *Timothie,* and chargeth him, before God and Chriſt, *that ſhall judge the quicke and the dead,* to be faithfull in his miniſterie; Hee would have him faithfull in his miniſterie upon this ground, becauſe Chriſt will *come with his elect Angells, to judge the quicke, and the dead.*

2. Generall calling:

And ſo for our generall Calling, *Act.* 24. *I deſire to keepe a good conſcience before God and men* upon this ground; becauſe I beleeve the Reſurrection, and ſo a judgement to come. So in 2 *Pet.* 3. 11. *Seeing all theſe things ſhall be diſſolved, what manner of perſons ought wee to be in all holy converſation and godlineſſe?* Why? all theſe things ſhall be diſſolved, therefore we had need to bee other manner of perſons then we are, to be better kinde of perſons then we have beene. Thus, I ſay, the ſervants of God quicken themſelves to more holineſſe, upon conſideration of the judgement to come.

3. It confirmes in obedience:

Thirdly, they have beene confirmed, and ſtrengthened upon this ground: for when the heart of man is brought to this plight, that he muſt be ever chearefull, and lively, and active in the ſervice of God: yet there are many diſcouragements, and temptations to draw him out of the way againe; that it may be hee may fall, if he have not ſomewhat to ſupport him, and hold him up: therefore the conſideration of the judgement to come, it hath kept the hearts of Gods ſervants in a good frame, when they have beene in it. Saith the Apoſtle, *be conſtant, and immoveable, alwayes abounding in the worke of the Lord, for as much as yee know that your labour is not in vaine in the Lord,* 1 Cor. 15. As if hee had ſaid, You know this, that there will a time come when it will appeare that you ſerve not God in vaine, therefore for the preſent bee conſtant in the good you are in: *Hold faſt that thou haſt till I come,* ſaith

Chriſt

Chriſt to the Church of *Philadelphia, and let no man take thy crowne,* *Rev.*3.21. Chriſt will come, and it is but holding faſt a-while, and then the Church ſhall have a crowne; and the ſervants of God ſhall have a crowne of glory, an abundant recompence of all that they have done in the ſervice of God, therefore *hold faſt.* Here-upon, *Jam.*5. the Apoſtle exhorts to patience, becauſe they ſhould meet with many perſecutions, and oppoſitions, *bee patient, for the comming of the Lord drawes neere.* Beare the injuries that you ſuffer for the preſent, and the indignities, and the unkind uſage of men, for the comming of the Lord drawes neere, when you ſhall have a plentifull harveſt: ſo he goes on illuſtrating this by a compariſon taken from a Husband-man that waits for a harveſt, and then he ſhall have a plentifull croppe, and increaſe for all his paines in Winter, and in ſeed time: ſo ſaith he, the Lord will come, and then you ſhall have a plentifull increaſe.

Rev.3.11.

Iam.5.

A word or two for the Uſe of this:

Vſe. Shewing the cauſe of the worlds prophaneneſſe, and the Saints dejectedneſſe:

Since this is the Uſe that the ſervants of God have made, and that wee ſhould make of the Judgement to come, therefore to bee more carefull in the duties of obedience, and holineſſe, *ſo to ſpeake, and ſo to doe, as thoſe that ſhall be judged.* It firſt ſhewes the cauſe of the diſcouragements of Gods ſervants, and the prophaneneſſe of the world is, becauſe they perfectly beleeve not the judgement to come. The hearts of Gods ſervants would not droupe ſo, they would not be ſo faint, ſo dejected, and diſcouraged, if they beleeved that there were ſuch a judgement to come, wherein Chriſt will abundantly recompence all their ſorrowes, and labours, wherein he will bring his reward with him plentifully.

Againe, the wicked world would not be ſo prophane as they are: drunkards, and ſwearers, and Sabbath-breakers, and all ſorts of wicked perſons, they would not give themſelves ſo to ſinne as they doe, if in truth, they did perfectly beleeve there were a judgement to come; when all their words, and actions, their company, their time, and every thing ſhall be brought to account. I ſay, the cauſe of all prophaneneſſe is this, here it begins; men beleeve not the judgement to come. The Apoſtles were troubled with theſe kind of ſcoffers; *Where is the promiſe of his comming?* So they hardened themſelves upon the obſervation of the continuance of the ſeaſons upon the face of the earth in like manner from the beginning. Well, ſaith the Apoſtle; *God is not ſlacke, as men count ſlackneſſe, but is patient, and forbearing, that men may repent*; but at the laſt he will come, and *come with flaming fire.* So, this is certaine, whatſoever you thinke, and *put the evill day farre off from you,* yet there is a judgement comming, wherein all your actions, and affections, and ſpeeches, and your whole converſation ſhall be ſcanned, and brought to the rules of this law that you have deſpiſed.

2 Pet.3.

There-

Therefore let men take heed, and know it is a device of Satan to harden their hearts; either to thinke that the law is a dead letter, I meane in respect of the directing use of it, that it is of no use to direct them; it is a devise of Satan to put them off: for they shall find that that law will judge them, that now should direct them. And then againe for men to thinke that there shall bee no Judgement, or not such proceedings according to the law: this is a tricke of the Divell, to keepe men in prophaneneſſe, and hardneſſe of heart.

Vſe 2. To ſtrengthen faith of the judgement.

Therefore ſecondly, if wee would *grow up in holineſſe in the feare of God:* Let us perfect, and ſtrengthen our faith in aſſenting to this truth, that there is ſuch a judgement to come, wherein our words, and actions, and all ſhall be brought to account. Therefore *ſo ſpeake, and ſo doe, as thoſe that ſhall bee judged.* Thou art now in companie, and thou ſpeakeſt amongſt men; but thy words are with God, *they are written* in thy conſcience, as it is in *Jeremie, upon the Table of thy heart,* there they are written: the words that thou haſt forgotten ſeven yeares agoe, it may bee twentie yeares agoe, and never tookeſt a courſe to get them blotted out by repentance, there they are written, and theſe words ſhall be brought to judgement, and ſo many actions as thou haſt neglected, therefore looke to it.

Firſt bewaile thoſe words and actions paſt, as things that elſe will come to judgement, if thou judge not thy ſelfe before-hand.

And then againe for the time to come, ſet on a reſolution to walke daily, as one that may die every day, and then ſhall bee brought to judgement. Therefore judge thy ſelfe daily, renew thy Covenant, ſettle thy peace on a right ground daily, and perfect holineſſe in the feare of God daily, as one that expecteſt a Judgement. Saint *Jude* condemnes thoſe that *feaſted without feare.* They were at their Tables, companying, and feaſting, as men without feare. S. *Jerome* ſpeakes of himſelfe, that whatſoever he was doing, he had a fearefull apprehenſion of the day of Judgement; Alwayes, ſaith he, whether I eate or drinke, or whatſoever I doe, I heare the Trumpet, and the voyce of the Arch-Angell ſaying, *Ariſe yee dead, and come to judgement.* Well, I ſay, doe thou ſo, let this be thy ſerious thought, and doe it not ſlightly; but thinke that this may bee thy laſt word, and thou muſt bee brought to judgement for it: this may be thy laſt opportunie, and thy laſt action, and thou muſt be brought to judgement for that. Doe things in this manner, *as thoſe that ſo ſpeake, and ſo doe, that they muſt bee judged.*

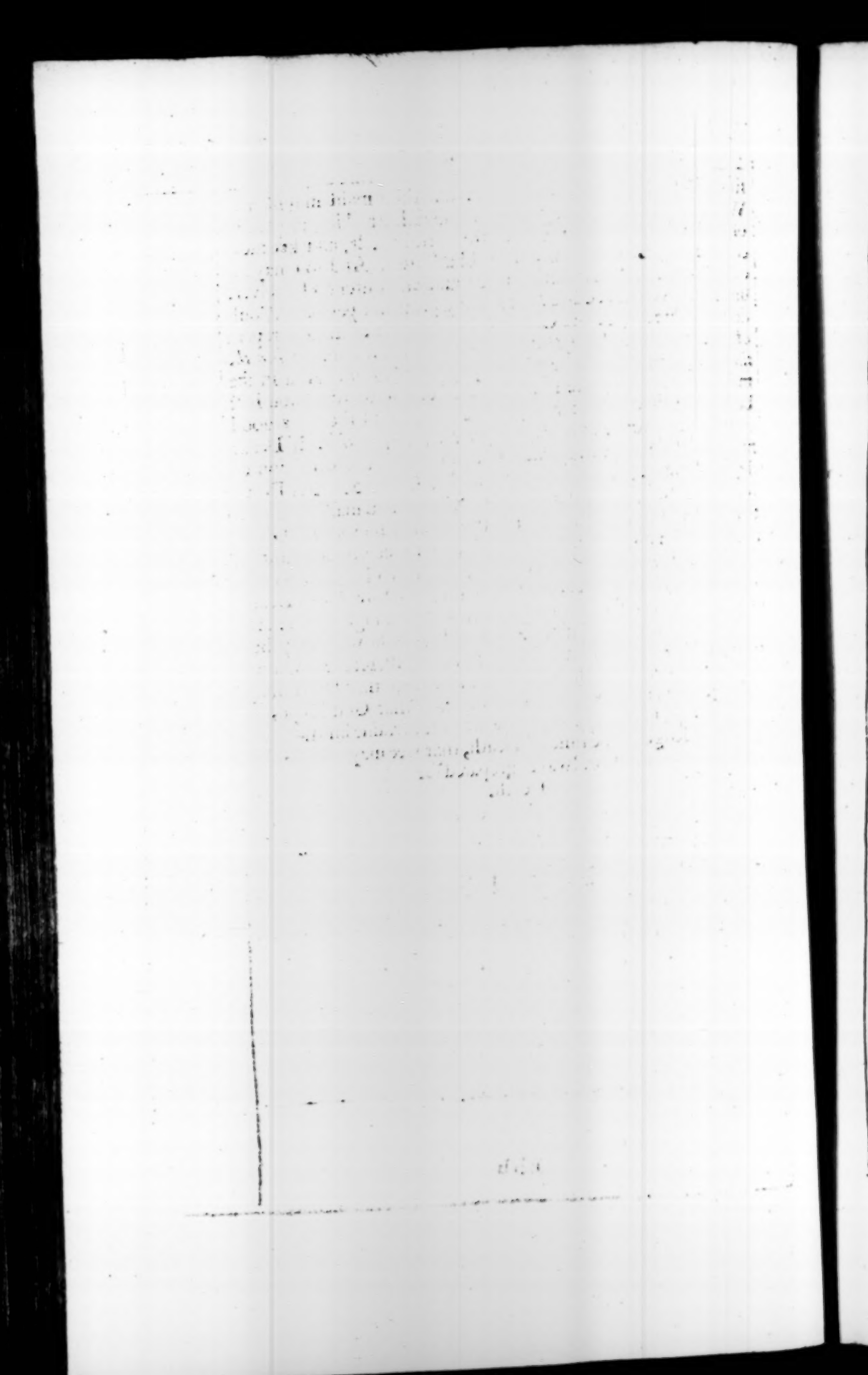
Jerome.

Wouldeſt thou be content to have thy oathes brought before Chriſt in judgement? if not, take heed of ſwearing: for it is judged already by the law: therefore judge, and condemne thy ſinnes

ſinnes in thy ſelfe, and forſake them, that thou maiſt find mercie. Wouldeſt thou be found guiltie of Sabbath-breaking at the day of Judgement? if not repent of thy former guilt, and bee more conſcionable of ſanctifying the Sabbath after. And ſo I may ſay of every ſinne. Wouldeſt thou be found an Uſurer? a Deceiver? unrighteous in any courſe? a ſcoffer? a prophane perſon? Wouldeſt thou appeare before Chriſt ſo in judgement? If not, repent of thy guilt in this kind, *that thy ſinnes may bee done away, when the time of refreſhing ſhall come from the preſence of Chriſt.* And in the meane time ſet thy ſelfe in a contrarie courſe to that thou haſt beene: doe as one that would have Death find thee in a good courſe: for *as death leaves thee, judgement ſhall find thee.* If Death find thee in a ſtate of repentance, in a courſe of reformation of thy evill wayes, judgement ſhall find thee ſo too. Let Death therefore find thee as a man intereſt in Chriſt, as a man humbling thy ſoule, abhorring thy ſelfe for thy former ſinnes: let Death find thee as a man reforming all thoſe evills that are condemned in the Word, and in thy conſcience. Now when I ſay, let Death find thee ſo, I meane, ſet about it preſently: for how ſoone Death may ſet upon thee thou knoweſt not, whether to night or no: and if this be not now done, if thou ſet not about it now, it may bee too late, thou ſhalt have no more time, therefore doe that now, and goe on conſtantly after, knowing that Death may find thee every moment. Therefore it is that God keepes from us (upon purpoſe, as it were) the certaine knowledge of the time of Death, that wee may bee alwayes prepared for Death.

* *
*

FINIS.



SINNES STIPEND; AND GODS MUNIFICENCE.

ROM. 2. 8. 9.

Vnto them that doe not obey the truth, but obey unrighteouſneſſe, indignation and wrath, tribulation, and anguiſh upon every ſoule of man that doeth evill, upon the Jew firſt, and alſo upon the Gentile.

LVKE 12. 32.

Feare not little Flocke, for it is your Fathers good pleaſure to give you the Kingdome.

LONDON,
Printed by *Iohn Dawſon*, for *Ralph Mabbe*. 1639.

SINNES STIPEND: AND, GODS MVNIFICENCE.

SERMON XXIX.

ROM. 6. 23.

For the wages of ſinne is death; but the gift of God is eternall life, through Ieſus Chriſt our Lord.

THe latter part of this Chapter from the 12. Verſe to the end, is ſpent in a grave and powerfull dehortation of the faithfull, from ſecuritie in ſinne: againſt which the Apoſtle uſeth ſundry arguments. That which he preſſeth moſt is drawne from the ſeverall ends to which ſinne and righteouſneſſe doth leade men: The end *of ſinne is death*, verſ. 21. therefore that is not to bee ſerved: The end of *righteouſneſſe is life everlaſting*, verſ. 22. therefore that is to be imbraced. Becauſe there is now difference in the manner of the proceeding of theſe two ends, death comming from ſinne as from the meritorious cauſe, but life from righteouſneſſe, another manner of way, therefore the Apoſtle addes this epiloge and concluſion in the laſt verſe, plainely ſhewing, and more clearely expreſſing the manner of them both: *for the wages* (ſaith hee) *of ſinne is death, but the gift of God is eternall life through Ieſus Chriſt our Lord.*

Parts of the Text.

In which words we have a deſcription of a twofold ſervice.

Of *ſinne* in the former clauſe.

And of God, or *righteouſneſſe* in the latter.

And how both theſe are rewarded.

The one with *death*; it payes us well.

And the other with *life*, which is beſtowed by the free *gift of God through Chriſt*. Theſe are the two parts, the two generall points that we are to conſider.

Firſt, *the wages of ſinne is death*, ſaith the Apoſtle.

[*Of ſinne*] That is, of the depravation, and corruption of our nature, and ſo conſequently of every ſinne, that being not onely it ſelfe ſinne, but the matter, and mother of all ſinne, *when ſinne hath conceived it bringeth forth death*, when ſinne is put forth, whereby he ſignifieth the generall depravation and corruption of our nature, from whence all ſinne flowes. So it is here.

Meaning of the words.

[*The wages*] The word in the originall ſignifieth properly victualls, becauſe victualls was that that the *Roman* Emperours gave their ſouldiers as *wages*, in recompence of their ſervice: but thence the word extends to ſignifie any other wages or *Salary* whatſoever. *The wages of ſinne* [*is death*] by death here is ſignified and meant, both temporall and eternall death, eſpecially eternall death; for it is oppoſed to eternall life in the next clauſe of the ſentence, therefore that is that that is principally meant, *The wages of ſinne is death*, that is eternall death. This for the expoſition of the tearmes.

The point to bee obſerved from this firſt part of the Text is this, that

Death is as due to ſinne, as wages to one that earnes it.

Doct.

Death due to ſinne as wages.

To ſuch a one wages is due in ſtrict juſtice, if a man have a hyred ſervant, he may beſtow a free gift on him if he will, if he will not he may chooſe; but his ſtypend or his *wages* he muſt pay him unleſſe he will be unjuſt, for it is the price of his worke, and ſo is due to him that he cannot without injuſtice withhold it. After ſuch a manner is death due to ſinne: the very demerrite of the worke of ſinne requires it, as being earned. God is as juſt in inflicting death upon ſinners for their ſinnes, as any man is in paying his labourer or hired ſervant their *wages*: for this is the generall plaine ſcope of the Apoſtles words here.

Gen.2.17.

So in the beginning God appointed, *Gen.2.17.* where hee told *Adam* concerning the forbidden fruite *in the day that thou eateſt thereof thou ſhalt die the death.* As if hee ſhould have ſayd, when thou ſinneſt, death muſt be thy *wages*. The ſame is repeated, *Ezek.* 18.20. where it is ſayd, *The ſoule that ſinneth ſhall die*, expreſſing the *wages* of ſinne, it is death, that is the recompence of ſinne: if ſinne

Ezek.18.20.

have

have his due then death must follow. So the Apostle had shewed before in this Epistle, *Rom.* 5. 12. *that by one man sinne entred into the world, and death by sinne, so death went over all men, for as much as all men had sinned.* All had sinned, therefore all are payed with death. And Saint *James* shewes the consequence and connexion betweene these two, the worke and the *wages*, he tells us, *Iam.* 1. 15, that *when sinne hath conceived it bringeth forth death.* All these places are evidences that death by Gods ordinance, by his appointment is the due of sinne, as due to it, even as *wages* is to a hyred servant or one that hath earned it.

Rom. 5. 12.

Iam. 1. 15.

Quest. What death is it that is due to sinne?

Answ. Both temporall and eternall death. I say both deaths; concerning both which the truth is to be cleared from some doubts. It was the Pelagians errour to thinke that man should have dyed a naturall death, though he had never sinned: so they thought that the naturall, temporall, bodily death, was not the wages of sinne. Contrary to the Apostle in the place I spake of, *Rom.* 5. where hee makes that death that goes over all men, (which must needes bee naturall death) to enter by sinne, *sinne brought in death*; no sinne, no death at all.

What death is due to sinne. 1. Temporall.

Rom 5. 12.

Obiect. But it may be objected, when God told *Adam* in the day that he eate the forbidden fruite he should *die the death*, he meant not temporall death there, as the event shewes: for such a death was not inflicted upon *Adam* in the day that hee sinned; for after he sinned he lived still in the world naturally, hee continued living many yeares after.

Answ. I answer, notwithstanding all this *Adam* may bee sayd to die a naturall death as soone as he sinned, because by the guilt of his sinne he then presently became subject to it, and God straight way denounced upon him the sentence of death, therefore it may bee sayd, he straite way dyed. As a condemned person is called a dead man though he be respited for a time.

How *Adam* died a natural death, as soon as he sinned.

Besides the Messengers and Sergeants of death presently tooke hold of him, and arrested him for sinne, as hunger and thirst, and cold, and diseases, daily wasting of the naturall moysture to the quenching of life. Indeede God suffered him that the sentence was not presently executed, so to commend his owne patience, and to give to *Adam* occasion of salvation, the promise of Christ being after made, and he called to repentance, by that meanes to attaine a better life by Christ, then he lost by sinne.

Obiect. It is objected againe Christ redeemed us from all sinne, and all the punishment thereof; but he did not redeeme us from bodily death, from temporall death: for the faithfull wee see dye still even as others doe: therefore it is concluded by some that temporall death is not the *wages of sinne*; for then when wee were free from

from ſinne by Chriſt wee ſhould bee freed from that.

Anſw. How Chriſtians freed from temporall death.

Our anſwer to this is, that Chriſt hath freede all his elect, not onely from eternall, but even from temporall death, though not from both in the ſame manner.

1 Cor. 15.

From temporall death firſt, in hope of which the Apoſtle ſpeaking, 1 *Cor.* 15. ſaith *The laſt enemy that ſhall be deſtroyed is death,* meaning temporall death, at laſt then it ſhall be deſtroyed, *mortall ſhall put on immortality* as the Apoſtle ſpeakes: but in the meane time it is deſtroyed in hope, though it remaine indeede, and muſt be undergone, even of the faithfull in this life.

Chriſtians undergoe temporall death, why.

How be it to them Chriſt hath changed the nature of it, and now they no longer undergoe it as *the wages of ſinne* but for other cauſes. As firſt, the exerciſe of their graces, their faith, and hope, and patience, and the reſt: all theſe are exerciſed (as in other afflictions ſo even) in the death of Gods Children.

1.

2.

Secondly, the totall remoovall and riddance of the reliques of ſinne from which they are not freed in this life: but when they die, then all ſinne is taken away: for as at the firſt ſinne brought death into the world, ſo to the faithfull now death carries it out againe.

3.

Thirdly, their entrance into heaven, and to bee at *home with the Lord,* from whom wee are abſent as long as wee are at home in theſe bodies.

4. *Simile.*

Fourthly, to prepare their bodies for renewing at the laſt day, that is done by death: for as a decayed Image or ſtatue muſt firſt be broken that it may be new caſt: ſo theſe bodies of ours muſt bee broken by death, that they may be caſt into a new mold of immortalitie at the generall reſurrection. But here as ſome ſinne remaines, ſo death remaines, though wee be in Chriſt, yet wee are ſtill in that eſtate wherein, *it is appointed to all men once to dye.*

Thus even temporall death is left to the Children of God to bee undergone, before they come to heaven. It is left to them I ſay, and that juſtly in reſpect of the remnants of ſinne, yet they undergoe it no other way, but for their owne good and benefit. How ever temporall death in its owne nature to an unbeleever is *the wages of ſinne.*

2. Eternall death.

And as temporall, ſo eternall death: for when God told man that in the day hee ſinned *he ſhould die the death,* he meant not onely temporall but eternall death, he meant that principally, as I ſhewed before, in that the Apoſtle oppoſeth it to eternall life in the next clauſe of the ſentence; Now Chriſt hath freede all beleevers actually from eternall death.

But how eternall death ſhould be *the wages of ſinne* may be doubted: becauſe betweene the worke and the *the wages* there muſt be ſome proportion, that ſeemes not to bee betweene ſinne and eternall

eternall death: for ſinne is a finite, a temporall thing committed in a ſhort time, and that death is eternall. Now to puniſh a temporall fault, with an eternall puniſhment, it ſeemes that it is to make the puniſhment to exceed the fault, and that is againſt juſtice.

But for anſwer to this doubt, wee muſt know, that however ſinne conſidered in the act, and as it is a tranſcient action it is finite, yet in other reſpects it is infinite, and that in a threefold conſideration.

Anſw. Sinne infinite three wayes.

First, in reſpect of the object againſt whom it is committed: for being the offence of an infinite Majeſtie, it deſerves an infinite puniſhment: for wee know offences are reckoned of for their greatneſſe, according as the greatneſſe of the perſon is, againſt whom they are committed. If hee that clippes the Kings coyne, or deface the Kings Armes, or counterfeit the broad Seale of *England*, or the Princes privie Seale, ought to die as a traytor, becauſe this diſgrace tends to the perſon of the Prince: much more ought he that violates the law of God, die, the firſt and ſecond death too, becauſe it tends to the defacing of the Image, and the diſgracing of the perſon of God himſelfe, who is contemned, and diſhonoured in every ſinne.

1. In reſpect of the object.

Secondly, ſinne is infinite in reſpect of the ſubject wherein it is, the ſoule of man. Seeing the ſoule is immortall, and of an everlaſting ſubſtance, and that the guilt of ſinne, and the blot together ſtaine the ſoule, as a crimſon, and skarlet die upon wooll: and can no more be ſevered from the ſoule then the ſpottes from the Leopard: it remaines as the ſoule is eternall, and as that is everlaſting, ſo ſinne is infinite in durance, and continuance, and deſerves an infinite *wages*, and puniſhment which is eternall death.

2. The ſubject.

Thirdly, it is infinite alſo in reſpect of the tie, betweene the deſire, and indeavour of an impenitent ſinner: for his deſire is to walke on ſtill in ſinne, and except God cut off the line of life, never to give over ſinning: but he would runne on infinitely, *committing ſinne*, even *with greedineſſe*. And it is reaſon that as God accepts *the will for the deed* in godlineſſe, ſo hee ſhould puniſh the will for the deed in wickedneſſe: if wee ſinne according to our eternitie in our will and purpoſe to ſinne, God will puniſh us according to his eternitie: it is juſt, that they that would never bee without ſinne (if they might have their owne will) ſhould never be without puniſhment. Thus we ſee eternall death is *the wages of ſinne*, though ſinne be committed in a moment, though it bee a tranſcient action in it ſelfe, yet it is juſt with God to give it the wages of eternall death. So you ſee Death, both temporall and eternall, is *the wages of ſinne*.

3. The ſinners deſire.

Wee come to the Uſe of the point, being thus declared.

Uſe 1. Originall luſt a ſin.

First, it teacheth us (contrarie to the Doctrine of the Church of

of *Rome*) that originall luſt, and concupiſcence in the regenerate is a ſinne: for how elſe ſhould God be juſt in inflicting temporall death upon infants that are regenerate? actuall ſinnes they have none; and if they have no originall ſin neither, then God ſhould inflict *the wages of ſinne*, where there were no ſinne, which cannot be, becauſe there is no iniquitie with God. Therefore certaine it is, that after regeneration, this originall luſt, though the guilt of it be taken away, yet as ſinne it remaines, the ſubſtance of it ſtill remaines, and will as long as we live in this world. For it is in us, as it is well compared, as the Ivie is in the wall, which having taken root ſo twines, and incorporates it ſelfe, that it can never bee quite rooted out till the wall be taken down: ſo, till body and ſoule be taken aſunder by death, there will be no totall riddance of Originall corruption, and the depravation of our nature, it is ſtill in us, as appeares by the temporall death, even of the beſt Saints, of thoſe that are moſt ſanctified in this life, it ſhewes there is remainders of corruption in them ſtill: for if there were not ſinne, there would not be *the wages of ſinne*: there would not be death, if there were not ſinne.

Baſile.

Vſe 2. Contutation. no ſinne in it ſelfe veniall.

Secondly, the Uſe of it is to take away a fond Popiſh diſtinction of *mortall*, and *veniall* ſinne: they teach ſome ſins to be veniall; that is, ſuch ſins as in their owne nature deſerve not death, whereas the Apoſtle here ſpeaking of all ſinne in generall, hee ſaith, *the wages* thereof *is death*. And how can it be otherwiſe when all *ſin is the tranſgreſſion of the Law*, as Saint *John* defines it, and all tranſgreſſion of the Law deſerves, and is worthie of the curſe, which is both the firſt, and *ſecond death*, for *Curſed is every one that continueth not in all things that are written in the booke of the Law to doe them*. There is no ſinne then, but it is worthy of death, therefore there is no ſuch veniall ſin as they dreame of.

1 Joh. 3. 5.

Sins mortall, and veniall, how.

We denie not, but that ſome ſins are *veniall*, and ſome *mortall* in another ſence, not in reſpect of the nature of the ſin, but of the eſtate of the perſon in whom the ſins are; ſo we ſay all the ſins of the Elect are *veniall*, becauſe they either are or ſhall be pardoned. And all the ſins of reprobate perſons are *mortall*, becauſe they ſhall never be pardoned. It is the mercy of God (and not from the nature of the ſins) that makes them *veniall*: for otherwiſe every ſin in it ſelfe conſidered (be it never ſo ſmall) is *mortall*: for if it worke according to its owne nature, it workes death of body and ſoule.

It is a fooliſh exception that they bring againſt it, that thus we make all ſins equall; and that we bring in with the Stoicks, a paritie of ſin, becauſe we ſay all are mortall. It is a fooliſh cavill: for it is as if one ſhould argue, becauſe the Mouſe, and the Elephant, are both living creatures, that therefore they are both of equall

equall bigneſſe: Though all ſins be *mortall*, they are not all equall, ſome are greater, and ſome are leſſer, according as they are extended, and aggravated by time, and place, and perſon, and ſundrie other circumſtances.

Suppoſe one ſhould be drowned in the middeſt of the Sea, and another in a ſhallow pond: in reſpect of death all were one, both are drowned: but yet there is great difference in reſpect of the place, for depth, and danger. So there is great difference in this, though the leaſt ſin in its owne nature be *mortall*, as the Apoſtle ſaith here, *the wages of it is death.*

Thirdly, ſeeing *the wages of ſinne is death*, it ſhould teach us what Uſe to make of death, being preſented before our eyes at ſuch times as this: hereby wee ſhould call to remembrance the grievouſneſſe of ſin that brought it into the world: by the wofull *wages* wee ſhould bee put in mind of the unhappie ſervice. Had there not beene ſin, there would have beene no death: upon the death of the ſoule came in the death of the body: firſt the ſoule died in forſaking God, and then the body died being forſaken of the ſoule: the ſoule forſooke God willingly; therefore it was compelled unwillingly to forſake the body. This is the manner how death came into the world by ſin, therefore death muſt put out ſin.

Vſe 3. In ſpectacles of death to ſee the haynouſneſſe of ſinne.

That houſholder, when he ſaw tares grow among his wheate, hee ſaid to his ſervants, *the envious man hath done this:* So whenſoever thou ſeeſt Death ſeize upon any, ſay to thy ſelfe, ſinne hath done this: this is *the wages of ſinne:* and if man had never ſinned; we ſhould have ſeene no ſuch thing.

Fourthly, this muſt deterre us from ſin, ſince it gives ſuch *wages*. Indeed the manner of ſin is for the moſt part (if not alwayes) to promiſe better, but it is deceitfull, and this is *the wages* it payes thee. *The wages of ſinne is death.* The word ὀψώνιον, tranſlated *wages*, ſome take it *quaſi* ὀψίνιον, of the evening, becauſe wages are paid in the evening. So the morning of ſin may be faire, but the evening will be foule when *the wages* come. At the firſt ſin may be pleaſing, but remember the end, the end of it is death. Like to a freſh River that runs into the ſalt Sea, the ſtreame is ſweet, but it ends in brackiſhneſſe and bitterneſſe. Or like to *Nebuchadnezzars Image, the head* was *gold*, but *the feet were of clay*. Or ſin may be compared to that Feaſt that *Abſalom* made for *Amnon*; there was great cheare and jollitie, and mirth for a while, but all cloſed in Death, in bloudſhed, and murther. It deales with men, as *Laban* dealt with *Jacob*; hee entertaines him at the firſt with great complements, but uſed him hardly at the laſt. Or as the Governour of the feaſt ſaid, *Joh. 2. All men in the beginning ſet forth good wine, and then that which is worſe:* ſo ſinne gives the beſt at the firſt, but

Vſe 4. To deterre us from ſin.

Similies.

Ioh. 2.

but the worſt it reſerves for the laſt.

This ſhould keepe us from every ſin, though it ſeemes never ſo pleaſing, and never ſo ſweet to us, remembring that the worſt is ſtill to come. Wee reade that when the people ſaw that *Saul* forbad them to eate, though they were exceeding hungrie, yet not one of them durſt touch the honey for the curſe, though they ſaw it: ſo the pleaſures of ſin may drop as honey before our eyes, but we muſt not adventure to taſte of them, becauſe they are curſed fruit, and becauſe of *the wages* that will follow. Never take ſinne by the head, by the beginnings, as the greateſt part doe; but take it as *Iacob* tooke *Eſau*, *by the heele*; looke to the extreame part of it; *Conſider thy end, and thou ſhalt not doe amiſſe.*

1 Sam 14.

Iezabell might have allured a man, when having painted her face ſhee looked out of the window, but to looke upon her after ſhee was caſt out, eaten of dogges, and nothing remaining but her extreame parts, *her ſcull, and the palmes of her hands, and her feet*, it could not be but with horrour: ſo ſinne may allure a man, looking only on the painted face, in the beginning, but if a man caſt his eye upon the extreame parts, it would then affright, and deterre him, for *the wages*, the end of it *is death*. What a world of people runne blindly, and deſperatly on, they turne to the race of ſinne, *as the horſe to the battell* without feare, as if the Pſalmiſts *Tremble, and ſinne not*, were rather, *ſinne and tremble not*. Whereas we have great cauſe every one, to tremble at the leaſt motion of ſinne in our ſelves, to which ſo dreadfull, and wofull wages is due.

Vſe 5. To be humble and thankfull.

Laſtly, for this point, ſo many of us as have repented, and have already left the ſervice of ſin, we muſt hence learne, as to be humbled in our ſelves, conſidering what danger and miſerie we have eſcaped; ſo to be more thankful to Chriſt, that hath freed us from ſo wretched *wages* due to our ſins, and that by taking the whole puniſhment upon himſelfe. For we muſt know (beloved) that the beſt of us, *by nature are children of wrath, as well as others:* the ſtypend that we have earned is eternall death, and ſurely it hath been payed to us, nothing could have kept it from us, but only the ſatisfaction of Chriſt, comming betweene Gods juſtice and us. Thinke we then if we can, what miſerie it is that wee have eſcaped (as many of us, I meane as be in the ſtate of grace) we have eſcaped death, the hurt of temporall death, we have eſcaped eternall death. What is that? a ſeparation from the bleſſed preſence, and glory of God: deſtruction of body and ſoule for ever, unutterable torments, companie with the Divell and his angels, and the route of reprobates: darkneſſe blacker, and thicker then that of Egypt, *Weeping and wayling, and gnaſhing of teeth* in the infernall lake; *that worme that never dyes, and the fire that never goeth out.* This is *the wages of* all *ſinne:* and that it is not rendred to all ſinne, and to all ſinners, the cauſe is only

only this, that the payment hath beene already exacted of Christ in the behalfe of all true beleevers; therefore in their owne persons they are discharged: how infinitely are wee bound in thankfulnesse to him? and how carefull should wee be to walke worthy of it? resolving never to returne to the service of sinne againe, but to make it our whole studie, that wee may please and honour such a Redeemer, that hath redeemed us from such miserie as this; that wee may please him: for we had deserved eternall death, as well as others, and hee hath not only freed us from that, that wee had most worthily deserved, but most freely also bestowed that upon us, that we could never deserve; for so it followes in the next point.

The gift of God is eternall life through Jesus Christ our Lord.

That is the second thing to bee considered, the reward of the service of God. You have heard of the reward, *the wages of sinne*, Now the reward of the service of God is eternall life, it is called life. There is a twofold life belongs to men.

Life twofold.

The one is naturall, and is common to all, good and bad in this world.

1. Naturall.

The other spirituall, proper to the faithfull, begun by the union of God, and the soule, and maintained by the *bond of the spirit:* and this life hath three degrees.

2. Spirituall.

The first is in this life unto death; and it begins when wee begin to believe and repent, and come to a saving knowledge of God, and of his Sonne Jesus Christ: as it is said, *This is eternall life to know thee to be the very God, and whom thou hast sent Jesus Christ, Joh.* 17.3.

1. In this life. Job 17.3.

The second degree is from our death to our resurrection: for in that time our soules being freed from our bodies, are withall free from all sinne, originall, and actuall.

2. In death.

Thirdly, after the Resurrection, when body and soule shall bee reunited, wee shall have immediate communion and fellowship with God, and so enjoy a more perfect and blessed life then ever we could here. And this spirituall life, with all the three degrees of it, is the life here spoken of, especially the last degree, the perfection of it in heaven.

3. After the Resurrection.

It is called eternall life, because it shall never end; For a thing is said to be eternall three wayes.

A thing eternall three wayes.

First, which hath neither beginning, nor end, so God alone is eternall, and none but he.

1.

Secondly, which hath no beginning, and yet shall have an end: so Gods decree is eternall, for it never had a beginning, yet when all things decreed are fulfilled, it shall have an end.

2.

Thirdly, which hath a beginning, but never shall have end, and so the life of Gods Saints had a beginning, as all created things

3.

have, but it ſhall never have an end; and this eternall life, it is called here,

The gift of God through Jeſus Chriſt our Lord.

Becauſe wee cannot deſerve it, but it is given, and beſtowed on us freely for Chriſt. So then the point of obſervation from the latter part of the words is this, that,

Doct. Salvation the free gift of God.

Our ſalvation it is the free gift of God, given us onely for the merits of Chriſt.

For obſerve I beſeech you the Apoſtles words, when hee had ſayd, *The wages of ſinne is death*, hee doth not adde, and ſay, but *the wages of righteouſneſſe is eternall life*, but he calls that *the gift of God*. To make us underſtand ſaith *Damaſcene* that God brings us to eternall life meerely for his owne mercie, not for our merits, or elſe ſurely the Apoſtle would have made the later part of the ſentence, anſwerable to the former.

Queſt. But here perhaps ſome may aske why *eternall life* ſhould not be the *wages* of righteouſneſſe, as well as death *the wages of ſinne?*

Anſw. I anſwer, becauſe there is not the ſame reaſon betweene ſinne and righteouſneſſe.

For firſt, ſinne is our owne, it merits it, but rigteouſneſſe is none of our owne, it is the holy Ghoſts and it is due to God.

Then againe ſinne is perfectly evill, and ſo it deſerves death, but our righteouſneſſe inherent is not perfectly good, it is imperfect in this life, and nothing that is imperfectly good can merit (as wages) eternall life: therefore the Apoſtle makes ſuch a manifeſt difference betweene them, he calls death, *the wages of ſin, but eternall life the gift of God*, it is the free gift of God through Chriſt. Indeed *eternall life* ſome times, many times in Scripture is called a reward. But there is a reward of mercie as well as of juſtice. Nay God is ſayd ſometimes to reward his children in juſtice. How is that? Though the reward come originally from mercy, yet accidentally it comes to be juſtice, thus, becauſe God hath tyed himſelfe by promiſe to reward, now promiſe is debt from a juſt man. Thus the Lord may be accounted a debtor. How? ſaith Saint *Auſtin*, as a promiſer, if hee had not promiſed eternall life, otherwiſe hee owes us nothing at all, much leſſe *eternall life* which is ſo great a thing. *Auſtin.*

Queſt. Yet it may be doubted, how *eternall life is the free gift of God*, ſeeing it is given for the merits of Chriſt, as it is here expreſt *the gift of God through Jeſus Chriſt our Lord*, that is, for the merits of Chriſt, now a man that gives a thing upon merit, hee gives it not freely.

Anſw. I anſwer it is free in reſpect of us, whatſoever Chriſt hath done we did not merit it.

If

If it be replyed, Christs merits are made ours, and wee merit in him, and so it cannot be free. I answer, this reason were of force if wee our selves could procure the merits of Christ for us, but that we could not doe, but that also was of free gift, *Ioh. 3. God so loved the world that he gave his onely begotten Son that he that beleeves in him should not perish*: hee gave him freely, of free gift; so that though *eternall life* be due to us by the merits of Christ, yet it is *the free gift of God*. I wil stand no longer in proving the truth of the Doctrine. I come to the application and use, to conclude with the time. Ioh. 3.

Vse 1. Confutation of merit.

First it serves to confute our adversaries of the Church of *Rome* in the point of merit. They looke for heaven and *eternall life* as wages, wee see the Apostle teacheth us otherwise, that *eternall life* is not given in that manner, but another manner of way; It is not given as wages, it is *the free gift of God*. And in *Rom. 8.* hee saith, that *the sufferings of this life is not worthy of the glory that shall bee revealed*: all our sufferings, all our workes they are not worthy of the glory of God, we cannot properly merit them. This was the constant Doctrine of the primitive Church: that a good life when wee are justified, and an eternall life when wee are glorified; they all grant that all that is good in us is the gift of God; that eternall life is not a retribution to our workes but the free gift of God. When God crownes our merits, hee crownes nothing else but his owne free gift: these and many other sentences wee finde among the ancient Fathers, plainely convincing our adversaries, that in this point they swerve not onely from Scripture, but from all sound antiquitie. Rom. 8.

Vse 2. To humble us.

Secondly, then to come to our selves, this should humble us in respect of our owne deservings; doe all the good thou canst, take heede it doe not puffe thee up, thinke not to merit heaven, Alas thou canst not doe it: for *what is it to the Almightie*, (as it is sayd in *Iob*) *that thou art righteous?* Thy well doing extends not to him, thou canst doe him no good, therefore thou canst looke for nothing at his hands since thou canst doe him no good: but all that thou doest in his service, it is not for his but for thy good, yet he commands thee, and thou art bound to doe it, but all thou canst doe is no more then thou art bound to doe. Therefore when thou hast done all that thou canst, acknowledge thy selfe to bee an *unprofitable servant*, and thou hast *done no more then thy duty*. If thou hast many good workes, yet thou hast more sinne; and the least sinne of thine in the rigour of justice, will deprive thee of thy interest in God. Therefore thy appeale must bee to the throne of grace, and thy onely plea must bee that of the Publican, every one of us, *God be mercifull to me a sinner*; when wee have done all wee can, it must be mercie, and not any merit of ours that must bring us to heaven.

Vſe 3. Comfort.

Thirdly, here is comfort for the children of God, in that this ineſtimable treaſure of *eternall life* is not committed to our keeping, but God hath it in his keeping. It is his *gift*, it is not committed to the rotten box of our merits, then wee could have no certaintie of it, the devill would eaſily pick the Locke; yea without picking he would ſhake in peeces the crazie joynts of the beſt worke wee doe; he would ſteale it from us, and take it away, and deprive us of this excellent benefit: but the Lord hath dealt better for us, hee hath kept it in his owne hands, hee hath layd it up in the Cabinet of his owne mercy and love that never failes:

Iſa, 54. for *with everlaſting mercie hee hath compaſsion on us, Eſay* 54. *hee loves us with an everlaſting love. It is his mercie that wee are not conſumed, becauſe his compaſsions faile not: and whom hee loves he loves to the end.* It is layd up in the mercy of God, hee will have it his gift; leaſt we ſhould keepe it, and it ſhould be loſt, hee hath reſerved it in his owne hands. Therefore in temptations when they drive us to doubt of our attaining of *eternall life*, let us caſt our eye upon the keeper of it, it is the Lord, he is warie to diſcerne, and faithfull to beſtow it: therefore let us comfort our ſelves and ſay every one

2 Tim. 1.12. of us as Saint *Paul*, 2 *Tim.* 1.12. *I know whom I have truſted and I am perſwaded that hee is able to keepe that which I have committed to him againſt that day.*

Vſe 4. Thankfulneſſe.

Laſtly, ſeeing *eternall life is the free gift of God*, it muſt make us thankefull to him for it; which wee ſhould never doe, if we deſerved it; doth a maſter thanke his ſervant for doing his dutie? So, if wee did thinke heaven were our due, we ſhould never be thankfull for it. Pride is a great enemy to thankefulneſſe; therefore the way is to humble our ſelves, and to conſider that wee deſerve no good thing at Gods hands, then wee will take this great benefit at Gods hands moſt thankefully. Eſpecially when wee conſider, it is all that God requires of us, as he ſaith,

Pſal, 50. *Pſal.* 50. *Call upon me in the day of trouble, I will heare thee and deliver thee,* and what ſhalt thou doe? *Thou ſhalt glorifie me.* Glorifying God, and being thankefull to him is all the tribute wee are to pay to this our royall Lord; and ſhall we deny him this? It is a ſmall benefit that is not worth thankes; We ſet eternall life at too low a rate, if wee forget to bee thankefull. There was never a precious Iewell afforded ſo cheape as *eternall life* for our thankefulneſſe.

If wee did know what it were to want it, we would give ten thouſand worlds rather then be without it. Therefore as *Naamans* ſervants ſayd to him concerning his waſhing in *Iordan*, *If the Prophet had commanded thee a greater thing, wouldeſt thou not have done it?* So if God had commanded us a great matter for *eternall life* wee ſhould have done it; how much more, when he ſaith take it, and be thankfull; be but thankefull.

Thus

Thus I have deſcribed to you this twofold ſeruice, *the wages of ſinne*, that is, *death*, temporall, eternall: The ſervice of *righteouſneſſe*, the wages, and reward of that, *eternall life*, which is not wages *but the gift of God*. So that I may now ſay to you as *Moſes* did to *Iſrael*, *Deut.* 30.19. *Behold I have ſet before you life and death, curſing and bleſsing*. Therefore chooſe not curſing, chuſe not ſinne, nor *the wages* thereof, it is death: but *chooſe life, that you and your ſeede may live*. If wee follow ſinne, the *wages* will be death; if wee apply our ſelves to righteouſneſſe in the ſervice of God, our reward ſhall be *eternall life*, not that wee deſerve it, but that it is the pleaſure of our heavenly Father to beſtow it upon us. *For the wages of ſinne is death, and the gift of God is eternall life, through Ieſus Chriſt our Lord.*

Deut. 30.19.

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FINIS.

THE PROFIT OF AFFLICTIONS: OR, GODS AYME IN HIS CORRECTIONS.

PSAL. 119. 71.

It is good for me that I have beene afflicted, that I might learne thy Statutes.

ISA. 27. 9.

By this therefore ſhall the iniquitie of Jacob be purged, and this is all the fruite to take away his ſinne.

LONDON,
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THE PROFIT OF AFFLICTIONS; OR, GODS AYME IN HIS CORRECTIONS.

SERMON XXX.

HEB. 12.10.

For they verely, for a few dayes chaſtened us after their owne pleaſure, but Hee for our profit, that we might bee partakers of his holineſſe.

THere are two things (among many others) eminently in Jeſus Chriſt, which declare him to be an all-ſufficient Saviour of his people; and theſe the Scripture frequently ſetteth forth unto us in a moſt ſweet conjunction, *Righteouſneſſe and ſtrength:* So the Prophet, *Surely, ſhall one ſay, in the Lord, have I Righteouſneſſe and ſtrength.* Isa.45.24. There are two things likewiſe in a Chriſtian, which are of eminent ſufficiencie, in order to his ſalvation, and his poſſeſſion of the *Glorious inheritance,* purchaſed by this Saviour; *Faith* and *Patience:* often ſpoken of ſeverally, and in particular, but withall joyntly and together, as might bee manifeſted by the allegations of Scripture; as, *bee not ſlothfull, but be yee followers of them, that by Faith and Patience inherit the promiſe,* &c.

Concerning theſe two which are ſo eminent in the called of God, and are ſufficient in order to their poſſeſſion of the *purchaſed inheritance*; as the Scripture abundantly treateth of, ſo moſt frequently

The Analyſis of the Chapter,

frequently in this Epistle, and more especially, in the 10.11. and 12. Chapters.

In the later end of the tenth Chapter, you have the Apostle there, first dogmatically handling the doctrine of *Faith*, as the necessary meanes to attaine everlasting life, and as the principall conducement to the possession of glory, and to the saving of the soule; *The just shall live by Faith.*

In the beginning of the eleventh Chapter, he sheweth the absolute necessitie of *Faith*, to an acceptable walking, and well pleasing of God; *For without faith* (vers.6.) *it is impossible to please God:* and the whole Chapter is further spent in setting downe the glorious Examples, of *Abel*, and *Enoch*, and *Noah*, and *Abraham*, and the rest of *the Elders*, eminent for their *Faith, by which* (saith hee) *they received a good report:* All whom, did worthily in their dayes, and are now become famous to posteritie; standing out to this day, as so many living voyces, calling upon us to *become followers of them*, that we might together with them, bee at length made partakers of *the glorious inheritance of the Saints in light.*

The Apostle, having spoken much to this purpose, goeth on, to that other grace we spake of, so necessarie to the constitution of a Christian, and to the enabling of him to a well and faithfull managing of his Calling, and condition, and that is *Patience.* Propounded by way of exhortation in the first part of this twelfth Chapter; and urged with respect to the necessarie uses of it, both concerning duties done, and afflictions to be endured, in the verses following.

First with respect to duties, which the Apostle propoundeth under the Metaphor of *running in a race* (for such is the course of a Christian life; which the Saints of God are called to the finishing of) *Let us runne the race that is set before us; and runne with Patience.*

Secondly, it is urged with respect to sufferings, and that of two sorts, from men, from God.

From men, from whom the faithfull are to make account of sufferings in divers kindes, in shame and derision, in proud and insolent contradictions. and (according to their power and opportunitie) in bloudy persecutions, *You have not yet resisted unto bloud,* uerse 4.

From God: and here the Apostle is more large, urging his exhortation to *Patience*, and a quiet applying of our selves to God, according to all the states and conditions he is pleased to bring us unto, and according to all his severall administrations towards us, very strongly, labouring to fasten it in the hearts of the Saints of God, as *a nayle in a sure place*; first alledging that same passage of *Solomon* in the Proverbs; *My sonne, despise not thou the chastening of*

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the Lord, And then he further ſtrengthneth his exhortation by invincible arguments. (I doe but touch upon theſe things, haſtening on to the maine thing I intend; only deſiring to give you a plaine, and briefe Analaſis of this Scripture, with the context of it.) The Apoſtle (I ſay) driveth on this exhortation by ſtrength of argument;

And that firſt of all, by propounding to the godly, that whereas the Lord is pleaſed, to exerciſe them with afflictions, to make them drinke many times of a cuppe of bitterneſſe, yet they have reaſon to be quiet and patient, becauſe this way the Lord giveth a proofe of his love to his children: and thoſe that are wiſe and godly, will be glad (they have reaſon ſo to be) that God ſhould take ſuch a courſe with them, as whereby he may give them a demonſtration of his deare love and affection: Now herein the Lord evidenceth his love and affection to his people, for all the afflictions and chaſtiſements that he exerciſeth them withall, flow from his love, and are as fruits thereof, *For* (ſaith he) *whom the Lord loveth, hee chaſteneth, and ſcourgeth every ſonne whom hee receiveth,* verſe 6.

Secondly, he propoundeth it to their conſideration as a courſe wherein the Lord giveth an evidence of his peoples adoption: *For, what ſonne is hee whom the Father chaſteneth not? But if yee bee without chaſtiſement, whereof all his children are partakers, then are yee baſtards and not ſonnes,* verſ. 78. Now the godly ſhould be glad, to have the Lord take ſuch a courſe with them, and ſo to order out his adminiſtrations concerning them, as that they may have ſome comfortable evidence to their ſoules, that they are his adopted ones, and ſuch as hee will one day acknowledge for to bee his children.

But thirdly, and that which more concerneth our preſent purpoſe: the Apoſtle urgeth his exhortation by a compariſon that he frameth, betweene God, *the Father of ſpirits,* and men, that are *fathers of our fleſh: we have had fathers of our fleſh, and they verely, for a few daies chaſtened us, and wee gave them reverence; ſhall we not much rather be in ſubjection to the Father of ſpirits and live? they chaſtened us for their pleaſure, but Hee, for our profit, that wee might bee partakers of his holineſſe.* Wherein you ſee the compariſon is laid out in ſeverall particulars, and the preheminencie, the advantage of the compariſon is given to God, for ſo is the ſcope and intent of the Text.

It lieth thus briefly, Firſt, *Wee have had fathers of our fleſh, and God is the Father of ſpirits,* if we have beene contented to undergoe the diſcipline of our earthly fathers, much more have we reaſon quietly and patiently to ſubmit our ſelves to the proceedings of *the Father of our ſpirits.*

Secondly; *They for a few dayes chastened us, and we gave them reverence*; it is but a few dayes neither, that *the Father of spirits* meaneth to keepe us under his discipline: suppose it be all our time, and perhaps it shall be so, yet all that is, but the time of our minoritie; and therefore if we have beene content to submit to our earthly parents their discipline for a few dayes, *shall we not much more be in subjection to the Father of spirits*, to his chastisement, though it be for our life-time? for the disproportion is infinitely greater between the time of this life compared with the state of maturitie and ripe age which the Saints shall come to hereafter; and the time of our minoritie and childhood compared with the state of full age and man-hood in this life; for alas, how short are our dayes! *they are spent, even as a tale that is told.*

But lastly, that the Apostle might over-power the spirits of the godly, and quiet their mindes, and make them compose themselves to a patient waiting upon God, and a willing submission to whatsoever condition hee shall bring them into; *Our earthly parents* (saith he) *according to their pleasure*, and many times in the strength of passion, and with over-much unadvisednesse and heat of bloud, not so much respecting the weake condition of their children, *chastened us*; *but he*, that is, our heavenly Father, *the Father of spirits, for our profit*; and what profit? *that we might be partaker of his holinesse.*

This is an Argument (I conceive) very suteable to the occasion of our meeting together at this time, in regard of those whom more especially, and neerely it concerneth, the Parents of this deceased young Gentleman; whom the Lord is pleased now deeply to afflict, and to reach out to them a bitter Cuppe; I shall endeavour therefore to speake somewhat in this Argument: And though it concernes them in a more speciall manner; yet, it is a meditation, that concernes us all to take knowledge of, and such a one, as if we belong to God, and that the Lord hath a purpose to bring to heaven, we shall have occasion in our time, to make often use of.

Passing over therefore other things, let us come to consider of this later part of the verse; and of the later part of the comparison here framed by the Apostle, in order to the strengthning of his maine Argument, whereby he urgeth his exhortation, to the patient bearing of those Afflictions that God shall bee pleased to exercise us withall: *Our earthly parents for a few dayes chastened us after their owne pleasure, but Hee, the Father of our spirits, for our profit, that hee might make us a partaker of his holinesse.*

In the words themselves, wee have to consider these particulars: And the maine pillars of our discourse for the present (letting passe the rest) shall be these severalls.

First,

First, we are to take knowledge of this point in the generall, viz. *That God Almighty is graciously set to procure, and further the good and profit of his people.*

Secondly, and more particularly, *That in all the afflictions and chastisements hee bringeth upon his people, his eye and ayme is at their good.*

Thirdly; *The great profit, and benefit that God aymeth at, and intendeth to his people in all his fatherly administrations, especially of castigation, is, that hee might make them partaker of his holinesse.*

Propos. 1. God is pleased to set himselfe to procure the profit of his people.

I begin with the first, and the more generall point. You see the Text importeth it plaine enough, that God Almightie is graciously set, for to procure, and promote, and further the good, and benefit, and profit of his people, of such as feare his name, of such as he is pleased to receive for his owne: his heart (I say) is set upon them to doe them good, he is studious of their profit, hee hath a due respect to their benefit, in all his dealings and administrations to them.

Next to his owne glorie, (which is deerest to him of all things else, and good reason too, for that is better then salvation and eternall happinesse. But I say next to his owne glorie) and the glorie of his beloved sonne Jesus Christ; the maine thing that hee aymeth at, is, that he might make his people happy with him; and that they might be every way profited, and advantaged both in soule and body; and furthered to eternall happinesse.

Proved by instances.

This will appeare to us, if we consider first,

The ordinances of God, which he hath appointed in order to his peoples good.

Secondly, if we consider his commandements and impositions. And

Thirdly, if wee consider all his various administrations towards them.

All which will clearely manifest to us, that Gods ayme in all, is, at the profit and benefit of his people.

I shall touch but upon some particulars, and on them neither I shall but onely glance; becaus I would keepe my selfe within the compasse of the time.

1. In his instituting Ordinances in the Church.

First, consider the Lords ordinances that he hath provided for his people, and calleth them out to give attendance upon; they are all with respect to his peoples profit, and an eye to that. As for instance;

1. The preaching of the Word. Act. 26:18.

That great ordinance which God hath set up in his Church, namely, that of preaching, and dispensing of the sacred misteries of the Gospell; it is with respect to his peoples profit; *To open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sinnes, and an*

inheritance among them which are ſanctified by faith in Chriſt; That they might be brought *into the fellowſhip of this miſterie*, and be inriched with all the treaſures of the Goſpell. And the Apoſtle ſaith, *that all Scripture* (which this ordinance of Preaching is to be converſant about, that Scripture which wee are to breake abroad among you this way) *it is profitable*; Profitable *for Doctrine, for reproofe, for inſtruction, for correction*; *and it will make the man of God perfect*; So profitable, as that it is able to perfect a man, to make him *wiſe to ſalvation*; and we need no more wiſedome.

2 Tim. 3, 16.

2. The Sacrament of the Supper.

The like might I ſpeake concerning the Sacrament of the Lords Supper; It is inſtituted of God with an eye to his peoples benefit, that they may come to be made partakers of that profitable *fleſh and bloud* (for ſo I may juſtly call it) *of the Lord Jeſus. It is not the bloud of Bulls and of Goats*: it is not the bloud of all the men in the world, that is profitable for ſuch purpoſes, as the pacifying of the wrath of God, the quenching of the flames of his diſpleaſure, *the purging of the conſcience from dead workes*; of thoſe wee may ſay as *David* in another caſe, *what profit is there in my bloud?* But there is profit in the bloud of Chriſt, and with reſpect to that, this ordinance is provided in the Church, that the people of God, attending thereon according to his inſtitution may come to be made partakers of the vertue and benefit thereof; having the remiſſion of their ſinnes, thereby ſealed up to their conſciences through faith in that bloud.

3. Prayer:

The like Inſtance might I give of Prayer, and the reſt of thoſe holy ordinances which God hath ſet up in his Church; but I will name no more, leſt I be prevented. Onely by the way conſider this: Moſt unworthily doe we deale with God, with Preaching, with the Sacrament, and with all theſe holy ordinances, if ſo bee wee doe not reape profit, and benefit by them: A ſoule that liveth unprofitably under the diſpenſation of theſe, doth but *take the name of God in vaine*: Every time wee come to heare the Word preached, and to attend upon the Sacrament, and goe away from them, no better then we were when we came to them, wee *take the name of God in vaine*; and deale unworthily with theſe holy things: They are given to profit with, and wee ſhall but increaſe our owne guiltineſſe, if we be not profited by them.

Unprofitable living under the ordinances, a taking the name of God in vaine.

But I ſay (brethren) this is that which God hath reſpect unto in all his proviſions for his people, in the Inſtitution of all his ordinances; their profit and benefit: and when he findeth any ordinance that is not for the benefit of his people, though they bee of his owne inſtitution, yet hee takes them away; therefore the Apoſtle ſpeaking concerning the Moſaycall Rites and inſtitutions of the Ceremoniall Law, he calleth them unprofitable, and *beggerly rudiments*, and ſo God himſelfe counted of them, and for

their

their unprofitableneſſe, there was a gracious diſanulment of them.

But eſpecially and aboveall, this will be moſt apparant if we caſt our eyes upon the Lord Jeſus, who is indeede the ſubſtance of our preaching, and of our receiving the Sacrament, and of all the ordinances of God, and of all his promiſes: it is with reſpect to our profit that the Lord hath beene pleaſed to ordaine him, both in reſpect of his perſon, and the conſtitution of that; and in reſpect of his offices, and all his fatherly adminiſtrations concerning him: a gracious reſpect hee hath had in all to the profit of his Church, as might appeare in the ſeverall particulars.

4. Sending of Chriſt into the world in our nature.

A body haſt thou prepared for mee (ſaith hee in the *Pſalme*) why? That Chriſt might be the more profitable to his people; fitted thereby to converſe with, and to communicate himſelfe unto them. *The Word was made fleſh*, and therefore *made fleſh that he might dwell among us*; that there might bee a meete cohabitation with him.

And as this was the reſpect God had in his incarnation, ſo it was in all his humiliation. What was the reaſon that *hee was acquainted with ſorrowes and griefes*, and miſeries, both from God and men? but that hee might be the more for our profit; that wee might have *a mercifull High Prieſt*, that he might the better know from experience the way to commiſerate, and compaſſionate his people in their diſtreſſe.

Yea in his death, in his reſurrection, in his aſcention, in his preferment at Gods right hand; in all theſe adminiſtrations of God the Father concerning his Sonne, hee had a gracious reſpect to the good and profit, and benefit of his people.

2. In his command and injunction. Deut. 10. 13.

Againe ſecondly, conſider all the appointments of God, his injunctions and commands to his people; hee doth in all ayme at their profit; as it is in *Deut. All theſe things I command thee for thy good.* The Lord requireth nothing at his peoples hands but it is for their profit: He calleth upon us to believe, it is that wee might have the profit of his word and promiſes. Hee calleth upon us to repent and to leave our ſinfull wayes, *if thine eye offend thee plucke it out, if thy hand offend thee cut it off, for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould bee caſt into hell*; he hath an ayme at our profit, wee thinke hard of it (as wee are naturally apt to doe, through a deepe affection wee beare to our baſe luſts) that God ſhould come ſo neare to us and deale ſo ſtrictly with us, as to command us to plucke out our eyes, and cut off our hands, that is, to part with our deareſt corruptions; Alas (my brethren) if God ſaw that it were good for us, that it were for our profit to keepe our luſts, he would not take away one of them from us, but we ſhould have them (as I may ſay) with all

Matth. 5. 29.

his heart: but hee knoweth that as they are not for his glory, ſo they are not for our profit, he ſeeth that there is not any good to be gotten by our retayning of them; therefore it is (I ſay) that he is ſo ſtrict in his impoſitions, that hee ſo often calleth upon his people to repent and to caſt away their ſinnes.

3. In his ſeveral adminiſtrations.

Thirdly and laſtly, conſider all the adminiſtrations of God to his people, and wee ſhall ſee that in them all hee hath a reſpect to their profit. As for inſtance: he is pleaſed to ſuffer ſinne and corruption to remaine in his ſervants all the while they are in this life, he could wholly take it away and free them from it, even in this world: But he knowes that it is for their profit to ſuffer theſe Inmates, theſe *Cananites* to remaine that they *may be as prickes in their eyes and thornes in their ſides*; to make them the more weary of the world, and the more deſirous of heaven.

1. Permitting ſin to remain.

2. To prevaile.

He is pleaſed many times to ſuffer his people to have ſinne not onely tirannizing and uſurping, but prevayling againſt them; but it is that thereby they may attaine to a greater degree of humiliation. He ſuffereth them ſometimes to fall, for this very purpoſe that he might exalt them. Hee is pleaſed to permit the Divell to buffet them, and to uſe them very hardly: were it not for their profit, hee would tye him up in Hell, and give him no ſuch leave as this; but (as he ſayd to Saint *Paul*) *leaſt they ſhould be exalted above meaſure, the meſſenger of Sathan is ſent to buffet them.*

3. Withdrawing his preſence.

Yea the Lords withholding of his ſpirituall comforts; his deſerting of his people, the hyding of his face from them, the withdrawing of thoſe ſweet and gracious manifeſtations of himſelfe unto them, it is all with reſpect to their profit; that they may be taught the more to prize the comforts of his ſpirit, and to walke more worthy of them when they doe enjoy them.

4. Suſpending his anſwer to their prayers.

He is pleaſed ſometime to ſuſpend his anſwering of their prayers, and to hold them long in the expectation of the returne of their requeſts: it is for their profit; that they may bee thereby ſtirred up to ply *the Throne of grace* with more frequent and earneſt praiers; that ſo the greater their adventure is (as I may ſay) the greater their returne may be: It being in this caſe with them as it is with Merchants, the greater adventure they ſend forth, and the longer their ſhip is out, the greater and more advantageous is the returne.

5. Denying their particular ſuites.

Many times againe, hee is pleaſed not onely to ſuſpend his anſwer to their prayers, but to deny the granting of his peoples requeſt in the very kinde they ſue for: But even in this too hee hath reſpect to their profit: hee heareth them (as one well ſayd) according to their profit, though not according to their wills: ſo he dealt with *Moſes* concerning his requeſt of entring into the Land of *Canaan*.

Againe the Lord is pleaſed to keepe his people many times in a low

low condition, and in meane eſtate, to put them into bare commons and hard paſtures, while others are grazing in full meddowes; it is with reſpect to their profit, to teach them the more to depend upon him, to enable them the better to live by Faith.

6. Deprives them of their deareſt bleſſings.

Againe, for this purpoſe hee takes from his ſervants deare bleſſings, the Wife from the Husband, the Children from the Parents; as wee ſee verified this day in this place, concerning our friends here, the mournefull ſurvivers and attendants upon this ſad occaſion; but in theſe adminiſtrations hee intendeth his peoples profit, as wee may ſee in the caſe of *Iob*; the Lord takes away all his children, but (ſaith the Apoſtle) *yee have heard of the patience of Job, and have ſeene the end of the Lord:* hee was no looſer in the concluſion, but God returned at length all into his boſome againe, nay double. Iames 5.11.

In a word, for this very purpoſe it is, even for their profit (for alas it is not Gods owne benefit hee ſeekes after but his peoples in all his adminiſtrations) that they live, that they doe, that they ſuffer, that they dye; their death is in order to their gaine, as the Apoſtle ſaith, *to me to live is Chriſt, and to die is gaine.*

Uſe of exhortation. 1.

To make ſome application of this, and ſo to proceede.

First, let us here take occaſion, as many as are the called of God according to his purpoſe; and implanted in this glorious relation of children to a father; let us learne to advance his name; and *according to his name, let his prayſe be in all the Congregations of the Saints.* Truely (as *Moſes*) ſayd once) *their Rocke is not as our Rocke*: So may wee ſay, other fathers are not as this Father, our Father is ſet for the good and profit of his children. The divell is a father, ſo our Saviour ſpeakes, *you are of your father the divell*; hee hath children, and he ſtudieth nothing ſo much as that they may live all their daies in pleaſure; ſtriving to leade his followers altogether in pleaſant paths: But alas hee hath no ayme at their profit, it is their loſſe hee ſeekes; and therefore at laſt hee makes them pay full deare for all their pleaſure and content. But now God, hee is a wiſe Father, and in all his diſpenſations to his children (though they ſeeme for the preſent unpleaſant) hee hath an ayme at their profit. Let this be for his prayſe.

2.

Secondly, let us labour to beleeve this, that God in all his dealings and adminiſtrations towards us, hath an eye to our profit. How hard ſoever the condition be that he putteth us into, if he take from us *the deſire of our eyes*, the delight of our hearts, our liberties, our eſtates, our children; yet be perſwaded of this, that God doth it for my good and benefit.

3.

And thirdly, labour to reape the fruit and benefit that God aymeth at and intendeth, and would have us receive from all his adminiſtrations. When we are called together to give attendance

upon the preaching of the Word; then thinke, what am I come hither for? is it not for my profit? would God have me trifle out my time? ſurely the Lord would never have ſingled out a day of ſeven for himſelfe, but that hee might likewiſe make his people partaker of ſpirituall advantages, and heavenly benefits; and therefore I loſe a day, and never heare well, except I heare to profit. And thus what I ſay of this Ordinance, I might likewiſe ſpeake of the reſt before named. And ſo for this preſent occaſion; the Lord now you ſee is pleaſed to call us to *the houſe of mourning*. Was it thinke yee? the purpoſe of God, that wee ſhould meet together here in a cuſtomarie complimentall manner, to doe things in a common garpe, only to eate together, and drinke together? No, the Lord calleth us to *a houſe of mourning*, for our profit, that we might *conſider the end of all men, and that wee that are living, might lay the thing to heart*.

And for you that are in preſent diſtreſſe, in regard of this particular affliction; reckon upon this, that God hath done this for your profit; labour yee therefore to reape the fruit of it; bee not ſo much poring upon the affliction, and altogether complaining of the bitterneſſe of the cup, but follow on after the profit and benefit that God intendeth you thereby. And let every one labour to improve all adminiſtrations of God to this purpoſe; that as he in them all intendeth our good, ſo let us purſue after the benefit.

Vſe 2. Of Inſtruction. 1. Secondly, let it inſtruct us further concerning our dutie: even to walke worthy of ſuch a God as many of us as are in relation to him, as children to a Father, and ſervants to a Maſter; How ſhould this firſt of all, winne us over to ſuch a Father, to ſuch a Maſter? and to make it our higheſt ambition, to be the people of ſuch a God, the children of ſucha Father, that is devoted to the profit and advantage of his children and ſervants; This is the gracious goodneſſe of God, he takes pleaſure in the proſperitie of his ſervants: their profit is his pleaſure: Let us therefore walke worthy of ſuch a Father, of ſuch a Maſter; And ſeeing he intendeth our profit, and that wee cannot profit him, let us labour *to walke in all well-pleaſing*: Wee cannot profit him, let us labour to pleaſe him.

2. Laſtly, here is a word of inſtruction for Miniſters, wee ſhould in this caſe (as thoſe that are intruſted with the ſacred ordinances of God) labour to put on the minde of God (ſo the Apoſtle, we have, ſaith he, *the mind of Chriſt*.) Wee in the courſe of our Miniſterie, as God aymeth at his peoples profit, ſo ſhould wee, not ayme at our owne praiſe, and at our profiting by them, but that we might profit their ſoules. O bleſſed Preaching, when people profite by our preaching, when they are by that increaſed in knowledge, in love, in faith, in every grace. Such a Preacher was Saint

Paul:

Paul: I please all men (saith he, 1 *Cor.* 10. ult. but how?) *not seeking mine owne profit, but the profit of many, that they may bee saved.* Oh labour to preach profitably, that our people may thrive under our ministerie. This is that which God aymeth at, and this is that which we should ayme at too. 1 Cor. 10. 33.

And thus I have done with the first, and more generall proposition arising from the words of Text. I come now to the second and more particular thing that we are to consider hence, and that is, that

Propos. 2. Gods ayme in afflicting his children, is their profit.

As God graciously setteth himselfe to procure his peoples profit in all his administrations; so this is that hee aymeth at, in all the afflictions and chastisements, he exerciseth them withall.

It is no pleasure for him to be lashing and whipping his people, to hold them under such sharpe discipline, it is for the profit of his children: so the Text expresseth it, but he for our profit.

Which first of all implieth, that Afflictions and chastisements are a meanes conducing to the profit of those that undergoe them: A point plaine in the Text, and the Scripture abundant in the proofe of it; and the experience of the Saints in a plentifull manner confirming it. *It is good for mee* (saith *David*) *that I have beene afflicted.* And *Joseph* giveth this honourable testimonie of God, *The Lord* (saith he) *hath caused mee to be fruitfull in the land of my affliction*; and thereupon giveth his child a name suteable. Gen 41. 52.

Afflictions they are profitable.

Afflictions and chastisements, they become profitable, as the furnace to the gold, to purge out the drosse, to make a separation betweene the pure mettall, and the ore.

Profitable, as physicke to the body, to purge out the malignant humours.

Profitable, as sope to the cloth, to fetch out the staines, to take out the greasie spottes (it is the Scripture expresion, *their hearts are as fatte as grease*) to make them white.

Profitable, as the Thunder to the Ayre, to purge it, to make it more commodious to breathe in.

Profitable, as the wind to the water, to make it the purer by its ventillation.

Profitable, as the pruning knife to the tree, to make it more fruitfull.

These, and the like metaphors we have, and by them wee are to conceive of the good, and benefit that comes to us by Gods castigation, and fatherly exercising of his people with his discipline, and rod of Affliction.

But what are these blessed fruits, what is the profit accruing to the soule of the people of God by this meanes?

The blessed fruit of afflictions.

I can but name part of them. Besides that which is expresst in the Text, that we might bee partaker of his holinesse, there are these

theſe gracious effects of afflictions. Weaning from the world: a bringing us into more acquaintance with God. *Manaſſeth* when hee was in affliction, *hee beſought the Lord his God, and humbled himſelfe greatly before the God of his Fathers, and prayed unto him*; and then (ſaith the Text) *he knew that the Lord hee was God.* God by this meanes makes us know our ſelves; the vanitie of the creature; the ſinfulneſſe of ſinne; the ſweetneſſe of the Word; the excellency that is in the promiſes; makes us more compaſſionate to others; keepeth us from hell; and many other fruites there are of afflictions.

2 Chron. 33. 12.

But to paſſe this.

A ſecond thing implied in the Doctrine is this, that as afflictions are meanes conducing to our profit, ſo God in exercising his people with them mainly intendeth it. *The Lord* (ſaith *Moſes*) *led thee through that great and terrible wilderneſſe, wherein were fiery Serpents, and Scorpions, and drought, where there was no water, ſuffered thee to hunger, brought thee into hard ſtraites*; but what was Gods ayme in this? *that hee might humble thee; and that hee might prove thee, to doe thee good at the later end. By this* (ſaith the Prophet, ſpeaking of the afflictions of the Church) *ſhall the iniquitie of Jacob be purged, and this is all the fruit to take away his ſinne.*

Deut. 8. 15.

Iſa. 27. 9.

This I ſay is that which God intendeth by the afflictions of his people: and this is that which the ſervants of God, by faith have beene able to apprehend, and to interpret the Lords meaning in all his ſharpe diſpenſations towards them: As the Prophet *Habakkuk*, having made a terrible deſcription of the Babyloniſh rod, hee concludes in the twelfth verſe of his firſt Chapter; *Art not thou from everlaſting, O Lord my God? Wee ſhall not die, O Lord, thou haſt ordained them for Judgement; and O mighty God, thou haſt eſtabliſhed them for correction.*

Hab. 1. 12.

The Saints of God have waited for the profit of afflictions, 2 Sam. 16. 12.

This is that likewiſe which the Saints of God have looked for, and expected, that while the windes of afflictions have beene blowing, ſome ſhip or other ſhould come home richly fraighted. So *David*, when that ſtorme of curſing came from the mouth of *Shimei*: *Oh* (ſaith *David*) *let him alone, let him curſe, it may be that the Lord will looke on mine affliction, and that the Lord will requite good for his curſing this day.* So when *Rabſhaketh* came up againſt *Jeruſalem*: Let him alone (ſaith *Hezekiah*) *anſwer him not a word, it may be the Lord will heare the words of Rabſhaketh, whom his Maſter hath ſent to reproach the living God, and will reprove the words which the Lord hath heard*; It may be the Lord will open his eare upon this rage and blaſphemie, and conſider his people and doe them good. The Saints of God, I ſay, have expected good, and benefit from Gods afflicting of them.

Iſa. 37. 4.

Vſe 1. For reproofe.

For the uſe of this, and ſo to draw to a concluſion. In the firſt place:

place: Seeing this is Gods intent in all his adminiſtrations to his people, eſpecially in his caſtigations of them, and reaching out unto them ſuch ſharpe and bitter potions. It may ſerve to checke and controule all thoſe hard thoughts, that wee are apt to ſuffer to lodge within us, concerning Gods dealing with us, in the time of our diſtreſſes. Apt we are to ſpeak fooliſhly and unadviſedly concerning God, and to miſconſter his adminiſtrations. This hath beene the frailtie of Gods deareſt ſervants in their affliction. *I ſhall one day* (ſaid *David*) *periſh by the hand of Saul. Woe is mee* (ſaith *Iſaiah*) *for I am undone, becauſe I am a man of uncleane lips. The Lord* (ſaith the Church) *hath broken my teeth with gravell ſtones, and covered me with aſhes, he hath removed my ſoule farre off from peace, and I ſaid my ſtrength and my hope is periſhed from the Lord. The Lord hath forſaken me* (ſaith *Zion*) *and my Lord hath forgotten mee.* *Job* though for a good while hee carried himſelfe very fairely, and demeaned himſelfe very warily toward God; yet when he began to be wet to the skinne, then he ſpeakes fooliſhly, and unadviſedly, falleth to *the curſing of his day*; not to the curſing of his God, as Sathan thought he would, but of his day, though that was too much, and ill beſeeming ſo holy a man. The Saints, I ſay, are apt to miſtake themſelves this way, and to overſhoote themſelves in this caſe. We ſhould therefore humble our ſelves before the Lord for this diſtemper of ſoule, and labour to keepe downe ſuch unquiet thoughts, and hard diſputings that are apt to riſe within us againſt God, and his diſpenſations: And conſider, that whatſoever our thoughts are, *yet the Lord knoweth his owne thoughts concerning us*; as he himſelfe ſpeakes in *Jer.* 29. howſoever (ſaith he) you may thinke that I intend to cut you off for ever, *yet I know my thoughts that I thinke towards you, even thoughts of peace, and not of evill, to give you an expected end.*

Gods children prone to miſconſter the intent of God in their afflictions. 1 *Sam.* 27. 1. *Eſa.* 6. 5. *Lam.* 3. 16. 18 *Iſa.* 49. 14. *Jer.* 29. 11

Againe ſecondly, it may ſerve to comfort the godly concerning all the meanes and inſtruments of their ſufferings, whether they be men or divels. Wicked men and divels whom God uſeth as a Rod to chaſtiſe his people, their malice is great, and their rage violent, and they march on with much furie againſt the godly; they intend their utter ruine and devaſtation, and purpoſe nothing leſſe. *But O Aſſyrian* (ſaith God) *the rodde of mine anger, and the ſtaffe in their hand is mine indignation: howbeit hee meaneth not ſo, neither doth his heart thinke ſo, but it is in his heart to deſtroy and cut off*; But (ſaith the Lord) whatſoever his meaning is, I know what my intentions are; hee is but the rodde in mine hand, and I will give ſuch ſtrokes with it, as my people may beare, and ſuch as may bee for their profit. This, I ſay, ſhould comfort us concerning all the inſtruments of our ſuffering, whatſoever they be. The Phiſitian, you know, applieth the horſeleaches to his diſtempered Patient, the

Vſe 2. For comfort. *Iſa.* 10. 5. 7. *Simile.*

the Horſeleech intendeth nothing but the ſatiating and filling himſelfe with the blood of the ſicke partie; but the Phyſitian hath another ayme, even the drawing out of the putrified and corrupted blood. God ſuffereth wicked men and divels as Horſeleeches to ſuck his people, to draw their blood, but it is in order to their good; it is no matter what wicked men thinke, though *Aſſur* thinke not ſo, yet God purpoſeth it, and aymes at it, and in concluſion effects it; and *then* (ſaith hee) *it ſhall come to paſſe that when the Lord hath performed his whole worke upon mount Sion, I will puniſh the fruit of the ſtout heart of the King of Aſſyria, and the glory of his high lookes.*

Iſay 10. 12.

Vſe 3. Exhortation to a patient expectation of the fruit of affliction.

Againe in the third place. Seeing this is Gods ayme in all his afflictions, whatſoever the inſtrument be, how ſharpe ſoever the caſtigation be, or of what nature, whether it be in a ſpirituall way by ſore temptations and buffetings of Sathan, or outwardly by loſſes in our eſtate, or death of friends, &c. ſeeing I ſay this is Gods purpoſe and intent that his people may be profited; Let us quietly and patiently apply our ſelves unto God, and expect the *quiet and peaceable fruit of righteouſneſſe, that ſhall ſpring up in due time, to thoſe that are this way exerciſed by the Lord:* Looke for it and preſſe on to this, quietly to waite on the Lord our God for a bleſſed fruit of ſuch adminiſtrations.

An argument *ab utili*, is an argument of great prevayle: what will not men doe for Profit? It is for profit that men riſe up early and goe to bed late, and eate the bread of carefulneſſe. The Husbandman takes much paines and plowes his ground, indures many ſharpe ſtormes, and piercing winters; the Machant runnes divers hazards abroad, and all for profit: ſo ſhould we, be willing patiently and quietly to ſubmit to Gods dealing, humbly to apply our ſelves to his wiſe and fatherly adminiſtrations, ſeeing hee intendeth by it our profit. And take heede of murmuring and repining againſt the Lord: this will make him indeede to lay heavier blowes upon us; an impatient Patient makes the Phyſitian deale more harſhly, and a ſtrugling child procureth for himſelfe the more and ſorer ſtripes; what though our potion bee bitter, ſo long as it is wholeſome, have wee not reaſon to ſubmit our ſelves?

Obiect.

But here is the mayne thing wee ſticke at. You may happily reply; Indeed if we could ſee our corruptions ſubdued, our hearts humbled, the pride that is within us abated, and that God would be pleaſed to bring us more nearer to him, and make us more heavenly minded, and weane our affections from the world, if wee could ſee this fruite of all our ſufferings and temptations and croſſes, it would be an abundant ſatisfaction to our ſoules; but alas, alas, wee cannot ſee this profit; our hearts are ſtill full of many

many ſpirituall diſtempers, and great prevaylings of evill there is upon us; notwithſtanding all theſe Stormes and Froſts, and tempeſtuous hard Winters, yet theſe weeds of wickedneſſe grow and are marvelous lively: this is the bitterneſſe of the cup, and this is that which ſinketh the heart moſt under all thoſe preſſures which lye upon us.

To which I anſwer, firſt, wee muſt judge rightly and wiſely; and conſider well whether it be the time for the fruite of affliction to ſpring forth. *No affliction for the preſent ſeemeth joyous*, and no affliction, it may be for the time of its working appeareth commodious: But (ſaith the Apoſtle) they doe bring forth *the quiet fruite of righteouſneſſe.* *Anſw.* 1.

Againe ſecondly, wee may perhaps beare too much upon the phyſicke: alas! afflictions and croſſes of themſelves they will rather drive us further then draw us nearer unto God; wee are therefore to ſubmit our ſelves unto God in his way of adminiſtration, and to intreate his bleſſing upon them, that through that they may be made ſucceſſefull. As *every creature*, ſo every condition both of proſperitie and adverſitie, *is ſanctified to us by the Word and by prayer.* 2.

And take heede of diſputing againſt the Lord, as wee are apt to doe, he is wiſe above all that wee can conceive, he is wonderfull in working, and knoweth how to bring about the good of his people in a wonderfull way: what if he will plunge thee into the mire in order to holineſſe? what if Chriſt will put clay upon a mans eyes in order to ſight? a medicine more likely to put out his eyes. Conſidering therefore that God is wiſe and wonderfull in his working; let us apply our ſelves to him, and in due time wee ſhall ſee the fruite and benefit of all his adminiſtrations. 3.

I ſhould now have come to the third and laſt propoſition, and that was, That this profit that God aymeth at in all his caſtigations of his children, is to make them partaker of his holineſſe. And this is profit indeede, when God thereby draweth us from the world, and makes us more heavenly minded, and more dead to the creature, purgeth away our droſſe, and takes away that filth and corruption that is in us; oh this will I quit all the coſt, and make amends for all the labour and paines and hardſhip wee have beene made to endure. But I ſhall forbeare to inſiſt upon this.

So much for the Text.

There is a word to be ſpoken according to cuſtome with reſpect to the occaſion of our meeting. I have done the maine part of my taske, which was to preſent to you a word of inſtruction; and therefore for the occaſion concerning this young gentleman diſ-

ceaſed

ceaſed, whoſe Funeralls wee now ſolemnize, I ſhall but ſpeake a few words and ſo conclude.

I neede not to ſpeake any thing concerning his parentage and diſcent; nor much concerning his education, I am confident that that was religious and gracious, and ſuch as wherein there was a ſecond travell in order to his ſpirituall birth, *that Ieſus Chriſt might be formed in him.*

For his owne particular, though I can ſpeake nothing upon my owne knowledge (being a meere ſtranger) yet I have ſuch a teſtimony concerning him, from thoſe that deſerve credence both of me and you, as that I ſhall conclude that of him, as may give us good hope concerning his finall and eternall eſtate.

If ſo be contrition of heart and ſorrow for ſinne, If earneſt and conſtant prayer unto God; If lamenting of youthfull miſcariages and the not anſwering of time and meanes, and opportunities, and religious education, and that godly care that was exerciſed in order to his ſpirituall welfare and building of him up in the knowledge of God and of Chriſt. If, I ſay, the lamenting of the neglect of opportunities of this kinde: If ſo be the deſire of the prayers of others for him, and that out of a ſenſe of his owne diſabilitie to plead his owne cauſe: If ſo bee a gracious communication of God unto him in wayes of comfort in the time of his ſickneſſe, ſupporting him under divers preſſures, and many ſore and grievous temptations that lay upon him: If ſo be his ſetled reſolution concerning his ſpirituall eſtate; and the ſatisfying of others in many doubts and diſquiets of ſpirit that roſe within him. If ſo be the due reſpect to the Lords day, the deſire of promoting the ſanctifying of it both by himſelfe and others, with a continuall griefe proceeding from a ſenſe of his owne diſabilitie to anſwer to the occaſions and duties of the day. If there bee any thing to bee concluded of concerning Religion, from ſuch paſſages as theſe; then (brethren) I have all theſe as ſo many materialls put into my hand to builde withall, and ſo to reare up a teſtimony before you concerning this diſceaſed.

And thus in briefe have I teſtefied of him; and to you all hee (though dead) now ſpeakes, but in a more ſpeciall manner to you that are young men: his death, and that example wee have in him of mortalitie, is as a loud Sermon preached unto you, concerning the care you ought to have, to bethinke your ſelves in your younger yeares of the things that concerne your ſpirituall and eternall welfare, and how much it concernes you now to *give all dilligence to make your calling and election ſure.* Your thoughts (it may bee) are too much upon your patrimony and inheritances, your houſes and poſſeſſions, your great eſtates and your matches

matches, that thereby you may (as you uſe to ſay) rayſe your fortunes: too too apt you are to be taken up with theſe conſiderations and to purſue thoughts of this nature: but you ſee by this example how God may come and prevent the accompliſhment of all theſe, *and in that day*, in that very day *all theſe thoughts will periſh*, death may come and marry you to the duſt, and call you, not to your fathers manſions, but to the common houſe appointed for all living, where you muſt *ſay to corruption, thou art my father, and to the worme, thou art my mother and my ſiſter*: this was his condition, and ſo may yours bee too: Therefore you young men, *remember you your Creatour in the dayes of your youth*; and know you that God hath provided inſtructions and counſels in his Word that are directed to young men, that they may know *how to cleanſe their way*, and *to flie the luſts of youth*, and betimes to beginne with God, that ſo whether they live to old age, or be cut off in youth, they may *be gathered to their Fathers in a good and a full age, like a Shocke of Corne*, and ſo receive the bleſſing of the promiſe. Iob 17. 4.

* *
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FINIS.

SPIRITUALL HEARTS-EASE; OR, THE WAY TO TRANQILITIE.

PSAL. 42. 5.

Why art thou caſt downe, O my ſoule? and why art thou diſquieted in mee?

JOB 5. 24.

Thou ſhalt know that thy Tabernacle ſhall be in peace.

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SPIRITUALL HEARTS-EASE; OR, THE VVAY TO TRANQVILITIE.

SERMON XXXI.

JOHN 14. 1, 2, 3.

1 *Let not your hearts be troubled, you beleeve in God, beleeve alſo in me,*
2 *In my fathers houſe are many manſions, if it were not ſo, I would have told you, I goe to prepare a place for you.*
3 *And if I goe and prepare a place for you, I will come againe, and receive you unto my ſelfe, that where I am, there yee may be alſo.*

IN the 33. verſe of the former Chapter, our Saviour Chriſt told his Diſciples, that he muſt now goe away from them; *Little children, yet a little while I am with you, and you ſhall ſeeke mee, and as I ſaid to the Jewes, whither I goe you cannot come, ſo ſay I now to you.*

This meſſage of the departure of Chriſt from the earth, of his being tooke from them, did exceedingly ſad their hearts, and very much perplex, and diſquiet their ſpirits; they knew what a comfort they had in the preſence of Chriſt; they knew what a faithfull Teacher hee was, what a mightie Protector hee had beene, how gracious and full of heavenly comfort hee had manifeſted himſelfe to them at all times in his being with them; And they could not now thinke of parring with him, without much perplexitie, and

The ſumme of the words.

diſquiet,and trouble of ſpirit. Therefore the words that I have now read, are the ſpeech of our bleſſed Saviour, to comfort them, ſtrengthening their hearts againſt thoſe diſquiets under which they were exerciſed;

Diviſion.

In which words you may briefly obſerve theſe three things, for time will not ſuffer mee to ſtand much upon them.

Firſt, a dutie whereunto they are exhorted.

Secondly, the meanes whereby it may be performed.

Thirdly, the letts that were to bee removed, that hindered them in the performance of the dutie in the uſe of theſe meanes.

1. The dutie that is to bee performed, is in the beginning of the firſt verſe, *Let not your hearts be troubled.*

2. The meanes whereby to performe it, in the words following, *You beleeve in God, beleeve alſo in me.*

3. The letts and impediments of the performance of it in the uſe of theſe meanes, are ſo many objections and doubts, as are wiſely prevented by the wiſedome of God, in the two verſes following.

I ſhall take them as I come to them in order, and but give a briefe touch upon every one of of them.

Firſt, the dutie that is to be performed, it is this, to ſtabliſh and comfort their hearts, *Let not your hearts be troubled.*

Explication

The word that is here tranſlated, *trouble*, it ſignifieth ſuch a trouble as is in water, when the mudde is ſtirred up, or when the waves and ſurges are raiſed by ſome tempeſt or ſtorme; It ſignifieth ſuch a trouble as is in an Army, when the Souldiers are diſranked, and routed, when they are diſordered, and it ſhewes thus much, that thoſe diſtempers that are in the hearts of men, in the affections of men, doe exceedingly hinder their judgements, that they can ſee no more, nor diſcerne things no better, then a man can doe in a muddie water. All the affections are as ſo many Souldiers in an Armie diſordered, that keepe not their due ſubordination to their leader and guide, by reaſon that the underſtanding that ſhould guide the will and affections, is now made a ſervant to them.

And this diſtemper of ſpirit ariſeth from the inordinacie of the affections, the inordinate motion, and agitation of them.

This is called *trouble, Let not your hearts be troubled*; Bee not diſturbed thus, and diſquieted, and diſordered; So that no facultie of the ſoule can performe its owne worke; So as that it is diſabled to judge of things according to truth, but that you are miſ-led, and deluded by miſts and appearances.

Simile.

It is with the mind in ſorrow, as it is with the eye in teares, that cannot ſee a thing clearely, ſo the mind cannot judge of things diſtinctly, when the ſoule is diſturbed; *Let not your hearts be troubled.*

But

But that which our Saviour aymes at here, hath a particular reſpect to the affections of feare, and griefe, when theſe are in the exceſſe, the mind is troubled, when a man over-feares any thing, or over-gries any thing, hee is troubled and diſquieted; *Let not your hearts be troubled*; that is, grieve not for things more then they are to be grieved for, and feare not things more then they are to be feared. For all theſe will diſ-joynt the ſoule (as it were) it will put the ſpirit to much paine and diſquit, as a bone out of joynt; Therefore by all meanes keepe your hearts in a right ſtate, in that order that God hath ſet them; *Let not your hearts be troubled.*

That, that I will briefly note here, ſhall be but thus much, that

Men are wondrous prone, even the very beſt men, to be diſturbed in their paſsions and affections. *Doct.* 1.

Our Saviour Chriſt ſpeakes it here to his Diſciples, to thoſe that he had taught, before whom hee had gone, as an excellent example all his dayes, yet theſe holy men, theſe followers of Chriſt, that had followed him through ſo many dangers, and after ſo many teachings, and inſtructings of them; hee had need to call upon them, to ſtirre them up to conſider of their owne eſtate, that *their hearts might not bee troubled.*

You may ſee the Maladie in the Medicine. Every prohibition in the word ſuppoſeth a corruption, and an aptneſſe in the naturall heart and ſpirit of man, to ſinne, and tranſgreſſe in that particular; Therefore when Chriſt ſpeakes to his Diſciples, and tells them they ſhould not be troubled. It ſhewes, that even the beſt men, are ſubject to exceſſe of paſſion, and affection, to be diſturbed, and troubled, through immoderate feare, or griefe, for that was the caſe of the Diſciples.

Now briefly I will ſhew the grounds of it, and come to the Application, becauſe I will haſten.

This trouble that is upon the ſpirits ſometimes of the beſt men, it ariſeth,

Partly from Gods providence, and hand upon them.

And partly from Sathan.

And partly from themſelves.

I will ſhew you the cauſes in theſe in particulars, and then applie it. *Ground:*

Firſt, it riſeth many times from the hand of God. The Lord is ſaid *to bee a Sunne, and a ſhield*; The Lord will be knowne to bee a Sunne, and a ſhield to his people. 1. From God. Pſal. 84.

Now, looke as it is with the earth when the Sunne withdraweth his light, it is all darke and cold, and dead; So it is with the hearts of the beſt men, when God withdrawes the light of his countenance from the ſoule, it is as the earth at midnight. And

as

as it is with Souldiers in the battell, if their ſhields be taken from them, they are expoſed to every dart, and danger; every thing may annoy them, and wound them. So it is in the ſtate of the ſoule; if God withdraw himſelfe from it, and doe not now ſupport it as before, and doe not fence, and ſtrengthen it as at other times, the fierie darts of Sathan will pierce deepe into the ſoule, and the ſpirit will not bee able to uphold it ſelfe againſt theſe aſſaults.

Why God withdrawes the light of his countenance from his people.

Now God withdrawes himſelfe ſometimes from his ſervants, and that in ſpeciall wiſedome.

In reſpect either of the time. { paſt. / preſent. / to come.

1. For correction of their former abuſe of his mercies.

Sometimes God doth it in reſpect of the time paſt, and ſo hee doth it by way of correction. Firſt, to correct his children for their former wantonneſſe, they have abuſed the expreſſions of love, and now as a Father takes away the light from his child, when hee ſees hee makes no better uſe of it then to play with it. So God ſometimes takes away the light of his countenance; that is, he caſts cloudes before himſelfe, he doth not manifeſt himſelfe in that loving favour, when his ſervants neglect that reverence and feare that hee expects from them in the midſt of his mercies.

2. Of the neglect of their dutie.

Secondly, this hee doth ſometimes as a correction of their negligence, when God hath called on them from time to time, and they have neglected calling on God; hee hath called upon them for dutie, and for the leaving of ſuch particular evils, and they have neglected it. Now God withdrawes himſelfe, to make them know what it is to doe ſo; And becauſe they will not know what it is to heare his voyce, when hee calls, hee will make them feele it, by his not hearing their voyce when they pray.

Cant. 5.

Sometimes hee calls to them, as hee did to the Church in the Canticles; *Open to mee my ſiſter, my Spouſe, my love,* &c. The Church is negligent and careleſſe; *I have put off my cloathes, how ſhall I put them on? I have waſhed my feet, how ſhall I defile them?* Now hee withdrawes himſelfe from the ſoule, and what is the end of it? *The Keepers ſtrike her, and the watch-men take away her vaile*; and now ſhee is left to trouble and perplexitie, becauſe Chriſt had abſented himſelfe, whom ſhee would not entertaine, when hee offered himſelfe; Thus God doth, to correct that, that is paſt.

3. Of their carnall ſecuritie.

And farther, God doth it ſometimes to correct that carnall confidence, and ſecuritie whereunto men are wondrous prone, when they goe on in a cleare way with much comfort, with wind and tide. *I ſaid in my proſperitie* (ſaith *David*) *I ſhall never bee moved,*

moeved, thou Lord haſt made my mountain ſo ſtrong; but what followeth upon it? ſaith he, *Lord thou hideſt thy face, and I was troubled*, now trouble came upon him, trouble of Spirit, becauſe he reſted too much in that outward mountaine, in that outward condition whereunto God had exalted him, and he placed his hope too much on this, and thought it ſhould be alwaies thus, now God turnes his hand & then *David* is troubled: and that is the firſt particular in the firſt cauſe.

But Secondly, God hath a further ayme, and that is for the time preſent and that is.

2. To teach them wherein their preſent comfort and happines conſiſts.

Firſt, to informe all his ſervants where their ſtrength lies, where all their good lies, it lies not in themſelves, it lies not in any creature: And therefore God will have them ſeeke it in him, & that they may do it, he drawes them to it by ſence, they ſhall be deprived of comfort in reſpect ſometime of outward conveniences, and in reſpect ſometime of the light of his countenance ſhining upon their ſoules.

Simile.

How doe wee know that the Moone ſhines on the earth by a borrowed light? but becauſe wee ſee it is not alwayes alike in its light, we ſee ſometimes it hath a full light, and ſometimes it is enlightned but by the halfe, and ſometimes by ſome little part, where wee ſee this diſproportion that it is not alwayes alike, wee know by this that the light of the Moone is borrowed from ſomewhat elſe, from the Sunne.

Now how doe wee know that the heart of man is fed and releeved, and ſupported with comfort from without it ſelfe, with borrowed and received comfort? but by this; Becauſe the ſtate of Gods ſervants in reſpect of the ſpirituall quiet, and ſatisfaction and contentment of heart is not alwayes alike, but ſometimes they have aboundance of joy, that they ſeeme to bee (as it were) in heaven. Sometimes they are perplexed with many diſquiets and griefes, that they ſeeme to be *caſt downe to the deepe*, as it is ſaid of the Marriners in *Pſal.* 107. what is the reaſon of this? but *that no fleſh ſhould glory in it ſelfe*; that every man might know that whatſoever he hath to make his life comfortable, and pleaſing to him it is from God that diſpenſeth it to men in that proportion as ſeemeth good to his owne wiſedome.

God will have us know that all the happineſſe of our ſpirits is in their union with the chiefe of ſpirits, with himſelfe; and that when they are but a little ſeparated from him, when he doth but a little withdraw himſelfe from them, they are as a thing that is dead; how ſhall wee know that the branches have ſappe from the roote, that it is that that makes them flouriſh and grow? but by this: If you doe but cut them off from the roote they wither preſently. So it is with the ſpirit, with the heart of man; if God doe but a little withdraw himſelfe, let ſinne but make a ſeparation betweene God and man, now a man is like a withered branch, he hath nothing

thing now to revive him, becauſe hee is divided from the roote: At the leaſt it is with him as it is with a tree in Winter, though the ſappe remaines in the roote, ſo though hee remaine in union with the roote, yet the moyſture is gotten into the roote it ſelfe, and doth not now infuſe it ſelfe into the branches; I confeſſe the ſervant of God that is once united to Chriſt ſhall never be ſeparated, the union it is now, and alwayes ſhall bee, but never the leſſe, the ſappe and comfort of the Spirit, it may remaine in the head, *our life* may be *hid in Chriſt*, and may not appeare in us at all; And we are then in that eſtate as if wee were branches cut off, whereby it may appeare, that whatſoever life and comfort, and ſtrength of heart we had, it was from Chriſt, and by the influence and worke of his Spirit.

3. For prevention.

And then for the time to come, God doth it to prevent ſome diſtempers that might growe on the hearts of his ſervants if they ſhould alwayes be in a like ſtate of ſpirituall joy. God doth it to

1. Of pride.

prevent pride, *Paul* was apt to bee *lift up with thoſe revelations*, therefore *a meſſenger of Sathan was ſent to buffet him.*

2. Of confidence in the creature or in the habits of grace. 2 Cor. 1. 10.

And ſo it may be to prevent carnall confidence in the creature, a man would begin to aſcribe ſomewhat to himſelfe, to his preſent condition, if it were alwayes thus with him, you know what the Apoſtle *Paul* ſaith, 2 *Cor.* 1. 10. *We received in our ſelves the ſentence of death that wee might not truſt in our ſelves, but in God that rayſed the dead*, looke to what end *Paul* received the ſentence of death, to that end Gods faithfull ſervants ſometimes receive the very ſence of death (as it were) and the ſence of the deſtitution, and want of all ſpirituall comforts for the preſent; Why? That they *might not truſt in themſelves*, or in thoſe habits of grace and comforts they have, or in any creature whatſoever. The worke of Gods ſpirit in the regenerate ſoule, it is but a creature, a worke of God, and God will not have men truſt in any ſuch thing, in what then? *In him that rayſeth from the dead*; God will bring them to ſuch a ſtate, that they ſhall ſeeme as dead men, as deſtitute of all ſpirituall comforts they have, that they might truſt in him that is able to rayſe them out of ſuch a ſtate as that, that looke as hee is able to give life to the dead body, ſo he is able to give comfort to the diſtreſſed ſoule, that is at that time, *in the ſhaddow of death.*

Ground.

2. From Sathan.

Secondly, it comes ſometimes from Sathan, and that is thus, Sathan wonderfully ſets himſelfe againſt *the ſeede of the woman*, eſpecially againſt the promiſed ſeede, *Chriſt*, he will alway bee at his heele, *Gen.* 3. 16. and in his oppoſition againſt Chriſt, hee ſets againſt the very glory of Chriſt among men, and that is his kingdome, hee would not have Chriſt exalt his kingdome over men.

Now the kingdome of Chriſt conſiſts as the Apoſtle ſpeakes, not

not in meate and drinke but in righteouſneſſe and peace, and joy in the Holy Ghoſt, If he cannot keepe a Chriſtian, a true beleever, from unrighteouſneſſe, he will labour to interrupt his peace: if he cannot keepe him from the habit of peace, peace in the grounds of it, yet hee will keepe him from the exerciſe and effects of that peace, from joy, he will hinder that as much as he can, that hee may not have the ſence of his bleſſedneſſe: he knowes that ſpirituall joy ſtrengthens a man to all ſpirituall duties; and his endeavour is to weaken all the ſervants of Chriſt, in all their ſervices; and therefore he doth, at leaſt labour againſt that with all his might, that if they will needes goe on, yet nevertheleſſe to propound, and occaſion as many things that may be troubleſome to them, and diſquiet their hearts as he can. Rom. 14. 17.

And there are two principall wayes (that I may but touch them) whereby Sathan wondrouſly prevailes in this particular. How Sathan cauſeth trouble in the hearts of Gods ſervants.

The one is by ſtealing out of their hearts thoſe precious promiſes, thoſe comforts, whereby the Word of God revives the ſoule. *You have forgotten* (ſaith the Apoſtle) *the conſolations of God.* And the divell meets in man with two advantages, to helpe him in the effecting of this; Firſt he turnes the thoughts upon new objects, and herein hee doth diametrically, and directly ſet himſelfe againſt God in the way of his ſpeciall providence: that very thing that God in wonderfull wiſedome hath wrought in the heart for the eaſe and comfort of man, Sathan makes it an occaſion of trouble, and that is this, the varietie of mans thoughts; what is the reaſon that God hath framed the minde of man to change his thoughts continually, and to have innumerable thoughts? Certainly for the very eaſe of the Spirit of man, for the very eaſe of the ſoule of man: For if the minde ſhould keepe intent upon any one thought long, it would ſo worke upon that, that it would weary it ſelfe out in working, as wee ſee men by exceſſe of griefe in particular caſes, grow to be phrenſie, and diſtracted, and the like: Now this aptneſſe of the minde to runne to varietie of thoughts that God hath made for the eaſe of man, Sathan turnes it as a helpe to hurt him. A man ſhall runne on into a world of buſineſſe, of temptations, and diſtractions that ſhall draw him from the thought of thoſe things that hee hath heard for the relieving of his Spirit wherein God ſpake comfort to his heart, that hee may the better faſten thoſe diſcouragements on him, that he deſires. 1. By ſtealing out of their hearts the promiſes of the Goſpel. Heb. 12.

Secondly, another advantage he hath for this end is this, that is, hee wondrouſly prevailes upon the heart of man by a careleſſe neglect that is in men: every man loves eaſe; There is ſuch a ſpirit in man, ſuch a diſpoſition in the ſpirit of man, that he avoydes the things ordinarily that have great labour: this diſpoſition to eaſe, and reſt, Sathan ſerves himſelfe on, and makes great uſe of; ſo when

when a man hath come from hearing the Word, and reading the Scriptures, whereas he ſhould now bee exerciſed, and labour in meditation to worke thoſe things on his heart that now the roote might faſten, and things might ſettle on the ſoule, hee paſſeth by theſe eaſily, now the heart of a man lies open as the high way, you know the parable, *Matth.* 13. when *the ſeede fell on the high-way, the Foules of the ayre came*, and picked it up, and it was gone preſently, where there is no paines taken with the heart of a man, as there is none taken with the high way, that the ſeed that falls there might grow, as in the plowed ground, when there is no paines taken with the heart, now every notion, every direction, and every ſpirituall inſtruction it lies lightly there, and is ſoone carried out, this is the advantage that Sathan makes of a mans love of eaſe.

Matth. 13.

2. By preſenting to the ſoule the truths of God in falſe gloſſes.

But there is another thing concerning the way that Sathan takes, not only to ſteale it out of the mind by thoſe two wayes, but againe by preſenting the very truths of God to men in falſe gloſſes, ſo as a man cannot diſcerne them in their owne ſhape, and nature, but in ſuch coulours as hee preſents them to them. If the time would have ſerved, I might inſtance in ſeverall particulars; I will but touch upon one or two, and leave the inlargement to your owne meditations. Sometimes, things that are great, and of precious uſe, ſhall be preſented ſmall, and of no account: and things againe that are ſmall and little, ſhall be preſented wondrous great: The mercies of God, the Attributes of God, the promiſes of the Goſpell, the ſufficiencie of the merits of Chriſt, theſe ſhall ſeeme ſmall things, little to be regarded, leſſe then ever God intended them to be: And on the contrary, a mans owne ſinnes, his owne diſtempers ſhall bee made exceeding great: Worldly things ſhall be preſented, as things of the greateſt conſequence; and ſpirituall things as meere acceſſories, as things that depend upon them, and that come in after. Sometimes againe, things that are moſt neceſſarie to be underſtood and knowne, things that ſhould be particularly applyed, ſhall be preſented obſcurely and confuſedly; and ſometimes things of leſſer conſequence, the knowledge whereof is not ſo neceſſary, ſhall bee preſented with more clearenеſſe, and with ſtrong perſwaſions to the ſtudy and knowledge of them. But I will not ſtand on this: this is enough to give you a taſt of Sathans ſubtiltie this way, whereby he wondrouſly prevailes in bringing trouble upon the ſpirits of men.

Ground. 3. From our ſelves.

Thirdly, it is from our ſelves, and ſo it comes to paſſe from that generall corruption that is in our natures, from whence all other ſinnes flow, that the ſpirits of men are troubled, and diſturbed, by things that fall out from day to day.

1.

And firſt it comes to paſſe, that the ſoule of man is miſerablie in bondage, and captivated, and inthralled, and is deprived of libertie

bertie (as it were) through the diſtemper of the body; as in Melancholie and ſickneſſe, wee ſee how the ſoule is diſturbed by the very diſeaſes, and diſtempers in the body it ſelfe, and that by vertue of that ſimpathie in the ſoule with the body, it riſeth from the union of it, to the body by the ſpirits: but this I will paſſe by.

From ſome diſtemper of the body.

Sometimes we ſee the ſoule ſubdued with luſts and corruptions, ſome ſtrong luſt, ſome ſtrong ſinne or other prevailes; And then as it is with the fowle that is now flying in the ayre, it may be there is bird-lime caſt upon the wings of it, it falls downe preſently, and can flie no further; ſo it is with the ſoule, ſomewhat preſſeth it downe, ſomewhat compaſſeth it about, and coupes it in, as that expreſſion is uſed, *Heb.* 12. 1. *Let us caſt off the ſinne that compaſſeth us about, and that preſſeth ſo heavy downe, that we may runne with patience the race that is ſet before us.*

2. Prevailing of ſome ſtrong luſt.

Heb. 12. 1.

And ſometimes the ſoule is diſturbed by inordinate paſſions, which ariſe from that generall diſtemper that is diffuſed through every facultie, and ſo the underſtanding lookes upon things as through a miſt, it ſees nothing clearely, and in moſt common things it is blind, and it is led by blind affections too, and *when the blind lead the blind, both fall into the ditch*, ſaith Chriſt: and ſo the memorie that ſhould reteine the precious treaſures, the promiſes of the Goſpell to relieve the ſoule in all caſes, it is like a leaking veſſell that lets things runne out, as it is *Heb.* 2. *Take heed that the things you have heard, runne not out*, ſaith the Apoſtle, alluding to that Metaphor.

3 Inordinate paſſions.

Heb. 2.

And the very conſcience it ſelfe that ſhould bee concluſive, it now reſts in generalls and uncertainties, conſcience ſhould determine what my caſe is, whether I bee the child of God, or no; whether I be in the ſtate of grace or no, to put a man to bring things to particular: now for the moſt part by mans owne neglect it remaines in doubt, it may bee I am, it may bee I am not, it may be I have a right in the Covenant of grace, it may be not, *&c.* And now becauſe conſcience is not come to that reſolute concluſive act that a man may determine of his owne particular caſe, hence it is that every thing troubles, and diſquiets him. Thus beloved you ſee the reaſons of it.

Wee will briefly paſſe it over with a word of Application;

Vſe. 1. To teach us compaſſion towards thoſe that are in trouble.

And firſt it ſhould teach us compaſſion towards thoſe whoſe ſpirits are troubled, our Saviour Chriſt ſaith here, *Let not you hearts bee troubled*; Hee conſidered of them in their weakneſſe, and doth not much upbraid them with it, but helpes to bring them out of it in much mercie, and love, and ſo ſhould wee. There is ſuch a diſpoſition riſing from the pride, crueltie, and uncharitableneſſe of the hearts of men, that they are apt to adde to the burthen of the afflicted, and to make their afflictions more by their cenſu-

ring of their troubles. You know the ſpeech of old *Ely* a good man, but yet hee failed in that, when hee ſaw *Hannah* in great trouble of ſpirit, uttering her heart before the Lord; *Lay away thy drunkenneſſe*, (ſaith hee) hee thought ſhee was drunke, at leaſt with ſome paſſion, and all came but from perplexitie, and diſturbance of ſpirit, and in that manner hee rather added to her griefe then eaſed her; So *Jobs* friends you ſee what they ſaid, they preſently judged him in that caſe, as one that God had caſt off for hypocriſie, and for his pride, and covetouſneſſe, or for ſome one thing or other, and therefore it was thus with him; Nay, Chriſt himſelfe, the cenſure of all men was thus much concerning Chriſt himſelfe; *Wee did eſteeme him ſtricken, ſmitten of God, and afflicted.* The intent of the phraſe is, as one ſmitten for his owne ill, as if God had now manifeſted that hee did not acknowledge him to be ſo holy and righteous. So thus you ſee the inclination in the heart of man, to uncharitable judging of thoſe that God hath caſt downe, and ſuffers to bee exerciſed under many afflictions, and troubles; Let us learne then ſpirituall wiſedome; let us learne love, and ſpirituall mercie, to judge more favourably of the ſtate of thoſe whom wee ſee troubled in ſpirit.

Iſay 53 4.

Many times God infeebleth, and diſtreſſeth the ſpirits of his beſt ſervants, to abate the pride of men, that none might exalt himſelfe before God; Nay, in the very thing wherein they have excelled, in the ſame thing hee ſometimes abaſeth them: you ſee *Abraham* he is called the *Father of the faithfull*; his excellencie was his faith, yet faithfull *Abraham* is detected in Scripture of much unbeliefe in ſome particulars; Who would thinke that hee ſhould expoſe *Sara*, as he did to ſave himſelfe? that he ſhould doe it, that was called the Father of the faithfull? you have heard (ſaith the Apoſtle *James*) *of the patience of Job*, the very excellencie of *Job* was his patience: who would thinke that ever patient *Job* ſhould utter ſuch things as hee did, ſometime, even curſing the very day of his birth? *David* a man of a cheerefull ſpirit, a man full of the praiſes of God, a man wondrous large, when hee comes to ſpeake of the glory of God at ſeverall times. A man would have thought him of an invincible fortitude, and courage, yet nevertheleſſe you ſhall have *David* ſo caſt downe, as that hee thinkes the Lord had forgotten him, and that the Lord would ſhew no mercy upon him, that the Lord had hid himſelfe from him, and that hee would never regard him more; who would thinke that ever *David*, that abounded ſo in the comforts of the ſpirit ſometimes, ſhould bee ſo dejected at ſuch times as thoſe were, when he was in ſuch a conflict?

God ſuffers his ſervants to be in inward diſtreſſe and why.

Why doth God doe this?

To ſhew thus much, that the very beſt of his ſervants in the chiefe

chiefe of their excellencies are dependant on him ſtill, they have nothing of themſelves, or from themſelves. Therefore they ſhall ſometimes ſeeme to want that they have, that the very having, and uſing of it, may be aſcribed to his glory. Then let us now reaſon thus, when wee ſee the ſervants of God in trouble, exerciſed under diſquiet; Let us conclude, now God is glorifying himſelfe. This the Apoſtle inferres, *Hee will rejoyce in his infirmities, becauſe the power of Chriſt is manifeſted by it.*

For our ſelves, it ſhould teach us (according to the intent of this place) above all things to labour, that our hearts may bee kept in that bleſſed plight of ſpirituall joy, that we may be ſtrengthened with freeneſſe of heart to ſerve God in our inward man; *Let not your hearts be troubled.*

How ſhould this be done?

The Text tells us here (and ſo I come briefly to the ſecond thing obſervable in the Text, the means) *you believe in God* (ſaith he) *beleeve alſo in mee.*

As the words are read in the tranſlation, they ſeeme to be uttered by way of conceſſion, as much as if Chriſt had ſaid, ſince you already beleeve in God, now beleeve in mee. The *Syriack* ſeemes to expreſſe it otherwiſe, and ſo render it by way of command, and to make here an intimation of two duties, as a helpe of quieting the heart, and ſo it reades it; *Let not your hearts bee troubled, beleeve in God, beleeve alſo in mee,* propounding a twofold object, whereabout faith ſhould be exerciſed, that the heart may bee quieted in the time of any trouble.

The firſt is God, conſidered in the Trinitie of perſons, in the unitie of Eſſence.

The ſecond is Chriſt, Mediator, God, and Man.

Now, ſaith he, beleeve in God, that is the firſt, reſt upon God.

Then the ſecond is, *beleeve in mee alſo*; as one that is the Mediatour betweene God and you, now making your peace with God; So the ſecond part ſeemes to be the prevention of an objection; For when he ſaith, *Let not your hearts bee troubled, beleeve in God*, they might ſay, Alas, ſhall wee beleeve in God, that are ſinfull men; *The ſinners in Sion cry out, Who ſhall dwell with conſuming fire?* &c. Therefore ſaith Chriſt, *beleeve alſo in mee*; that is, know that God will bee your God, in, and for my ſake he is reconciled, and well pleaſed with you. Therefore in all your approaches to God, take me with you, looke up to God, pray to him, depend upon God through mee ſtill, keepe mee as a Mediatour betweene God and you, and this will preſerve your hearts in peace. The time would not ſerve, if I ſhould goe over things particularly, and in a full way; Therefore I will touch the heads of things, and it ſhall be thus much, that

Doct. 2. Faith is a ſpeciall meanes to quiet the ſoule.

A ſpeciall meanes to preſerve the heart of man from exceſſive ſorrow, and feare, from trouble, and diſquiet of ſpirit, is faith.

Let not your hearts be troubled; But how ſhall wee helpe it? *Beleeve in God, beleeve alſo in mee.*

Pſal. 40. 2 Chro 20. 20

And this wee ſhall ſee through the Scriptures, *David* found it thus, *Pſal.* 40. hee ſpeakes to his diſquieted ſoule; *Truſt in God, I will waite on him, hee is my God.* *Jehoſhaphat* in that excellent ſpeech to his Souldiers, that were now troubled, for the multitude of their enemies againſt them; *Beleeve in God, and you ſhall proſper, beleeve his Prophets, and you ſhall be eſtabliſhed*; that is the way to ſtabliſh the heart, to beleeve in God, revealing himſelfe in his Word. It is noted of *Moſes*, in *Heb.* 11. 27. Hee therefore *indured* all that he did, becauſe *hee looked on him that is inviſible.* And thoſe three companions of *Daniel*, Dan. 3. *Our God* (ſay they) *whom wee ſerve is able to helpe us, but if hee will not, wee will not worſhip thy golden Image.* There was matter of trouble, and diſquiet in the heart to be put to ſuch a plunge, that they muſt either worſhip, or bee caſt into the Furnace, heated ſeven times hotter; Well, this eaſed them of all trouble, and diſquiet; *they knew whom they had truſted, and hee was able to keepe that, that was committed to him, to the comming of Chriſt.* As Saint *Paul* expreſſeth it, with which hee alſo reſted abundantly ſatisfied.

Heb. 11. 27. Dan. 3. 2 Tim. 1. 12.

On the other ſide, the want of this, hath beene the cauſe of that perplexitie, and diſquiet that hath beene upon the hearts of Gods ſervants at all times. That was the reaſon that *Abraham* was ſo diſturbed, and diſquieted, in that feare of what ſhould be done to him in Egypt, certainly he failed in this, in reſting upon God.

Moſes was wondrouſly troubled, when the Lord bad him goe to *Pharaoh*, and deliver *Iſrael* out of *Egypt* (ſaith he) *Lord, ſend by him whom thou ſhouldeſt ſend, I am a man of a ſtammering tongue*, ſaith the Lord, *I will be with thy tongue*; Hee bids him quiet his heart in that perplexitie, and reſt on him that made the tongue, to be with his tongue; And becauſe there was another ſecret that troubled him, the Lord knew his heart, God ſaith, goe, *the man that ſought thy life is dead*; as if hee ſhould ſay, *Moſes*, though thou wilt not confeſſe it, I know what troubleth thee, thou art afraid that the men that ſought thy life are alive in *Pharaohs* Court, and that therfore when thou commeſt thither, thou ſhalt be executed. No, ſaith he, they are dead; hee would have him reſt on him, and that would revive his heart, that he ſhould not bee troubled and diſquieted. So you may ſee in other ſervants of God, that this was alwayes the reaſon of any indirect courſe they tooke: *Jacob*, and *Rebecca*, in that caſe; why did *Rebecca* uſe that deviſe in getting the bleſſing with *Jacob*? Becauſe ſhee failed in her truſt in God, ſhee ſaw

ſaw how ſhee was perplexed with the daughters of *Heth*, *Eſaus* wives; and many troubles that way; And *Iſaac* was dim-ſighted, and had many weakneſſes upon him, ſhe knew not how he might miſtake, and give the bleſſing to the other, therefore ſhee deviſeth a way to get the bleſſing, but ſhee got many ſorrowes; you know what a hard ſervice it coſt *Jacob*, and how many evils it expoſed him too, and all was, becauſe through feare, and diſquiet of heart, he caſt not himſelfe upon God in his way, but they would find out wayes of their owne.

Vſe.

. It ſhould teach us in all diſquiet of ſpirit, to looke principally to the ſtrengthening of our faith. This is called a *ſhield*, Eph. 6. when all the darts of temptation that fire the ſoule, and perplexe it many wayes, are caſt upon a man; here is a ſhield to preſerve and keepe him ſafe. Therefore let us ever have this for our uſe whole and ſound. You ſhall find that even the ſervants of God have ſo farre beene in a comfortable eſtate, as they have beene in the exerciſe of their faith.

Eph. 6.

Take *David* for an example, when *Ziglag* was burnt, and his Wives, and ſervants, and goods, and cattell, were all carried away, and the Souldiers in the rage of their hearts, and diſcontent, began to thinke of ſtoning of him, yet ſaith the Text; *Then David comforted himſelfe in the Lord his God*; When there was no comfort in his Souldiers about him, or in thoſe that were neere him, every thing was taken away, at this time *David* comforts himſelfe in the Lord his God. So *Job*, ſee how quiet his heart is, and well ſatisfied, when hee reſted on God, in the greateſt occaſions and troubles, his goods were carried away, his ſonnes were ſlaine, all added to *Jobs* miſerie, but he comes to this; *The Lord hath given, and the Lord hath taken away, bleſſed bee the Lord*, when he can looke above the creature to God, and ſettle his heart upon this rocke, he findes comfort in it.

On the other ſide, the ſervants of God are never out of trouble, and diſquiet when they neglect this, as the Diſciples in the tempeſt upon the Sea, *Math.* 8. they crie out they are utterly undone; *Save Maſter*: ſaith Chriſt, *Oh yee of little faith*! The not exerciſing of their faith did ſo perplexe, and diſquiet them as it did, and if you looke upon all the complaints of the lives of men, for the loſſe of ſuch friends, and the decay of trading, for the ill dealing of Cuſtomers, for ſickneſſe, *&c.* Men are alway complaining. What is the reaſon? Becauſe they place too much hope and confidence in the creature; they looke not above theſe things with the eye of faith, and hence comes that diſturbance, and diſquiet, if the outward meanes be taken from them, they looke not upon that God that hath all meanes and opportunities in his owne hand.

You beleeve in God, beleeve alſo in mee.

They that would have their hearts quiet by beleeving in God ſhould eſpecially exerciſe faith in reſting on Chriſt.

Doct. 3. Faith that quiets the ſoule, muſt be pitched upon God in Chriſt.

Beleeve in mee, ſaith Chriſt, for the heart of man flies off from God; Alas, the Lord is holy, and I am a ſinfull man, hee is righteous, and I am ſinfull, who ſhall come before this holy and righteous God? Now when faith can looke upon Chriſt, and ſet him betweene God and me, and looke on God through him, now the ſoule reſts, hee lookes on God as a Father through Chriſt his Sonne; when the ſoule lookes on Chriſt, as my husband married to mee, as my head, and I am united to him as a member, as my Lord that hath taken me into his protection, when the ſoule thus lookes on Chriſt, now it lookes upon God in all his attributes, wondrous glorious, and comfortable to the ſoule. This is the thing that I can but touch at this time; There are two things conſiderable in it.

John 8.24.

Firſt, there is no ground of repoſing the ſoule upon God, but by beleeving in Chriſt, he is the Mediatour. Therefore in *John* 8.24. ſaith Chriſt, *Except you beleeve, that I am hee whom the Father ſent, you ſhall die in your ſinnes.* The *Jewes*, they did beleeve in God, they were the children of *Abraham*, and worſhipped the God of their Fathers, and beleeved in God; but, ſaith he, except you beleeve in me, that I am he that God hath ſent as Mediatour; *you ſhall die in your ſinnes.* And ſo in this Chapter; *I am the way, the truth, and the life, no man commeth to the Father, but by mee*; there is no other way to the Father. That as the high Prieſt under the law was *in all things pertaining to God*, hee was betweene God and the people. So Chriſt our great high Prieſt is in all things that concerne the glory of God, and the ſalvation of man, and the acceptance of a ſinner, in all things betweene God and us; Here is the firſt thing.

Secondly, it is worth our conſideration, how Chriſt comes to be thus, he was willing to die, a curſed, a ſhamefull, and cruell death of the Croſſe, and to be deſpiſed and abaſed, and all this for man, and yet Chriſt crucified is deſpiſed, and ſcorned in the world, therefore if ever you will have acceptance of God, *beleeve in mee*, [*In mee*,] that am now going from you, that am to bee taken away by a curſed ignominious death: Here is another truth then,

Doct. 4. *They that beleeve in Chriſt, muſt beleeve in Chriſt abaſed, and crucified as well as in Chriſt in glorie.*

That is a thing that fleſh and bloud deſpiſeth, indeed all the world ſpeakes well of the profeſſion of the faith, and beleeving in

in Christ, when Christ is in triumph, *conquering to conquer*, every man glories in Christians, but when Christianitie and profession is cryed downe in the world, when Christ is crucified, when all the world speakes ill of the wayes of Christ, and of *the obedience of Faith*, now to obey a crucified, scorned despised Christ in the sight of the world, to rest on him in the midst of his abasement this will comfort the heart of a man in the times of the greatest trouble, there is great reason it should be thus.

For Christ is the almightie glorious God in the middest of his abasement, his divinitie was not a whit abated nor his divine excellencies diminished by all his sufferings; you see Christ in the dayes of his flesh, he cast divells out of men, and they obeyed him; *The divells were subject unto him*, when he conversed among men in the body; nay on the Crosse he saved the Thiefe that confessed him in the sight of all his enemies, when he was a crucified Christ, at that instant he triumphed on the very crosse, and saved a sinner that beleeved at that time, to shew that he was as mightie on the Crosse as he is now at the right hand of the Father.

Now I say, is not Christs glory a whit diminished in his abasement? why should our beleefe bee abated for all the scorne and despite of the world that is cast upon the profession of the faith of Christ?

Now briefly some application of this, and so to take in the rest without amplification, because the time is past.

Vse. It should teach us in all disquiet, to know what course is to bee taken, every one will say I rest upon God, there is sufficient in him to make me happy, But how shall I come to have interest in God? *The well is deepe*, where is the bucket? what is the meanes to relieve my soule, and to supply my wants? *Beleeve in me*, saith Christ, let the soule looke on Christ immediatly as the Mediator betweene God and us, this is that I should have spoken of, and a word of exhortation to the purpose.

Quest. You will say, what is it to beleeve in Christ.

Answ. What it is to believe in Christ. The first thing that is done in this, is receiving Christ upon Gods offer of him, God offers Christ in all his offices, as *King*, *Priest* and *Prophet*, as a Lord and Saviour to the Church, and hee would have men take whole Christ, or no part of him. Now if the soule answer to this offer of God, he shall be my *Lord* to rule me, my *Prophet* to instruct me, my *Saviour* upon whom my soule shall rest for salvation, this is the answer of the soule to God, this is the receiving.

Now you must know there must be a right propounding, and a right apprehending of Christ.

You must know first what it is to receive Christ as a Prophet, as one that will instruct us in the truths that are contrarie to naturall princi-

principles in the corrupt underſtanding of man, he will leade you now in the way of the Wilderneſſe, in by pathes, in crooked rough wayes, he will teach you to *deny your ſelves*.

What it is to receive Chriſt as a *Prophet*.

The firſt rule that he gives, is for a man to deny himſelfe, as if he ſhould ſay, that is the firſt worke: hee died to pull downe all the old frame, and to ſet it up againe; For what is the underſtanding of man, but a frame of falſe principles? for the naturall minde of man, it is nothing but a habit, a heape, a pile of falſe principles, that every man periſheth by the deluſion of his owne underſtanding: now the firſt worke of Chriſt is to diſſolve this frame and to blot out theſe rules wherby men walke when they are led by ſence, and naturall reaſon, and obſervation of the world; now theſe muſt all be taken away, and a man muſt reſolve all now into the authority of Chriſts ſpeaking. A word of Chriſt is enough againſt a thouſand examples in the world, and againſt a thouſand reaſons of a mans owne corrupt heart. This is to receive Chriſt as a Prophet, when I will not walke by the rules of my deluded reaſon, and corrupt minde, after which I was carried before, but the Word of Chriſt ſhall carry mee in all things, here is obedience of faith in matter of Doctrine.

As a king.

And ſo to receive Chriſt as a King, would you know what a King he is? hee is a holy King, whoſe lawes are all right, the Law of Faith is a righteous Law, and *the obedience of Faith* muſt be obedience to righteouſneſſe, that is righteous obedience wherein a man labours more and more to perfit holines in the feare of God.

Hence comes all that care to mortifie corruptions, and to frame the inward man to conforme to thoſe rules that are taught by Chriſt as a Prophet; the ſoule receiving Chriſt as a King gives it ſelf to obey all the rules and directions that Chriſt in his Word as a Prophet hath left: and this it doth in faith, that is, looking upon his authoritie that hath commanded it; for that is properly an act of faith when things are done upon this ground, upon the authoritie of him that hath revealed it, I beleeve it to bee his will, becauſe hee hath revealed it; and it is my dutie, becauſe it is his will; Thus the ſoule reſolves all to Chriſt, as a Prophet and a King.

As a Prieſt.

And then it reſts on him as a Prieſt, and comforts it ſelfe in Spirit, now for a man when he wants comfort hee muſt not ſeperate the offices of Chriſt, and ſay I will reſt on Chriſt as a Prieſt; theſe are errours and deluſions. Shall a man be ſaved by a halfe Faith, by a peece of Faith? To looke on Chriſt in one office, and to thinke to bee ſaved onely by that without concurring, and concomitating in the other offices? Beloved as Chriſt is intire in all his offices, ſo the faith of a beleever is intire looking upon all his offices; therefore wee muſt receive him as *King, Prieſt* and *Prophet*,

that

that hee may be *wiſedome, righteouſneſſe, ſanctification, and redemption,* that he may bee all to the beleeving ſoule, for preſent, and for future happineſſe, elſe if Chriſt bee not all, he will be nothing, men muſt not pleaſe themſelves to looke upon one office of Chriſt, and to neglect all the reſt.

When this is done come to the maine matter, the ſoule is beaten off; as when a man is in a Boate getting to land after ſhipwracke, there comes a ſtorme and beats him backe againe when he thinkes hee is even at the ſhore, but ſtill hee takes hold on the Boate and keepes his eye upon the ſhore: So the ſoule when it comes to this to be beate off againe, ſtill it keepes the ſhore in its ſight, and directs it ſelfe towards Chriſt, that ſhould bee the end and ayme of all a mans indeavours, the true object of faith, I beſeech you conſider this point.

But a man will ſay, though I be carefull to receive him (I ſpeake of weake Chriſtians, or of ſtrong Chriſtians that are weakened by temptations) Alas what hope have I in Chriſt, Chriſt is in heaven, and I am upon the earth? *Queſt.*

Did Chriſt when he was upon the earth, ſo tender the trouble of his ſervants at that time, as that when hee himſelfe was to ſuffer, yet he tooke care to comfort them, *be not you troubled but beleeve in me*; As if hee ſhould ſay, though I bee expoſed to a world of trouble, and at this time *my ſoule is heavy unto death*, yet *be not troubled*: was he ſo carefull when he was in his owne troubles on earth to comfort them? and will he not now be ſo in heaven, when hee is in bleſſedneſſe? certainly the ſoule that hath recourſe to Chriſt ſhall not returne emptie; therefore ſee how Chriſt is expreſt in heaven, *Matth.* 25. *Come yee bleſſed, &c. for what you have done to theſe you have done to me*, hee is in heaven; and ſo *Saul, why doſt thou perſecute me?* hee is in heaven, yet in reſpect of his Church hee is below; therefore be aſſured that Chriſt hath not put off the bowels of love to his people, he will bee the ſame if thou receive him as a Lord and Saviour as ever he was to his Diſciples. *Anſw.*

But it may be objected, wee are expoſed to many uncertainties though wee beleeve in Chriſt, and wee finde not the comfort of it here. *Obiect.*

Therefore Chriſt ſaith, reſt not upon things preſent, here you are in Tents, but you ſhall come to your fathers houſe, there is *a place provided for you*, betweene which and this there is as much difference as is betweene a Houſe and a Tent, betweene a mans owne *manſion* and an Inne. And though you have hard entertainement in the world, yet you ſhall have an abiding place after. *Anſw.*

But you will ſay, indeede there are *manſions*, but there are aboundance to receive them, what ſhall we doe? *Queſt.*

There

Anſw. There are *many manſions*, therefore looke as there are many children to be brought to glory, ſo there are many places to receive them in glory, and to ſettle them there: wee ſee what a vaſt body the Sunne is, and the Starres are, yet they ſeeme but little ſparkes in compariſon of the heavens above us, but what is the heaven of heavens that containe all theſe? infinitly beyond in its owne compaſſe; *there are many manſions.*

Queſt. But how ſhall we come to heaven?

Anſw. Saith Chriſt, *I goe to prepare a place for you*; as if he ſhould ſay, all that I have done, is for your ſakes, I die and aſcend, and ſit at the right hand of God for your ſakes, I will come at the day of judgement to bring you to glory, all that Chriſt doth now, as God-man, as Mediator betweene good and us, all is for our ſake.

Queſt. But when Chriſt is taken from us, how ſhall wee get thither.

Anſw. Saith he, *I will come, and bring you with me*, I will come in glory at the day of Iudgement in the clouds and inable you to meete me; and thence bring you to thoſe heavenly *manſions in my fathers houſe*, never doubt how theſe things ſhall bee done, I will doe them all; Thus Chriſt would confirme their faith, there is the greateſt happineſſe and comfort in this, wherein he would have them ſetled; this ſhould ſtir us up to ſettle our hearts this way; But the time is paſt, this ſhall be ſufficient for this time.

* * *

FINIS.

FAITHS TRIUMPH OVER THE GREATEST TRYALLS.

1 JOH. 5. 4.
This is the victory that overcommeth the world, even our Faith.

ROM. 8. 37.
Nay, in all these things wee are more then Conquerours.

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FAITHS TRIVMPH
OVER
THE GREATEST
TRYALLS.

SERMON XXXII.

HEB. 11.17.

By faith Abraham when he was tried, offered up his ſonne Iſaac, and hee that had received the promiſe offered up his onely begotten ſonne.

THis Chapter doth ſpeake in the commendation of the Faith of many of the Patriarchs, and *Abraham* among the reſt is brought in, with a manifeſt teſtimony of his Faith: there be two things obſervable, which *Abrahams* faith ſtrengthened him to act, one was to give up his Countrey, the other was to give up his Sonne: to give up his Countrey in the 8. verſe, *by faith Abraham when hee was called of God, to goe out in a place which he ſhould after receive for an inheritance, obeyed, and hee went out not knowing whether hee went.* To leave our friends, our parents, to take our journey wee know not whither, to live among wee know not whom, and all this upon a bare word; this was not an eaſie thing, to part with good land for ſome good words; this was a hard matter, ſence derides it, and reaſon contemnes it, and will not hearken to it, but Faith can ſee more in Gods promiſe, then ſence can find. *Abraham* will leave his Countrey, when God calls him to it, but never ſhall loſe his Inheritance by beleeving and obeying: no man did ever yet hazard his eſtate, who could part with it upon obedient tearmes.

A ſecond thing that hee is to part with, is with his Sonne, his only ſonne, his firſt begotten ſonne, in this Act of faith; *Abraham* 2.

 failes

ſayles againſt wind and tyde, where hee breakes through the contentments of the world, not only of ſenſe and reaſon, but of naturall affection. The ſtory in a word is this, God after many yeares patience, at length gave *Abraham* a ſonne in his old age, he was the child of many prayers, and of many teares, the parents delight, and to *Abrahams* thinking an heire of life, becauſe a child of the Promiſe; hee had not long ſpent his gray haires in a ſtrange land, but God on a ſudden calls upon *Abraham* to give backe his ſonne, his very ſonne *Iſaac*, as we may reade in the 22 of Geneſis. Now what doth *Abraham* doe? how doth hee behave himſelfe? doth he expoſtulate with God? Any thing, Lord but ſpare my ſonne *Iſaac*. Nay, the Text ſaith, *hee offered up his ſonne*; Doth hee murmure and grumble againſt God in this manner; Lord why doſt thou ſingle out this delight of mine? why doſt thou ſeeme to envie this bleſſing of mine? *No hee offered up his Iſaac*; as if the Text had expreſſed *Abrahams* language thus; O Lord my God, what is it that thou calleſt for? whom is it that thou calleſt for? is it for my only ſonne *Iſaac*, the ſonne of my love, the ſonne of thy promiſe, the ſonne of my age? verely Lord thou ſhalt have him; it is true, I love him dearely well, but I love thee better; I got him by beleeving, and I ſhall never loſe him by obeying; if *Iſaac* were a thouſand ſonnes thou ſhouldeſt have them all, though I am a father, yet Lord thou art a God, if I give him, he is a ſacrifice acceptable, and though I kill him, yet thou canſt quicken him and raiſe him againe; I ſhall never loſe my *Iſaac*, though I part with my ſonne, for thou haſt ſaid *in Iſaac ſhall thy ſeed bee called.*

Deviſion of the words;

Now the parts of theſe words are two; Firſt, we have *Abrahams* great tryall.

Secondly, we have *Abrahams* acquitment.

Firſt his tryall, *Abraham was tried when hee offered up his ſonne.*

Secondly his acquitment, *by Faith Abraham offered up his ſonne.*

In the former we may obſerve three particulars;

Firſt, the perſon that is tryed, *Abraham.*

Secondly, the Perſon that tried him, God.

Thirdly, the thing wherein hee war tried, it was no ordinary thing, it was to part with a part of himſelfe, to offer up his deare ſonne *Iſaac.*

In the latter part two things are obſervable;

Firſt, his quickening up himſelfe in his obedientiall act, *hee offered up Iſaac*, ſaith the Text.

Secondly, the powerfull cauſe which did inable *Abraham* to ſo difficult a worke; *By faith Abraham when hee was tried offered up his ſonne, and hee that had received the promiſe offered up his only begotten ſonne.*

Now I cannot handle all theſe parts by ſeverall peeces as they lye,

lye, therefore I will deliver to you the juyce and ſubſtance of all that I have to ſay, in two Propoſitions, there might bee many more collected from theſe words, but I will ſpeake of no more, the firſt is this;

That ſtrong and great tryals may befall ſtrong and great Chriſtians.

The ſecond Propoſition is this;

That Faith will make a man acquit himſelfe in great tryals. Now for the firſt.

That ſtrong and great tryalls may befall ſtrong and great Chriſtians.

Doct. 1. Strong tryals befall ſtrong Chriſtians.

The Text cleares it in *Abraham*, about his ſonne, his only ſon, a great triall, there are ten remarkable ſteppes in this triall of *Abraham* in offering up his Sonne.

1. Firſt, had it beene to part with a dutifull ſervant, this had been ſomething, but to part with a Sonne, this is much more, this wee know that the relation of a ſervant is much leſſe then that of a child.

2. Againe, if hee had beene to part with a faithfull friend, ſuch a one as *Jonathan* was to *David*, this would have tried him, but to part with a tender *Iſaac*, this is much more.

3. Againe, if it were an adopted ſonne that he were to part with, it were not ſo much, but to part with a naturall ſonne, one that was a part of himſelfe, a part of his owne body.

4. Againe, if he were a ſonne amongſt many more, but hee muſt part with his only ſonne, his only ſonne *Iſaac*.

5. Againe, if *Abraham* had beene young, and might have enjoyed another ſonne, it had not beene ſo much, but he is the only ſonne of his old age.

6. Againe, if it were the ſonne of his old age, if it had beene an *Iſmael*, this had not beene ſo much, but his only ſonne *Iſaac*, a child of promiſe, and of prayer, a child of many teares.

7. Againe, if it had beene a ſonne wherein wee tooke no great delight, that his affections were not ſo much ſet upon, it had not beene ſo much, but it was the ſonne of his love, he muſt not onely part with his only ſonne, and the only ſonne of his old age, but his only ſonne whom he loved.

8. Againe, if it were but only to part from him, to have him taken away, this had not beene ſo much, but he muſt kill his ſonne, hee muſt cut his ſonne all in peeces, and ſo offer him up to God, wherein his heart might have diſputed with that ſinfull act of murder.

9. Againe, if another had beene to doe it, to cut his ſonne in peeces, but *Abraham* muſt doe it himſelfe, the tender Father muſt take away the life of his tender child.

10. Againe, it had not beene ſo great, if *Abraham* had beene to doe it preſently, or neere to ſome of his friends, that might have hindered him from this Act; but *Abraham* muſt goe three dayes journey; and muſt goe to an unknowne place, and there muſt poure out the heart and bloud, and life of his *Iſaac*.

In theſe many particulars we may ſee the greatneſſe of *Abrahams* triall; O the heighth and depth, and bredth of this triall, no one could impoſe ſuch a triall, but a God, and none could anſwer ſuch a triall but an *Abraham*.

Job 1.8. *Job* may come in as another inſtance, God gives *Job* this teſtimony, that hee was an eminent perſon, *None like him in the earth, a perfect and upright man, and one that feared God, and eſchewed evill*; Hee ſeemed to be the talleſt Cedar, and yet hee had the ſharpeſt windes, his eminencie in grace, would not deliver him from trouble, hee is tried many wayes, in the loſſe of his cattell, and then in the loſſe of his ſervants, and then in the loſſe of his children, and in the loſſe of all his children at once, and all on a ſudden, and at ſuch a time, the time of his greateſt proſperitie: hee is tried by his neere friends, condemned for an hypocrite, and by his owne wife contemned, and tempted to curſe God; and he was tried by God himſelfe, *Hee wrote bitter things againſt him*, and faſtened his arrowes in his ſpirit.

But to leave theſe inſtances, let me crave leave a little to touch upon two things for the full and cleere opening of this point.

Firſt, I will ſhew you wherein the ſtrength of a tryall may conſiſt.

Wherein the ſtrength of a tryall conſiſts. And ſecondly I will ſhew you, why God is pleaſed to lay ſtrong and great trialls, upon ſtrong and great Chriſtians.

Firſt, wherein the ſtrength of a triall may conſiſt, and I will obſerve ſixe things which may make a triall great;

1. Firſt, one is the goodneſſe, and kindneſſe of the agent that deales with us, when any neere to us in a ſingular relation to us, ſhall ſeeme to turne againſt us, and ſpoyle us, and perſecute us, when a deare friend ſhall prove a bitter enemy; O this is a heavy triall, no ſword cuts ſo ſharpe as this, nothing makes a greater wound then this; when God himſelfe ſhall ſeeme to reject: Hee who had ſaid thus much, I will be a God to *Abraham*, and I will bleſſe thee, and multiply thy ſeed, and yet now to command him a *Duell* with his ſonne: for a man to meet with a condition of trouble and ſorrow, when he expects all mercy and compaſſion, and tenderneſſe of love, O this doth cauſe ſingular ſorrow: to meete with waves in the middeſt of the Ocean, it is a common thing, but to thruſt the ſhip into ſome harbour, and there to meet ſhipwrack, O this is very much: for a Chriſtian to find ſcornes, and hard uſage from the world, this is but an ordinary thing; but when he lookes up

up to heaven, & receives ſuch lookes and frownes from God, that fetch teares from his eyes, and from his heart, this is much more.

Secondly, the ſtrength of a tryall may conſiſt in the neerneſſe of an object, when the triall is not that which rends the garment, but rends the heart; for a woman to loſe her ring, is not ſo much, but to loſe her husband, this is much more; for a man to loſe an outward thing is ſome thing, but to loſe a child is much more; this many times is the renting of the loynes aſunder, for *David* to loſe a ſervant is not ſo much, but when *David* loſes an *Abſalom*, then he cries out, *O Abſalom my ſonne, would God I had died for thee. O Abſalom my ſonne, my ſonne.* God is pleaſed many times to trie his ſervants, *by taking away the delight of their eyes, and the joy of their heart*, and the hope of their lives. 2.

Thirdly, the ſtrength of a triall may conſiſt in the neereneſſe of a comfort, a triall is ſtrongeſt when it ſeemes to plucke away the thing that is neereſt the heart, when God pluckes away a Childe ſucking at the breaſt, when he takes away that wherein our delight is fixed; when God on a ſudden, doth take away and conſume the Gourd that ſhadowed *Jonah*, when he ſnatches away the thing that wee take content in; O this will enter to the quicke, and greatly amaze us, when our affection is placed, and ſetled in a deſigned object, in a perſon that wee neerely love, and now to take away that comfort, and as it were to diverſe the heart from the heart; O this goes neere us, this doth exceedingly trouble a perſon. 3.

Fourthly, the ſtrength of a triall may conſiſt in the ſuddenneſſe of it, to enjoy a comfort, and on a ſudden to have it taken away, as it were a mans ſleepe, ſuch a thing that he did not dreame of, when hee did not expect, that ſuch a thing would befall him, if a man had heard ſomething before hand, hee might have beene better fitted for it; When the Prophet ſaw the Cloude deſcend out of the Sea, being warned of abundance of raine, hee haſtened to eſcape. So if a perſon have fore-notice of ſuch a croſſe that would fall upon him, hee might be ſomewhat armed and prepared, he might in ſome meaſure be able to beare his triall, like a little Boate well mannaged may meet with lofty waves, but when the affliction ſhall take a man at unawares, when it takes us before wee can gather our ſelves together, before wee can put out our ſelves in prayer; for a man to goe forth, and come home and find a wife dead, and for a Woman to goe forth, and come home and find her Husband dead: for a tender Mother to kiſſe her child, and lay it downe to reſt, and the next turne to find her child dead; this is a great triall. 4.

Fifthly, the ſtrength of a triall is in the ſucceſſiveneſſe of a triall, the repetition of a triall, when *Jobs* meſſengers come with newes of 5.

of one affliction, having scarse deliuered their message, and their errand, but another comes, when there is a course of triall one after another; *Thou, O Lord, hast set mee as a marke*, saith *Job*; Why a marke? why God had, as it were, singled him a man for sorrow and triall, one arrow had no sooner lighted on him, but another comes and pierces him; Now this doth deeply prove our patience, and makes us sometime wonder, that the Lord should give us no rest, when one affliction shall succeed another, without any Cordiall; when the handkerchiffe shall no sooner wipe off one teare, but presently another distills downe; Herein is a great strength of triall, the heart is wonderfully cast downe.

6. Sixtly, the strength of a triall may consist in the strangenesse of our obedience to it, as when a matter is put upon us as a dutie to be obeyed, and hath some contradiction to the precept of God: when a triall doth crosse the precept of obedience, and jussell against the promise of God, that a man can hardly obey God, but hee must make God a lyar. *Abraham* could not have obeyed God in killing his Child, but hee must runne against that other command, forbidding murder; hee could not deferre it, but hee must violate his faith; Now this doth exceedingly distract the Soule with a great triall, the more contrary the triall is to the precept of obedience, the greater is the triall, and the more neere to the person.

But I proceed to the next question.

Why God laieth strong trialls, on strong Christians.

Why the Lord doth impose great trials upon great Christians, the reasons of it may be these;

Reas. 1. First, great grace will be obscure, and will scarse shew it selfe, unlesse there bee great trialls; and therefore S. *Paul* when hee was lift up to the third heavens, lest hee should be exalted above measure, there was given him *a thorne in the flesh*, hee is beaten downe with temptation, that the grace of God might the more appeare. God doth hereby prevent our fall, and doth hold great grace in great conflicts, that the soule might have little leasure to admire its owne fulnesse.

Reas. 2. Secondly, great trialls for great Christians, becaufe who is more able to susteine great trialls then great Christians? God is wise in all his actions; and as *Paul* speakes in another case, there was milke for babes, and meat for strong men; so when hee imposes many affliction, he considers the person, and so proportions the affliction: hee imposes the greatest burden, upon the greatest Christian, a little blast is enough for a tender oake, but a well grounded one may indure the strongest winds: a poore weake Christian, a little triall will cast him downe, but a well experienced Christian that hath inriched himselfe with the promises of God, that hath hardened himselfe with the receit of singular comforts

forts, one that knoweth the life of faith, that hath gotten ſingular patience, he can indure a hard ſtorme, hee can goe through great trialls with great comfort; Hee can ſay with *Job*, *though thou doſt kill mee, yet will I truſt in thee*; hee will bee able to goe through many ſad nights, and great trialls, his faith will make him conquer all.

I come to the ſecond point, and that is this, that

Faith will make a man acquit himſelfe in great Trialls.

Doct. 2. Faith acquits a man in great tryalls.

Though *Abraham* is put upon it, in a great triall, in offering up his ſonne, yet *by faith Abraham* acquits himſelfe, and *offers up his beloved ſonne.*

The meaning of the propoſition is this, that faith will inable a man to give backe his deareſt comfort againe to God, though *Iſaac* lie in *Abrahams* boſome, though *Iſaac* lie at *Abrahams* heart, yet *Abrahams* faith upon Gods call will take him thence, and preſent him to that God who gave him.

Faith makes a man reſigne up willingly unto God his deareſt comfort, as *Job* did; *The Lord hath given, and the Lord hath taken away, bleſſed be the name of the Lord.* Beloved, remember this, faith can take a mercy and be thankfull, and faith can part with a mercy and be content. *Paul* hee had *learned how to abound, and how to be in want*; and this leſſon was the leſſon of faith: faith makes a Chriſtian take from Chriſt, what it injoyes, like one of the bleſſed Martyrs, his condition was, if God gave him any mercy, he was chearfull; if the Lord take away any mercy, hee ſets downe with contentment, quieting his ſoule in patience, if God give him any mercy, he was not ſwolne with pride; if God take away any mercy, he was not caſt downe with ſorrow. Doſt thou remember mee, O Lord? ſaith faith: Lord I am unworthy the leaſt of all thy mercies and goodneſſe. Lord doſt thou call for this bleſſing back againe? why here it is Lord, doe what thou pleaſeſt; like an honeſt debtor, ſaith he, if you can ſpare me a little, I will thanke you, but if you will have it, here it is; as the bleſſing is a gift of Gods kindneſſe, ſo neither doth faith account of any mercy, but a borrowed, a lent good which God may require when he pleaſes.

There is a double acquitting of our ſelves, one is a neceſſary acquitting, and the other is a pious, and Chriſtian acquitting: there is this difference betweene a godly man, and another, when God calls for any one of thy comforts, it muſt be reſtored, God is the Lord of life, and whether we are willing or not, when he calls, the comfort and we muſt part, and in this reſpect a man who wants a lively faith, may acquit himſelfe in a triall, when hee ſees that floods of teares will not help him, ſpecially when he ſees it is paſt recovery, he reſignes up a comfort, when he can keepe it no longer, hee will part with a bleſſing when hee cannot avoid it.

But

But then there is a pious acquitting of our ſelves, when God calls for a comfort backe, the hand of Faith preſents the comfort to God againe, when God calls for *Iſaac*, *Abraham* preſently reſignes up his beloved Sonne againe, upon this ground; God is the Lord who gave him, and now the Lord calls for him backe againe; I and the Lord ſhall have him; thus Faith acquits the ſoule in great triall, and joynes with God againſt all our owne contentments, to ſet downe with much patience in great loſſes, to ſubmit to Gods call, and Gods appointment.

Reaſ. 1. Now the reaſons why Faith can acquit a man in great trialls may be theſe. Firſt, Faith can exalt Gods will above all, and ſubmit our wills to Gods will, remember this. God is the Authour of mercy, when he will he gives us, and when hee pleaſeth, hee takes it away againe. It is well to have abundance, ſaith nature, and ſence, we cannot be without it; no ſaith Faith, I will yeeld to Gods will, it is good to enjoy this ſaith Sence; it is better to part with it, ſaith Faith, when God calls for it.

2. Secondly, Faith can give God the glory of all outward comforts, this is a great occaſion of ſtilling our ſoules, to find out the right owner of our comforts; if a man did once diſcerne that by faith, that God is the Authour of all comfort, and that all mercyes come from God, this would make us ſubmit in the day of triall: this is certaine, God is the God of our bodyes, and of our ſoules, and of our comforts; who hath more right to poſſeſſion then the owner, all our comforts are but Gods ſervants, God is the great Land-Lord of heaven and earth, the God of all our poſſeſſions; what if hee be pleaſed to gather a flower, wee are but tenants at will, and whatſoever our outward eſtate is, Faith overlookes all, and ſubmits all to God, and receives it by Gods permiſſion, and doth as it were heare the Lord ſay, I muſt doe what I will with mine owne; Faith makes a man ſay, nothing is mine owne, my Child is not mine owne, my Wife is not mine owne, it is Gods poſſeſſion, when God calls for it; Faith reſignes it up as Gods due, faith *renders unto God, the things that are Gods.*

3. Thirdly, Faith can make the ſoule acquit it ſelfe in great trials, becauſe faith findes no loſſe by obedienciall ſubmiſſion, for all our unwillingneſſe to reſigne up, and to part with any comfort, it doth ariſe from infidelitie, or from the ſtubbornneſſe that is in a perſon, when a man haves and holds his comfort contrary to Gods will; or elſe it doth ariſe from a conceit that ſome damage will redound to our ſelves, in parting with ſuch a bleſſing, but faith ſees ſafety enough to yeeld up all into Gods hands, who is *the Father of mercy, and God of all conſolation.* Thus we ſee *Abraham* being put to it about his only ſonne, he gives up his child, his *Iſaac*, and God beſtowes *Iſaac* upon *Abraham* againe; nay, a further

ther degree of bleſſing confirmed with an oath; *In bleſſing, I will bleſſe thee; and in multiplying, I will multiply thee, and will multiply thy ſeed as the ſtars of heaven*; This is ever true; faith makes a man give back a bleſſing with this concluſion, either God will continue the comfort to a perſon, or elſe he wil give him more, or a better for it.

Fourthly, a fourth reaſon why Faith can make a man acquit himſelfe in great trialls, becauſe Faith can find all loſſes made up in God alone; Faith can find God as a moſt ample and univerſall good; Faith doth looke upon God as a particular good, and ſuch a good that anſwers all againe, that abundantly makes up all loſſes: There be many broken peeces of comfort that muſt concurre to make up our outward good; for our good here below is a compounded good, the Wife is a part that makes up our good below; and our children are a part that makes up our good below, and our health, and our riches, and our friends; many of theſe concurre together, to make up our good below: but God is all this in himſelfe, and much more, whatſoever good, whatſoever comforts, are in a Child, a Wife, a Husband, or in friends, in riches, in health, all that is in God, and much more to faith: what is that thou ſeeſt in a Husband, or in a Wife, or in a Child, that thou mayeſt not ſee in God? What is that thou findeſt in a friend, that thou mayeſt not find in God? and what is there in riches, that thou mayeſt not have much more in God? the Husband can doe thee no good without God, who can doe thee ſo much good as God? the Husband can comfort thee, who can comfort thee ſo much as God? a friend may counſell thee, and direct thee, but hee cannot deliver thee; Faith ſees more in God then in riches, more in God then in all outward bleſſings; bring all the outward comforts together, they cannot make up a Chriſtians comfort; Faith is never ſatisfied with theſe things, it is not a Child alone, nor a Husband alone, nor a Wife alone, nor a friend alone, that makes up a Chriſtians comfort, but God alone can doe it; whatſoever is in any outward comfort, Faith findes it much more in God, God and his favour, God and his gracious countenance, theſe make up a Chriſtians comfort, this alone ſupports the Chriſtian, and in the want of all things Faith can comfort it ſelfe in the favour of God, in the loſſe of all things, Faith can find all againe in the favour of God. This is a fourth reaſon why Faith makes a man acquit himſelfe in great Tryalls. *Reaſ. 4.*

A fift reaſon why Faith makes a man acquit himſelfe in great troubles, becauſe Faith knowes upon what tearmes wee poſſeſſe all theſe outward comforts, upon what ſmall grounds wee poſſeſſe them, upon moveable and changeable titles. Faith lookes upon all theſe things, as upon things that hee muſt part from; we have here no abiding Citie, our place and being here is but for a ſhort time, *Reaſ. 5.*

time, and remember this, God never beſtoweth any comfort upon thee or mee, with an aſſurance of an immortall poſſeſſion, all the aſſurance that he hath given thee is nothing, all the creature is but vanity, it is of a ſhifting nature, and therefore it is ſaid of *riches*, that *they doe take to themſelves wings*, they skippe away, honour is ſoone gone, riches are ſoone gone, the life of man is ſoone gone, the life of man is but a breath, a vapour which is preſently conſumed, but a glaſſe of a brittle ſubſtance, all our comforts are of a changeable nature; that whereon wee ſet our affection, is taken from us in a moment.

Thus I have opened theſe two points, now give mee leave to make ſome uſe; I will ſpare to ſpeake to you of the occaſion of our meeting together, for *Funerall Sermons* are not for the advantage of the dead, but for the inſtruction of the living: there are two Uſes that I will make of thoſe two propoſitions; I know many more may be produced, but I conſider the time.

Vſe. 1. The firſt Uſe is this; Since great tryalls may befall great Chriſtians, then let us prepare for great tryalls, for as much as ſuch kind and degrees of affliction and croſſes may befall us. There are two things that a man ſhould alwayes provide for, one is while wee live to provide for Death; the other is while we are in proſperitie, to provide for affliction, for a change: and for this conſider two things;

1. First, our outward condition is but a ſhadow, it hath a naturall aptneſſe to change; there is not a perſon that heares mee this day, but this may concerne his outward condition; *Man is borne unto trouble*, ſaith *Job, as the ſparkes flie upward*; as if trouble were his naturall ſpheare wherein he is to move.

Thou canſt not aſſure thy ſelfe of life, no not a moment; nor of any of theſe outward comforts, neither canſt thou promiſe thy ſelfe ſecuritie in any ſtate or condition, though thou maiſt get aſſurance that God will ſave thee, yet thou canſt never get aſſurance, that God will never trie thee; wee ſee that Death enters into many houſes of this Citie at this time, in one houſe, one hath loſt a Father, another hath loſt a Wife, another hath loſt a Husband, another hath loſt a Child, another is in ſorrow for the loſſe of a deare friend; and therefore wee ſhould provide for a change, becauſe the next commiſſion of Death, may enter into our houſes; it is our ſinnes that puts our lives upon theſe conditions; our ſinnes doe alwayes leave ſomething contrary to our comforts, to alter and change our preſent condition, Death takes away our life, and plucks away our comfort, and diſinherits us of all theſe outward things; how ſoone doth Death lay honour in the duſt? how ſoone is beautie eccliſped by deformitie? our ſtrength laid down by weakneſſe? our health overcome

by

by ſickneſſe, our life overtaken by Death; all theſe may eccliſpe our comforts, theſe cloudes may ſoone darken our ſunne; one thing or other every moment is ready to put out our candle, to darken our day, to ceaſe our life; alas what is life but a ſhadow? What is honour but a blaſt? what are the things we doe ſo much pride our ſelves in? they are but as *Jonahs* Gourd, which periſheth in a moment, and many times the cauſe of our ſorrow and affliction; the loſſe of them a greater griefe then the want of them; this ſtaffe on which we leane will ſoone bee broken; a Ship may laſt for a while, but ſhee will ſinke at the laſt. What is the Wiſe mans verdict of all things under the Sunne? hee concludes they are *all vanity*; that is not enough, they are *nothing but vanity*; that is not enough neither, they are *nothing but vanity, and vexation of ſpirit*, things leſſe then nothing: then how little is it that wee are to expect from them? we ſhould provide for a change; not onely our outward condition is thus changeable, but our inward condition too; our ſpirituall comfor is changeable, though there is ſtability in the maine, yet a Chriſtian meetes with many intermiſſions. Beloved, if our condition were not changeable, I would hold my tongue from exhorting you to provide for a change.

Secondly, as our our outward condition is caſt upon many changes, ſo when theſe changes doe befall us, when they come to ſtrippe us of our comfort, verely they will put us to it. Thou art miſtaken, thou thinkeſt thou canſt beare a loſſe, or a croſſe, it is not ſo eaſie a matter to beare the loſſe of a Childe, or a Huſband, or a Wife, or a Father, or the loſſe of a deare friend; it is not ſo eaſie a thing to beare the loſſe of an eſtate, as thou thinkeſt, thou ſhalt find it a hard matter to beare in worldly ſorrow, wee may ſeeme to take courage before affliction comes, but when affliction and tryalls fall upon us, then we are put to it: it is with us, as with a Shippe, when the Sunne doth ſhine, and the Seas are calme, and the Wind faire, then ſhee goes on pleaſantly in her motion, but in a ſtorme all little enough to keepe her ſteady: in our eaſie dayes, in our dayes of peace, in our calme eſtate, then wee can hold up our heads well enough; but in our loſſes and croſſes, wee ſhall hardly beare up, unleſſe the Lord doe mightily ſupport us. 2.

Wee may obſerve two ſorts of perſons in the world, ſome are inſenſible perſons, who are like the Rocke that nothing can breake it; who are ſo hardened, that though God doe ſcourge them, yet they feele it not, though God doth threaten them, they feare not, though Gods hand be already upon them, they regard it not; a condition not ſo much now to be checked, as to be deplored. To ſuch perſons it is all one, whether God bleſſe, or whether God curſe; 1.

curſe; whether hee ſpeake by his Word, or by his Rodde, it is all one to them, they feele nothing, nor feare nothing.

2. Secondly, there is another ſort of perſons, who are ſenſible perſons, ſenſible of Gods love, and ſenſible of Gods anger; they know that God is good and wiſe, that hee doth not ſtrike off our comforts from us, but upon ſome ſpeciall cauſe. Now to ſtay upon God, and to yeeld to the Lord; *It is the Lord, let him doe what ſeemes good unto him.* God doth not deprive me of ſuch a comfort, but hee ſees it beſt for me. Beloved, it were good to learne this leſſon, it will coſt thee ſomething in a neere tryall, to acquit thy ſelfe by faith, to acquit God, and to ſubmit to his chaſtiſement, to kiſſe the rodde, to judge the ſinne, to bend the ſoule, to better the life, this were an excellent leſſon to learne in all our tryalls and afflictions.

Vſe. 2. Secondly, if great tryalls may befall great Chriſtians, and faith is that which will make a man acquit himſelfe in great tryals; then get faith, uſe faith. What faith is, I have divers times diſcovered in this aſſembly, whence it comes, from heaven, how we may attaine it, by the Word and Prayer; but to omit theſe I ſay get faith, labour for this grace of faith, if there were no other reaſon but this, it is able to ſupport us in our dayes of tryall, it is able to give us comfort in our greateſt ſorrow; this were motive enough to make us labour to get faith, the day of tryall being ſo common, and we apt every moment to fall under ſome tryall or other.

There be foure vertues and ſpeciall effects that faith workes in the ſoule, which will inable us to goe through great tryalls, and therefore wee ſhould labour to get this grace of faith into our ſoules.

Firſt, faith gets aſſurance; Secondly, breeds ſubmittance; Thirdly, dependance; and laſtly, conveyance.

1. Firſt, faith gets aſſurance, it can eye God as our God, though the ſtormes be very great, yet God can quiet it. When a man though hee ſees his outward comfort dead, yet Faith ſees it in the hand of a living God; Faith aſſures the ſoule, God will put an end to the tryall, though there bee a changeableneſſe in the outward condition, yet there is ſafetie in God, and ſetledneſſe in God. Though a man may looke with a dull eye upon his loſſe, yet if hee can looke upon God with the eye of faith, as his God, the abſence of a poore creature cannot ſo much trouble him, as the preſence of a gracious, and a glorious God, can comfort and ſupport him.

2. Secondly, ſubmittance is another effect of faith, which faith workes in the ſoule: our outward condition is ſubject to many changes, and many times we meet with them, and we are hindered in

in our comforts, and naturally we grow impatient, and murmure and quarrell with Gods providence; but now there is a vertue in faith, it faſhions the heart, and the mind to the condition, faith makes a man ſubmit to God in all eſtates, to make us ſtoope to our burthen, *it is the Lord ſaith Ely:* 1 *Sam.*3. let him doe what ſeemes good unto him; and in the 39. *Pſalme*, ſaith *David, I was dumbe, and opened not my mouth, becauſe the Lord did it.* Obſerve this, unbeliefe makes a man dumbe, and faith made *David* dumbe. *Zachary*, becauſe he beleeved not the word that the Angell ſpake, hee was dumbe; and *David* becauſe he beleeved the word of the Lord, he was dumbe, unbeleefe procures dumbneſſe, as a judgement from God, but faith makes a Chriſtian dumbe from complaining, it quiets the ſoule in ſilence from murmuring againſt God, it doth not make a perſon dumbe, as not to pray, and to praiſe God, but dumbe in complaint. Good is the word of the Lord, ſaith Faith.

A third effect of Faith is dependance, it will make a man truſt God in frowning dayes, *though hee kill me, yet will I truſt in him*, ſaith Faith; we can never loſe any outward comfort, but Faith can find a better in God, though an outward loſſe may come, yet Faith can make it up in God, in the want of an outward comfort it will truſt God; *Lord what waite I for*, ſaith *David, truly my hope is in thee.* Though the Chriſtian eſtate may be at ſome time monefull, yet at no time it is hopeleſſe.

A fourth effect, that Faith workes is conveyance, it can convey ſomething to inable the ſoule to beare it up in all tryalls: as Faith is an active grace to inable the ſoule to the performance of duty, ſo Faith is a paſſive grace to ſtrengthen the ſoule to ſuffer and beare affliction, *To you*, ſaith the Apoſtle, *it is given not onely to beleeve, but alſo to ſuffer for his Name.* Faith will call in ſtrength enough to beare affliction; wee ſee many times a poore Chriſtian by the ſtrength of faith is able to beare a great loſſe, and undergoe a great tryall. God is pleaſed to exerciſe a Chriſtian with great affliction, but Faith [illegible] the ſoule along through all: remember this, Faith beares Gods tryalls with Gods ſtrength, there is a power in Faith which [illegible] all outward groſſes and loſſes; Faith drawes ſtrength from [illegible], for there is no croſſe nor affliction, but Faith can find a ſupport in the promiſe of deliverance. Faith makes a man ſee the affliction, as it were, come out of the hand of the Lord, out of the hand of Mercy; Faith can convey comfort to the ſoule in affliction, by making it ſee the chaſtiſement delivered from the hand of a wiſe and loving Father, that our chaſtiſement is for our profit, for our future advantage, and that this is ſent for our perſonall good: if thou couldeſt get but a ſenſible denyall of thy ſelfe, and by faith ſee all things

measured out by the Lord: this would make us with patience, take from God what hee impoſes upon us; Faith will make a man conquer himſelfe, it will ſilence all murmuring, and make the Soule beare its croſſe with patience.

* * *

FINIS.

THE PRIVILEDGE OF THE FAITHFVLL; OR, THE JOYNT-INHERITANCE OF ALL BELEEVERS.

GAL. 3. 9.
So then they which be of Faith, are blessed with faithfull Abraham.

ACT. 2. 39.
For the promise is unto you, and to your children, and to all that are a-farre off, even as many as the Lord our God shall call.

LONDON,
Printed by *John Dawson*, for *Ralph Mabbe*. 1639.

THE PRIVILEDGE OF THE FAITHFVLL; OR, THE IOYNT-INHERITANCE OF ALL BELEEVERS.

SERMON XXXIII.

1 PET. 3.7.

As heires together of the grace of life.

SO let passe all by passages, you have in this Text the priviledge of Women, which is the very same with that of Men, especially in relation to the greatest priviledge that belongeth to either of them. The very priviledge it selfe (as at the first view of the Text may appeare to you) affordeth a fit Theame for such an occasion as this is; which is the solemnization of the Funerall of a Grave, pious, and prudent Matron, who was indeed while she lived *a Mother in Israel*, in the Church of God: who in her life-time testified much love to the Saints of God, and in that respect I may say deserved (now shee is taken away) this respect of Gods Saints and children, which by you is now shewed to her in accompanying her to her Bed of rest. The summe of the words.

The forenamed words of my Text, doth branch it selfe forth into two parts. Parts of the Text.

One setteth out the priviledge it selfe.

The other, the partakers thereof.

The Priviledge, therein you may obſerve two points;
Firſt, the kind of it, *Life*.
Secondly, the ground of it, *Grace*.
The partakers of this priviledge are ſet forth in a compounded Article, *Sejnt-heires, Co-heires, heires together*, having relation to Women.

The ſimple conſideration of the Word, ſhewes the right they have to the forenamed priviledge, they are *heires*. The compound ſhewes the extent of it, *Co-heires*, one with another, Men and Women, *heires together of the grace of life*.

Coherence. That yet you may a little more diſtinctly diſcerne the ſcope of the Apoſtle in this Text: in a word, note the inference of it upon that which goeth before, or the connection of it therewith. Lift up therefore your eyes but a little higher to the words going before, and you may obſerve the Apoſtle giving a direction to men to *honour* Women, notwithſtanding they are *the weaker veſſels*: *Veſſells* they are, therefore capable of that which God ſhall bee pleaſed to infuſe into them, his grace: they are *weake veſſells*, ſo are men alſo, they are *earthen veſſells*: theſe are the *weaker*; theſe comparatively may bee ſaid to bee as glaſſie *veſſells*, and yet notwithſtanding, you have a common ſaying, that a glaſſe with good keeping may laſt as long as an earthen Pot, but both brittle: Now notwithſtanding this Sex bee brittle, and the weaker, yet to be honoured, and that upon this ground, becauſe partakers with Men, and as well as Men, of the greateſt priviledge, *the grace of life*.

Were this a meeting for the ſolemnization of a Mariage, I might further deſcan upon this plaine-ſong, that ariſeth from the inference, of Mens honouring of Women. What have I ſaid if it were a Mariage ſolemnitie? ſurely, howſoever here bee before our eyes, the eyes of our bodies, a viſible object of mortalitie; yet notwithſtanding, here is before us, an inviſible occaſion of rejoycing, as at a Mariage ſolemnitie, to the eye of our ſoule, underſtanding, and faith: for while here we live in the world, Jeſus Chriſt, our Spouſe, hee hath his friends, *friends of the Bridegroome*, his Miniſters and meſſengers, that in his name come to us, wooe us, uſe all the meanes that may be, to move us to accept of Chriſt for our Lord and Husband; When a man accepts of this offer, there is then the contract conſummated, in regard of the mutuall conſent that paſſeth betweene the one and the other; Chriſt having his Proxies here, wee the Miniſters being for him; and every beleeving ſoule for himſelfe. This contract continueth ſo long as here wee remaine in this world; when wee depart, the body is laid in the *Bride-bed*, quietly to reſt, and ſleepe, till the Bridegroome be pleaſed to come and awake his Spouſe, and it will be a bleſſed voyce that hee ſhall come withall, *Come yee bleſſed of my Father*

T

Father, receive the kingdome prepared for you from the beginning of the world. As for the ſoule, that goeth immediatly to Chriſt, and is in his *Fathers houſe* with him, the *Spouſe* in that part, with her Husband the Lord Chriſt, enjoying an eternall, inviolable communion, and ſweet ſocietie.

But howſoever this is thus to the inviſible eyes of the ſoule, we now muſt looke upon the object here before us; and anſwerably order our matter; and therefore with this touch I let paſſe the inference, and come to the ſubſtance of the Text.

You heard the *ſumme*; you heard the *parts*. But wee muſt here proceed, *Hueſteron* and *Proteron*; and cleane invert the order of the words, as I hope your ſelves will diſcerne, if you doe but well marke the order and method: *Life* is in the laſt place; *Grace* before it; the right, that commeth before it; and the extent of that right, before all. I ſuppoſe therefore you will thinke that firſt it is meet, to lay forth the priviledge it ſelfe, *Life*: and then to ſpeake of the ground of it: then of the right that we have; and then of the Extent of that right: and this order I purpoſe to follow.

The firſt branch of the Text. *Explication*

First, therefore concerning the Priviledge it ſelfe, *Life*.

For brevities ſake, I forbeare to ſpeake much of the divers acceptations of *life*, and diſtinctions thereof, as it is in the *Creatour, the onely true God*, Father, Sonne, and holy Spirit: or as it is in the inviſible and glorious creatures, the *Angels*: or as it is in men, who are animated by a reaſonable ſoule: or as it is in thoſe creatures that are guided only by ſenſe, Beaſts, Fowle, Fiſh: or otherwiſe as it is in Trees and Plants, that come forth out of the earth, having a vegetative life onely.

I. What life it is that is here meant. Eternall life proper to the Saints.

The *life* here meant, is that wee call *eternall life*; conſiſting in our communion with Chriſt our Spouſe: and this is a life proper to the Saints; proper unto them, becauſe comming from the grace of God, extended unto them alone; proper unto them, becauſe they are *heires* of it. And in this extent, there is a reſtraint; howſoever the extent bee in divers conſiderations, yet a reſtraint, a qualification; onely beleevers, onely ſound true Chriſtians, to them it is proper.

And this *life* is to be conſidered, either in the Inchoation and beginning thereof, or in the conſummation and accompliſhment thereof.

Begun in this world. Gal 2.20. Hab. 2.3.

In regard of the Inchoation of this ſpeciall *life* of the Saints, it is here begun in this world; *I [now] live* (ſaith the Apoſtle, ſpeaking even of this *life*) *by the faith of the Sonne of God*: And *the Juſt ſhall live by faith*. This life it is by Chriſts dwelling and living in us: *I now live, yet not I, but Chriſt liveth in me*, ſaith the Apoſtle in the place before quoted.

Conſummated in the world to come.

The other, it is in the world to come, and it is by a ſweet feeling

feeling and fruition; it is by our abiding with Christ, and living with him: in which respect, saith our Lord Christ, to the penitent beleever upon the Crosse, *This day* (the very day that he died) *shalt thou be* [*with me*] *in Paradise*: and so Saint *Paul* saith of himselfe; *I desire to bee dissolved, and to be* [*with Christ*,] implying that upon the dissolution, immediatly there is a fruition, a communion with Christ: And the same Apostle, speaking of those Saints that shall be upon the earth at the very moment of Judgement, *when the dead* (saith he) *are raised, then shall wee also that are alive, and remaine, be caught up together with them in the cloudes, to meet the Lord in the ayre, and so shall wee ever be* [with the Lord.] Now then, marke, here you see the soule hath present communion with Christ upon the dissolution of the body: and the body also shall have communion with him at the great day of the Resurrection of all flesh.

Phil. 1. 21.

1 Thess. 4. 17

Now this *life* and communion with Christ is proper to the Saints, by vertue of their union with Christ; A misticall union. For Christ the Sonne of God, hee is *life* originally in himselfe, *for as the Father hath life in himselfe, so hath hee given to the Sonne to have life in himselfe.* Hee is also *Life* communicatively, communicating life unto us; therefore hee is said to be the *Bread of life*, and in this sence, because hee is *that Bread which commeth downe from heaven, and giveth life unto the world.*

Joh. 5. 26.

Joh. 6. 33.

Vse 1. For instruction.

The Use of this point (my brethren) is manifold. I will but touch it. First, it doth instruct us in the great love, and good respect, that God beareth to us children of men, that of his owne good pleasure hath *written our names in the booke of life*; and hath sent his Sonne to purchase *life* for us; and to bring us also to this *life. Behold what love the Father hath shewed to us* in Christ!

Vse 2. For demonstration.

Secondly, this is a demonstration of the wofull plight wherein naturally men are in this world: they may seeme to be of some account, they have a life that is farre different from the life of Plants, and also from the life of Beasts; they have a reasonable soule to animate them: Oh but this, this is is not the life; Naturall life indeed is a death compared to this *life* that is here noted to bee proper to the Saints, which commeth by *grace*, whereof *wee are heires*: and therefore of all naturall men it may bee said, as the Apostle saith of the wanton Widow, *shee is dead while shee liveth*; even so are all such, dead while they live, *dead in sinnes and trespasses*: and if so be those that are in this kind dead, continue so till the death of the body seize upon them, woe, woe, woe to them; upon this followeth an eternall death, endlesse, easelesse, and remedilesse torment upon body and soule for ever.

1 Tim. 5. 6. Ephes. 2. 1.

Vse. 3. For consolation.

Thirdly, the Saints have here consolation, against the mortalitie and corruption whereto they are subject here in this world, wherein their condition is common with the condition of all; for that

that that befalleth one, may befall every one, in regard of the outward eſtate and condition, *All muſt die.* Nay further, here is conſolation againſt the diſtreſſes, and afflictions, and preſſures, whereto the Saints are ſubject above others for their profeſſion ſake; in this very reſpect they are hated, they are perſecuted, *all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution; and through many afflictions wee muſt enter into the kingdome of heaven.* Where is now their comfort? ſurely this, that is ſet before us: you heard that naturall men are *dead while they live*: but thoſe that are in Chriſt, doe live while they may ſeeme to bee dead; *Jonah* lived when he was caſt into the Sea, ſwallowed up by a whale, and was even as it were in hell; ſo the Saints, though ſwallowed up as wee may ſay, in the tempeſtuous ſea of this world by cruell Whales, yet notwithſtanding they ſtill live that life that is begun here in this world, whereof you heard before: And to this purpoſe the Apoſtle Saint *Paul*, in 2 *Cor.* 4.8,9,10,11,12. ſheweth plainly, that though they are *given up unto death daily for Jeſus ſake*, yet they are *not deſtroyed*, not cleane ſwallowed up, but that they live in Chriſt, and that Chriſt liveth in them: *Wee are perplexed, but not in deſpaire; perſecuted, but not forſaken*, &c. And this is it that doth comfort them, both the fruition of that *life* that they have here; and their expectation of the accompliſhment, and fulneſſe thereof in the kingdome of heaven.

2 Tim. 3.12. Act. 14.22.

2 Cor. 4.8,9, &c.

Now (my brethren) this is the rather to be obſerved of us, becauſe of all others, the Saints ſeeme to be moſt ſubject to death. And the truth is, here is matter of admiration in regard of their happineſſe, that notwithſtanding that condition whereto they are ſubject, there is a life they enjoy in this world; there is a better life prepared for them hereafter.

And what can be more deſired? Life of all things elſe is moſt eſteemed: Men are ready in ſickneſſe, and in other diſtreſſes, to ſpend all that they have (as the Woman that was troubled with the bloudie iſſue, *ſpent all that ſhee had upon the Phyſitians*) to preſerve life, to recover health. *Solomon* (ſpeaking according to the conceit of men) ſaith, that *a living Dogge, is better than a dead Lyon*, any life better then a death, thus they imagine; and Sathan well knew mens account of life, when he could ſay, *Skin for skin, yea, all that a man hath, will hee give for his life.* Now, if ſo bee that this temporall life here, that is but a flower, but a bubble, but a blaſt, but a breath, yea, that life that in the ſhortneſſe thereof is ſubject to ſo much perplexitie as it is, be notwithſtanding ſo highly eſteemed; what is the life here promiſed, that while here in the enjoying, in regard of the firſt fruits thereof is accompanied with ſuch a *peace* as *paſſeth underſtanding*, accompanied with the very *joy of the Holy Ghoſt*, and in the conſummation thereof, ſuch contentment,

Mark 5.26.

Eccleſ. 9.4.

Job 2.4.

Phil. 4.7. Rom. 14.17.

ment, ſuch glory, as the tongue of man cannot expreſſe, the mind of man cannot conceive? It is noted of the Apoſtle Saint *Paul*, when he was *caught up to the third heaven*, and ſaw but a glimpſe of this life, he did there ſee (they are his owne words) *unutterable matter*, things that cannot bee expreſt. And therefore in this reſpect he ſaith (and that which he ſaith may be moſt fitly applyed to this) *the things which eye hath not ſeene, nor eare heard, neither hath entred into the heart of man*, are ſuch as *God hath prepared for them that love him*. This is that *Life* which we are ſo to conſider of as it may make us ſay with the Apoſtle, *I account that the ſufferings of this preſent time are not worthy to bee compared with the glory which ſhall be revealed in us; for our light affliction which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory.*

2 Cor. 12.2.

1 Cor. 2 9.

Rom. 8.18,

2 Cor. 4.17.

The ſecond branch of the Text.

It will be here ſaid, whence commeth this? or what may bee the ground thereof?

My Text telleth you; It is ſtiled here, *Grace of Life*.

Eternall life commeth from divine grace. Tit. 3.7: Eph. 2,8.

Neither will I here inſiſt upon the divers acceptations of *grace*; as it is in man, as it is *Gratis data*; or as it is in God, as it is *Gratis faciens*, making us accepted with himſelfe: It is more cleare then need to be proved, that *eternall life it commeth from divine grace: Grace* is the ground of it. *Being juſtified by grace* (ſaith the Apoſtle) and againe, *by Grace you are ſaved*. And indeed all things that bring us thereto, are in the Scriptures attributed to *Grace*. And needs muſt it be ſo. For

Reaſ. 1.

Firſt, out of God there can be nothing done to move him to doe this or that, as if it ſhould be done for our ſakes, either meriting or procuring of it. Hee is independant, and we are depending upon him, and whatſoever wee have is out of our ſelves, and commeth from him.

Reaſ. 2.

Againe, in Man there can be nothing. What is there in man but miſerie? whatſoever man had, or hath; if there be any good thing, he hath it from this fountaine of goodneſſe, *all our ſufficiencie is of God*.

2 Cor. 3.5.

Vſe 1. For confutation.

And this is briefly to be noted againſt that proud and arrogant poſition of our Adverſaries, concerning the merit of mans workes; as if man, by any thing in him, could merit or deſerve this *life*, it is not the merit of life, but *the grace of life*. Surely they know not God, they know not his infiniteneſſe, his all-ſufficiencie; they know not man, his emptineſſe, his impotencie, his vileneſſe, his curſedneſſe; they know not this life, they know not the reward, the excellencie of it, the diſproportion betweene any thing that man can doe, and this life that is thus graciouſly beſtowed, that have ſuch a conceit: Let them therefore paſſe with their fooliſh opinion.

Vſe 2. For conſolation.

For our owne parts, it affordeth to us another ground of comfort,

fort, and that in regard of our unworthineſſe: for as we are creatures, we are *leſſe then the leaſt of Gods mercies*; but as we are mortall creatures, *duſt and aſhes*, much more unworthy of any favour; but as we are ſinfull creatures, having provoked the juſtice of God, moſt, moſt unworthy of any *grace*, of any *life*, moſt worthy of all judgements and vengeance, of eternall death and damnation. Where is now our hope? what ground ſhall wee have that have nothing in our ſelves? Surely this, the ground of this *life*, the grace of God. What God doth, hee doth for himſelfe, for *his owne names ſake*; Grace is free.

And theſe two joyned together, give evident demonſtration of God, to be a God, in the thing that he doth conferre upon thee, and in his dealing of it: the greatneſſe of the gift that he doth give, and the freeneſſe of it. For who can give life, but the God of life, that *hath life in himſelfe?* And then againe to doe this altogether upon meere *grace*, upon *his owne good pleaſure*; it is a divine propertie. And this is it that doth incourage us to come unto God, notwithſtanding our unworthineſſe.

Vſe. 3. For inſtruction.

And in this reſpect in the ſecond place wee have here a Uſe of inſtruction: to acquaint our ſelves with God, with the freeneſſe of his *Grace*; to plead it unto God when wee come unto him, and notwithſtanding our unworthineſſe, and our wretchedneſſe, yet to preſſe this, *Lord what thou doſt, thou doſt for thy owne ſake, out of thy meere grace, this makes me bold to come unto thee.* Specially upon the conſideration of that greateſt evidence of Gods free Grace and rich mercy, in giving his Sonne to doe whatſoever is requiſite for the ſatisfaction of his Juſtice: ſo that here *Grace* and Juſtice doe ſweetly goe together for the ſtrengthening of our faith; *Grace* in regard of our unworthineſſe; Juſtice in regard of our rebellion; God doth what he doth for his owne ſake; his owne Sonne hath made full ſatisfaction to his Juſtice.

Vſe 4. For exhortation.

And finally, this ſhould the more inlarge the heart to God againe: a gift the freer it is, the more worthy of praiſe it muſt needes be, the more acceptable to him that receiveth it, when hee receiveth it from meere *Grace*; and he that giveth it, is thereby the more worthy of praiſe: ſo that lay theſe two together, *life*, and *the grace of life*; and then tell mee what ſufficient thankes can bee given to him, who out of his *grace* doth beſtow this *life?*

The third branch of the Text.

Thus from the priviledge in the ſecond part thereof, come wee to the partakers of this priviledge.

The Saints have right to eternall life by inheritance.

And firſt of the ſimple conſideration of it, *Heires*, ſo that *wee come to a right unto that eternall life by inheritance*, as we are *Heires*.

Tit. 3. 7.

So doe the Texts before noted, expreſſly ſet it forth; *We are juſtified by his grace, that we ſhould be Heires of eternall life.* Tit. 3. 7.

Col. 1. 5.

And Saint *Paul* giveth thankes to God for the Colloſſians, *that he had*

had made them partakers of the inheritance of the Saints in light. And our Lord when hee doth give us poſſeſſion hereof, inducts us thereunto with this, *inherit the kingdome prepared for you*; take it by inheritance; Here is your right.

Mat. 25. 34.

Now we may not thinke that this ground of right to our eternall inheritance commeth by our naturall generation, for ſo *wee are* heires and *children of wrath*, as the Apoſtle noteth in *Eph.* 2. 3. It cannot come by nature, for ſo it is Chriſts prerogative, the true proper, naturall Sonne of God; and thus (as the Apoſtle ſaith) *God hath appointed him Heire of all things*; but it is by another grace, whereby we are made children: A double Grace in this reſpect: a Grace of adoption; and a grace of Regeneration. A grace of Adoption; for God giveth to us *the ſpirit of Adoption*, whereby wee are moved to crie and call *Abba, Father*; and by this grace wee are children, and *being children, wee are heires*, Coheires, not only one with another, but (as it is there noted) *heires together with Chriſt*, Coheires with him by vertue of this grace of Adoption. So likewiſe by the other Grace of regeneration, wee are qualified hereunto, Saint *Peter* in his firſt Epiſtle, Chap. 1. ver. 3. bleſſeth God, *Bleſſed be the God* (ſaith he) *and Father of our Lord Jeſus Chriſt, which according to his abundant mercie hath begotten us againe, to an inheritance incorruptible*, &c. Wee are begotten to this inheritance.

Epheſ. 2. 3.

Heb. 1. 2.

Rom. 8. 15.

Vſe 1. For confutation.

This might againe be preſſed as a further Argument againſt the fore-mentioned preſumptious Doctrine of Merit: that that commeth by inheritance, commeth not by deſert. But I paſſe it over.

Vſe 2. For conſolation.

This doth afford to us matter of conſolation (for this Text is full of conſolation every word of it) againſt the baſeneſſe whereunto in this world the Saints ſeeme to be ſubject, that are ſcoffed, that are deſpiſed: howſoever they appeare here in mortall mans eye, yet notwithſtanding in truth they are *Heires*, they have an inheritance.

Vſe 3. For direction. 1.

And as it doth adminiſter to us matter of comfort, and a ground of holy boaſting, and glorying in the Lord, ſo it affordeth to us direction, to carry our ſelves as becommeth *Heires*: not to ſet our love too much upon this world, not to dote upon it; but to bee loftely minded; to have our heart and affection where our inheritance is, namely in heaven, to waite with patience for it: *bee followers of thoſe* (ſaith the Apoſtle) *that though faith and patience inherit the promiſe.*

Heb. 6. 11.

2.

And likewiſe, to make ſure to our ſelves our inheritance; looke to our evidences; *Give all diligence* (ſaith the Apoſtle) *to make your calling and election ſure.* Doe but make your Calling ſure, that you are truly and effectually called, then it followeth by juſt and neceſſary

2 Pet. 1. 10.

necessary consequence, you were elected before the foundations of the world, and shall bee saved. Many other Meditations doe arise out of this right we have to that *life* which by *Grace* is conferred upon us.

Consider we the extent hereof, *Heires together*; joynt-heires: for as *all of all sorts have a right to the life of Saints*. I speake here of outward conditions, whether they bee great or meane, rich or poore, free or bond; whatsoever they be, they have all a right, they are joynt-heires, they are *heires together*. As it is with us in some places, there is a title of *Gavill kind*, that giveth a joynt-right to all the sons that a man hath: and so for daughters, all Daughters are coheires: so this Tenour is (as I may say) *Gavill kind*, all have a right thereunto, no exception of any, because *God is no respecter of persons*.

The fourth branch of the Text. All of all sorts have a right to eternall life.

Act. 10.34.

This (my brethren) serveth as an admonition to those that are great, or may seeme to be higher then others here in this world, if they be Saints, let them not despise others, who are Saints too, they are Co-heires with them, they are fellow-brethren, there is not an Elder brother among them, Christ only is *the elder brother*. There may some have a greater degree of glorie, there may some have greater evidences thereof in this world, and greater assurance, yet notwithstanding they have all a right to the inheritance, they are all Co-heires.

Use 1. For admonition.

And this againe is another comfort to the meaner, and weaker sort: that howsoever there may be some difference in regard of outward condition here, yet notwithstanding in the greatest priviledge there is no difference at all: and therefore to conclude, concerning these and other consolations ministred to you, I will use the Apostles words, *comfort your selves with these things*.

Use. 2. For consolation generall.

1 Thes. 4.18.

And particularly concerning the Female sex (because the Apostle here applieth it to them, and saith of them as well as of men, that they are heires, Co-heires of the same inheritance) this therefore is to be applied to them, for when the Apostle makes distinction of outward conditions, in *Gal.* 3.28. hee putteth in this, *Male and Female*, and of these and those hee saith, *all are one in Christ*, no difference: for the Female at first were made after the same Image that the Male were, *He made them Male and Female in his owne Image*, Gen. 1.27. Both sorts have the same Saviour, and are Redeemed by the same price: A woman said, *My soule rejoyceth in God my Saviour*: they are both sanctified by the same Spirit: the Apostle saith, that when an unbeleeving Husband is knit to a beleeving Wife, *the husband is sanctified by the wife*, as well as in the other case, the Wife is sanctified by the Husband.

Particular.

Gal. 3.28.

Luke 1.47.

1 Cor. 7.14.

And this my brethren giveth a checke, to the undue, the unjust censure, that many doe give to this weaker vessell, that this Sex is (as it were) the imperfection of nature, and I know not what,

what, I will not ſtand upon it, as moſt unworthy the conſutation.

But for the Sex it ſelfe, it is a particular conſolation againſt that matter of griefe which it might conceive through *Eves* firſt ſinne, not onely in ſinning her ſelfe, but in taking Sathans part to tempt her Husband, whereupon followed ſubjection to the Man, and likewiſe paine in travell, and bringing forth of children. But notwithſtanding (ſaith the Apoſtle of that Sex) *they ſhall bee ſaved, if they continue in faith and charitie, and holineſſe with ſobrietie.* So that you ſee they have a right too.

1 Tim. 2. 15.

And the truth is, that God hath graciouſly dealt with them in making them the meanes of bringing forth the principall ground of this right of the one, and of the other, which is the Lord of life, the Saviour of the world, who was borne of a Woman.

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Now this Sex is to comfort themſelves in this, that notwithſtanding there bee ſome differences in outward condition, yet they are made partakers of the greateſt and beſt priviledge, alike joynt-*heires of the grace of God.* I find but two things that in Scripture are exempted from that Sex, two priviledges, one to have juriſdiction over the Husband, another, publikely to teach in the Church of God: But yet notwithſtanding marke a kind of recompence made for this: The former is but particular betweene Husband and Wife: but in lieu thereof a Woman may reigne over many men, yea, over Nations, *Queenes ſhall bee thy nurſing mothers,* ſaith the Prophet *Iſaiah* to the Church. And for the later, to recompence that, they may bee, and have beene endued with the gift of propheſie: ſo that wee ſee how God doth every manner of way incourage them.

1 Tim. 2. 11, 12.

Iſa. 49. 23.

One word more concerning men, and ſo I will conclude this point. Namely admonition to them, anſwerably to reſpect the other Sex as thoſe that are Co-heires with them, and therefore while they live, according to their places, according to their gifts, according to the bond of relation that is betweene them to reſpect them: and to ſhew the ſame when they are dead by a decent comely Funerall, and maintaining their credit, and giving of them their due praiſes.

Thus much for the Text.

And now (my brethren) give mee leave, I beſeech you, to ſteppe a little further, and to ſpeake a word concerning this object before mee. Howſoever I am not over-forward at any time to ſpeake much on ſuch occaſions; yet at this time I ſuppoſe I ſhould doe much wrong to the partie in concealing thoſe things that are meete to be made knowne to the honour of that God who beſtowed thoſe excellent endowments upon her, and alſo injurie to thoſe that knew her. I doe not feare to be accounted a flatterer

by

by any that heare mee, and if any elſe ſhall imagine any ſuch thing, it may, it muſt needs bee their envie, in that they cenſure what they know not. My feare is, leſt thoſe that did know her ſhould thinke that wrong is done to her by that little that ſhall be ſpoken, for enough cannot be ſpoken of her.

You ſee here a blacke Herſe before you, a body in it deprived of life, and within theſe few dayes animated by a divine ſoule, now (as we have juſt cauſe to beleeve) glorified in heaven.

The body of Miſtris *I. R.* in regard of Mariage; being the Daughter of Maſter *I. B.* a Gentleman in *C.* It ſeemed that as God endowed her with excellent parts every way, ſo ſhee had good education. Shee was married to Maſter *I. R.* a grave prudent man, that lived in the fore-named place, who had beene twice Major there, and long continued Alderman, ſtill relyed upon, when any matter of employment was to bee performed, and therefore oft choſen to be a Burgeſſe of the Parliament out of that Corporation. In the beginning of her mariage (ſhee attending to the Word as *Lydia* did) God was pleaſed to open her heart, and that ſpecially under the Miniſtrie of a reverend Paſtour now ſome yeares with God, faithfull, painfull, powerfull in his place while he lived, who yet liveth in the many workes hee publiſhed in his life time. I ſay by his Miniſtrie being wrought upon, ſhe wonderfully improved the grace that was ſo wrought in her; and uſed all meanes for the growth thereof, by continuall applying her ſelfe to the publike miniſtrie of the Word, conſcionably on the Lords day, frequently alſo on other dayes, both in that Citie, and in this alſo, whither ſhe came oftentimes upon ſundrie imployments, both while her Husband lived, and likewiſe ſince ſhe hath beene a Widow, which hath beene about the ſpace of five yeares. Now I ſay as ſhee did thus helpe on the growth of grace by this publike meanes, ſo alſo by private, diligently reading the Word, not contenting her ſelfe with a courſorie reading it over by taske (as ſome doe) but ſhee had a Paper booke by her, and in reading would note downe particular points, note ſpeciall duties that belonged to ſuch, and ſuch perſons, to Magiſtrates, to Miniſters, to Husbands, to Wives, to Maſters, to ſervants; Generall duties that belonged to Chriſtians, as they were Chriſtians; and that in ſuch a manner, as if ſo bee they had beene the Common places of ſome young Divine. And here (by the way) let me tell you what my ſelfe have ſeene of an Alderman of this Citie ſome while dead, who left behind him Volumes of bookes written with his owne hand: his manner was, firſt he would reade, and after that he would walke up and downe, and meditate upon what he read, and write downe the ſumme and particulars of it as he conceived, by which meanes hee made himſelfe excellently

skilfull as in Divine, ſo in humane learning. Thus did this grave Matron, hereby ſhe came to much knowledge: ſhee gathered alſo many ſignes whereby ſhe had evidence of the truth of grace, and there yet remaine divers ſuch heads noted by her with her owne hand, ſignes of Grace, ſignes of the truth of it, of the growth of it, of the effects of it, meanes to grow in grace, *&c.* An excellent courſe.

Thus ſhe ſhewed pietie in reading of the word of God: the like ſhee did in prayer, hearing others performe that dutie in her Familie, but ſpecially (when ſhee was both husband and wife, both maſter and miſtris, Death making a diviſion betweene her deare Husband and her ſelfe) ſhee uſed to pray her ſelfe; and thoſe that heard her, and have given teſtimonie thereof, admired her gifts that way.

Frequent ſhe was (as appeared in her often retyring her ſelfe to her Cloſet) in her conſtant and ſecret devotion; yea, alſo ſhee tooke occaſion of much faſting, ſpecially when ſhee heard of the troubles of the Church. The cauſe of the Church much affected her, either in matter of rejoycing, or griefe: ſhee continued it till her dying day, and ſtill her heart was upon the peace of the Church, praying for it.

As thus ſhe exerciſed her ſelfe in this holy manner, ſo ſhee did likewiſe wonderfully reſpect thoſe that were the Miniſters of God: Amongſt many others, I have heard long agoe that worthy Miniſter (before mentioned from whom I have received moſt of what I have now related) ſpeake much of her, and of her worthy Husband in this reſpect: The feet of thoſe that brought the glad tydings of ſalvation were beautifull to her.

And as ſhee was carefull to teſtifie her reſpect to them, ſo ſhee her ſelfe gained no little recompence thereby, for ſhee was ſtill asking them queſtions, ſtill deſiring to have ſuch and ſuch doubts reſolved by them.

As thus her pietie was manifeſted, ſo likewiſe was her Charitie, conſtantly every weeke giving reliefe to the Poore; ready upon all occaſions that ſhe was moved to, to open her hands, and to open them wide, and that againe, and againe, not wearied in doing good.

Sober and grave ſhe was in her cariage and attyre, and therein a good example to the younger ſort. And thus ſhee continued even to her dying day; full of ſweet meditations upon her deathbed, my ſelfe partaked of ſome of them. Being asked what evidences ſhe had for her ſalvation? ſhe anſwered, good: whether ſhe doubted not? ſhee replyed no: though ſhee were of a tender conſcience, yet ſhe had laid ſuch a foundation, as her faith remained firme. Shee ſweetly ended her dayes with prayers of her owne;

owne; with desire of the prayers of Ministers still as they came to her; for as she hearkened to, and desired the benefit of their counsell when she lived, so she desired the comfort of their prayers now in her death: thus I say with a sound testimonie of her faith, and of her good estate, she ended her dayes, and we may be assured that she is in the Number of those that are Co-heires of the grace of life.

I remember the Philosophers make mention of a word which containes in it a kind of collection or combination of all in one. I may say of her that the graces, and vertues, and ornaments of others seemed to be gathered together, and to meet in her: And so her pietie toward God resembleth her to the two pious *Hanna's*, the one the Mother of *Samuel*, the other the Daughter of *Phanuel*. Her charitie resembleth her to *Dorcas*. Her love to the Ministers of God to the *Shunamite* that provided a Chamber, a Table, and a Candlesticke for *Elisha*. In her relation to her Husband, she shewed her selfe a true Daughter of *Sarah*. In her relation to her children which she had, a *Bathsheba* and *Eunice*; To others a *Priscilla* the Wife of *Aquila*, ready to instruct as occasion was offered. And so my brethren she hath shewed her selfe a follower of those that through faith and patience inherit the Promise.

It remaineth to us to set such examples before us, and to bee followers of them, as they have beene followers of others, and as others have beene followers of Christ, that so walking in their steps, wee may also bee in the number of such as have the comfort of this Text, to be Co-heires of the grace of life; which that you may doe, *&c.*

* * *

FINIS.

FINIS.

PEACE IN DEATH; OR, THE QUIET END OF THE RIGHTEOVS.

PSAL. 37.37.

Marke the perfect man, and behold the upright: for the end of that man is peace.

NUMB. 23.10.

Let me die the death of the righteous, and let my laſt end be like his.

LONDON,
Printed by *Iohn Dawſon*, for *Ralph Mabbe*. 1639.

PEACE IN
WAR:
OR
THE COURT
AND CONDITION
OF
A CHRISTIAN.

LONDON
Printed by John Dawſon, for Ralph Rounc. 1629.

PEACE IN DEATH;
OR,
THE QVIET END OF THE RIGHTEOVS.

SERMON XXXIV.

LUKE 2.29.

Lord now letteſt thou thy ſervant depart in peace, according to thy Word.

IN the Text it ſelfe (to let paſſe other things) you have. Firſt a *Requeſt*: and ſecondly a *Reaſon* upon which *the Requeſt* is grounded. Of each of theſe in order; and firſt of the firſt. The *Requeſt*.

The ſumme whereof is, *That he may die.* Where is conſiderable.

Firſt, the diſpoſition of the ſervants of God, in reſpect of death, *viz.*

1. A deſire and longing after it.
2. A care to be alwayes ready for it.

Secondly, the warrant or guide of that deſire, [*according to thy Word.*]

Thirdly, the nature and qualitie of the death of the Righteous [*and he ſuffered him to depart in peace.*]

Of each of theſe apart.

The point that ariſeth from the firſt branch of the firſt generall part (*viz.* the deſire and longing of the Saints for their day of death) is this, that

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Doct. 1. The ſervants of God have a comfortable and willing expectation of death. Proved.

The ſervants of God have in them a contented, comfortable, and willing expectation of death.

The riſe of this Obſervation is obvious enough: one ſpirit workes in all Gods ſervants, and brings forth like effects, though not alwayes in the ſame meaſure, that therefore which is true in *Simeon* (which the very firſt view of the words import) that the comming of Death was expected, and deſired by him, is in ſome degree verefied ſooner or later in all that are the Lords. Hereunto agrees that of Saint *Paul*; *I deſire* (ſaith hee) *to bee diſſolved, &c.* [a] And hee averres the ſame of all true beleevers, *viz.* that they *groane earneſtly, deſiring to be cloathed upon with their houſe which is from Heaven*, and that they are willing *rather to bee abſent from the body, and to be preſent with the Lord.* [b]

[a] Phil. 1. 23.

[b] 2 Cor. 5. 8, &c.

The ground of the deſire of death in the Saints.

The foundation of this deſire, is the knowledge and right underſtanding of the truth of that ſpeech of *Solomon*, to wit, that *the day of death is better, then the day of a mans birth.* [c] They have learned to know that the day of death to Gods ſervants, is the day of freedome from all miſeries, and of entrance into eternall happineſſe.

[c] Eccleſ. 7. 1.

The miſeries of this life which even the beſt are ſubject unto, are many, Loſſe of goods, loſſe of credit, loſſe of friends, aches, paines, diſeaſes, fevers, conſumptions, &c. bondage under originall corruption, and the fruits thereof, as unbeliefe, pride of heart, ignorance, covetouſneſſe, diſtruſtfulneſſe, hatred, luſt, &c. the buffetings and temptations of Sathan, ſocietie with the wicked: all theſe miſeries, even the Holieſt and deareſt ſervants of God are exerciſed with, and divers of theſe doe make them many times mourne exceedingly, and to cry one while, *O wretched man that I am,* [d] and to groane out another while; *Woe is mee that I am conſtrained to live in Meſech, and to have my habitation in the tents of Kedar:* [e] of all theſe miſeries Death is the end to Gods ſervants.

[d] Rom. 7. 24.

[e] Pſal. 120. 5.

And ſo alſo it is an entrance into happineſſe: for albeit their bodyes rot in the Grave, and bee laid up in the Earth, as in Gods ſtore-houſe untill the laſt day, yet the ſoule forthwith even in an inſtant, comes into the preſence of the ever-living God, of Chriſt, and of all the Angels, and Saints in Heaven, *the ſpirits of juſt men made perfect*, to *Abrahams boſome, to bee with Chriſt* [f]. *& quanta hæc felicitas?* What greater happineſſe? It was much that *Moſes* obtained to ſee the *back-parts* of God, [g] but how much greater favour is it to *ſee him face to face*, to have eternall fellowſhip with God the Father, with Chriſt the Redeemer, with the Holy Ghoſt the ſanctifier? The knowledge of this benefit of Death, makes the face of it comfortable to Gods ſervants, and cauſes them to ſtrive with their owne naturall weakneſſe, that ſo they may

[f] Philip. 1. 23.

[g] Exod. 34. 23

may even long for their day of diſſolution.

But how againſt this point divers Objections may be alledged. For firſt the Apoſtle *Paul* ſayes, that *Death is the wages of ſinne* [h]. And elſe-where hee ſtiles it *Chriſts enemie, the laſt enemie that ſhall ſubdue is Death* [i]. How ſhould not death then be rather a day of miſery to bee trembled at, then a day of happineſſe to bee longed for?

Obiect. 1.

[h] Rom. 6.23.

[i] 1 Cor. 15.26

To this I anſwer, that wee are to diſtinguiſh touching Death, for it muſt be conſidered two wayes, Firſt, as it is in its owne nature: Secondly, as it is altered by Chriſt: in the firſt ſence it is true, that *Death is the wages of ſinne*, and the very ſuburbs and the gates of hell. But in the ſecond taking of Death, it ceaſes to be a plague, and becomes a bleſſing, inaſmuch as it is even a doore opening out of this world into Heaven. Now the godly looke not upon Dearh ſimply, but upon Death whoſe *ſting* and venome is plucked out by Jeſus Chriſt, and ſo it is exceeding comfortable.

Reſponſ. Death conſiderable two wayes.

But then ſecondly it is objected, that wee reade of many that have prayed againſt death; as namely, firſt *David, Returne, O Lord*, ſaith he, *and deliver my ſoule; oh ſpare mee for thy mercyes ſake, for in death there is no remembrance of thee* [k]. Secondly, *Hezekiah* when the meſſage of death was brought to him [l]. Thirdly, Chriſt himſelfe; *Father, if it bee poſſible, let this cup paſſe from me* [m].

Obiect. 2.

[k] Pſal. 6.4,5.

[l] Eſay 38.3.

[m] Math. 26.39

To all theſe I anſwer, firſt touching *David*, that when he compoſed that ſixt Pſalme, hee was not only grievouſly ſicke, but alſo exceedingly tormented in mind, for he wreſtled and combatted in his conſcience with the wrath of God, as appeares by the firſt Verſe of that Pſalme, therefore wee muſt know, that hee prayed not ſimply againſt Death, but againſt death at that time, in aſmuch as the comming of it was accompanied with extraordinary apprehenſions of Gods wrath; for at another time hee tells us that hee would *not feare, though hee walked through the valley of the ſhadow of Death* [n] And the like I ſay touching *Hezekiah*, that his prayer proceeded not from any deſperate feare of Death, but firſt that he might doe more ſervice to God in his Kingdome. And with ſuch a kind of thought was Saint *Pauls* deſire of diſſolution mingled [o]. Secondly, hee prayed againſt Death then, becauſe he knew that his death then would be a great cauſe of rejoycing to evill men, to whom his reformation in the State was unpleaſing. Thirdly, becauſe hee wanted iſſue, God had promiſed before to *David*, that *there ſhould not faile a man of his ſeed to ſit upon the throne of Iſrael, ſo that his children did take heed to their wayes* [p]. Now, it was a great diſcomfort to him to die childleſſe, for then he, and others might have thought, that he was but an Hypocrite, inaſmuch as God had promiſed iſſue to all thoſe Kings that feared him, and for this cauſe God heard his prayer, and after two yeares gave

Reſpons. Why ſome of the Saints in the Scripture have prayed againſt death.

[n] Pſal. 23.4.

[o] Phil. 1.23, 24.

[p] 2 King. 8.25

gave him a ſonne, *Manaſſeh* by name. And ſo I ſay the ſame touching our Saviour Chriſt, that hee prayed not againſt Death, as it is the ſeparation betwixt Body and Soule, as appeares by what the Apoſtle ſaith, *that hee was heard, in that hee feared* [q], for hee ſtood in our roome, and *became a Curſe for us*, it was the Curſe of the Law which went with Death, and the unſpeakable wrath and indignation of God which hee feared, and from this according to his prayer, he was delivered.

[q] Heb. 7. 8.

Obiect. 3. But thirdly wee ſee in moſt good men a feare of Death, and a deſire of life, and I my ſelfe (may ſome godly man ſay) doe feele my ſelfe really to tremble at the meditation thereof, and yet I hope I belong unto God.

Reſpons. Two things conſiderable in a Chriſtian. I anſwer, that there are two things to bee conſidered in every Chriſtian, Fleſh, and Spirit; Corruption, and Grace; and the beſt have many inward perplexities at times, and doubtings of Gods favour: Now it is a truth which our Saviour delivers, that, *the ſpirit is willing, but the fleſh is weake* [r]. And as in all other good purpoſes there is a combat betwixt the fleſh and the ſpirit; ſo is there in this, betwixt the feare of Death, and the deſire of Death; ſometime the one prevailes, and ſometimes the other, but yet alwayes at laſt the deſire of Death doth get the victory. Carnall reſpects doe often prevaile farre with the beſt, care of wife, children, and the like. Theſe are their infirmities, but as other infirmities die in them by degrees, ſo theſe alſo at laſt are ſubdued, and the ſervants of God ſeeing clearely the happineſſe into which their Death in Chriſt ſhall enter them, *doe even ſigh, deſiring to bee clothed upon with their houſe which is from Heaven* [s].

[r] Mat. 26. 41.

[s] 2 Cor. 5. 2.

Vſe. For Tryall. Here then is a good Marke by which we may know our ſelves to be Gods ſervants, *viz.* by the ſtate of our thoughts and meditations touching Death. I will ſo deliver it, as may bee moſt for the comfort of thoſe that truly feare God. I demand therefore of thee: Doſt thou know that the confident and comfortable expectation of Death is the worke of the Holy Ghoſt in Gods ſervants? Doſt thou deſire unfeignedly, that the ſame may bee wrought in thy heart? Doſt thou labour to know what happineſſe comes by Death to thoſe that feare the Lord? Doſt thou grieve at thine owne weakneſſe, to whom the thought of Death is ſometime troubleſome and unſavourie? Doſt thou pray the Lord ſo to aſſure thee of his favour in Chriſt, that death may bee deſired before it comes, and welcome when it is come? Doſt thou when thou heareſt this ſpeech of *Simeon*, wiſh that thou wert able to uſe the like words, with the like reſolution? Surely, theſe things ſhew that thou art Gods ſervant, and that by Death the Lord will draw thee to a place of reſt.

If theſe thoughts which I have now named bee ſtrangers to thy

thy heart, and thou doſt not love to trouble thy ſelfe to ſtudie about Death, it is an evill ſigne. The ſervants of God are not wont to be ſo ſecure in matters of this qualitie.

And thus much for the firſt particular, in the firſt generall part, the deſire in the godly of death: the ſecond is their care for it: the point thence is, that

It is the care of Gods ſervants to bee alwayes ſo prepared for death, as at what inſtant ſoever the Lord ſhall ſend it, they may bee comfortably ready to entertaine it.

Doct.2. A ſpecial care in the ſervants of God to be alwayes ready for death.

So much may eaſily be gathered out of *Simeons* words here (*Nunc dimittis.*) *Now let thy ſervant depart,* He did not (as it were) take a day over, in which, and againſt which to be provided, as though he ſhould have ſaid, Lord, now will I ſettle my ſelfe to make proviſion for my laſt end, but even now, Lord, at this very inſtant, if thou wilt; Death hath beene my ordinary meditation, and if thou wilt now call me home to thee, I am ready to depart.

As in the former point I ſhewed you how Saint *Pauls* longing agreed with *Simeons, Oh let thy ſervant depart,* ſaith *Simeon*; *I deſire to bee diſſolved* (ſaith *Paul.*) So here I will ſhew you, that there was the ſame care in reſpect of Death, in Saint *Paul,* as in *Simeon. Now,* if thou wilt (ſaith *Simeon*;) *I am now ready to bee offered* (ſaith Saint *Paul* [t]. And elſe-where, *I die daily* [u]. I am ever thinking upon death, and daily making proviſion for my end. This was holy *Jobs* mind; *All the dayes of my appointed time will I waite till my change come* [x]; there was a continuall expectation. *So teach us to number our dayes,* prayeth *Moſes, that wee may apply our hearts to wiſedome* [y]. And what wiſedome did hee wiſh, hee might apply his heart unto? but this a, holy care to make proviſion for another world, ſeeing in this there was no continuance? The ſame in effect, the Authour to the *Hebrewes* profeſſeth touching himſelfe, and thoſe that were like to him; that *they had here no continuing Citie, but did ſeeke one to come* [z]. Wee know (ſaith he) here is no abiding, wee dwell in tents which muſt remove, in *houſes of clay,* which will be broken, therefore wee deſire to bee ever ready for that place, which is of more perpetuitie: And ſo much may bee gathered from that which is upon record concerning *Joſeph* of *Arimathea,* he did not onely make ready his Tombe in his life-time, but in his garden, his place of ſolace and delight: and how could ſo good a man, ſo often thinke on death, without labouring and caring to be ever provided for the ſame; and therefore our Saviour Chriſt compares his faithfull ſervants unto thoſe which daily *wait for their Maſters comming* [a].

[t] 2 Tim. 4. 6.
[u] 1 Cor. 15. 31.
[x] Iob 14.14.
[y] Pſal. 90.12
[z] Heb. 13.14
[a] Luk. 12.36.

Now the reaſon which ſo much prevailes with the godly in *Reaſ.1.*

this particular, and which ought to be of ſufficient force with every one is firſt, the certaintie, and uncertaintie of death. *Morte nihil certius, As ſure as Death*, is an ordinary Proverbe; *What man is hee that liveth, and ſhall not ſee death?* (ſaith the Pſalmiſt [b].) That all muſt die, it is Heavens decree, and cannot be revoked. The thing it ſelfe, we ſee is moſt certaine: yet for ſome circumſtances moſt uncertaine: for firſt,

[b] Pſal. 89. 48.

Tempus eſt incertum, No man knowes when he ſhall die, in the night, or in the day; in Winter, or in Summer; in youth, or in his latter age.

Secondly, *Locus eſt incertus*, None know where they ſhall die, whether at home, or abroad; in his bed, or in the field; who knowes but that he may die in the Church of God, even while he is aſleepe at the Word?

Thirdly, *Mortis genus eſt incertum*: No man can determine how hee ſhall die, whether ſuddenly, or by a lingring ſickneſſe; whether violently, or by a naturall courſe. Theſe things the ſervants of God know full well, and ſeriouſly weigh the ſame, and that makes them to make conſcience of continuall preparation, that whenſoever, or whereſoever, or howſoever they die, they may with comfort *commend their ſoules into the hand of God, as into the hand of a faithfull Creatour* [c].

[c] 1 Pet. 4. 19.

Reaſ. 2. Secondly, they know the miſerie of being taken by Death unprepared: put caſe a man ſhould die as *Iſhboſheth*, lying upon his bed at noone [d]; or as *Jobs* children, while they are feaſting [e]; or that a man like the rich man in the Goſpell, ſhould have his breath taken from him at the very inſtant, having made no proviſion for another world, what hope can there be that ſuch a one ſhould be ſaved?

[d] 2 Sam. 4. 5, 6
[e] Job 1. 19.

Reaſ. 3. They know thirdly, that the time of ſickneſſe is the moſt unfit time for this buſineſſe of preparation: the ſenſes are then ſo taken up with the paine of ſickneſſe, that a man cannot thinke ſeriouſly upon ought elſe; and beſides, it is not in our owne power to turne to God when we will: ordinarily God forgets thoſe in ſickneſſe, that forget him in health: And it is commonly ſeene, that that preparation for Death that begins but in ſickneſſe, is as languiſhing and faint, as is the partie from whom it comes; And although *Vera pœnitentia* bee *nunquam ſera*, yet *ſera pœnitentia eſt rarò vera*. Though I ſay, true repentance bee never to late, yet late repentance is ſeldome true; when men leave their ſinnes, becauſe they can continue to practiſe them no longer, what thankes have they, or what can that repentance be? Theſe things worke with Gods ſervants, to ſtudie to be ever ready for the Lord, not to delay preparation, but to ſeeke continually to be provided.

Note.

Vſe. My Exhortation hence ſhall begin with that ſpeech of *Moſes*,

Oh

Oh that men would be wiſe to underſtand this, and that they would conſider their later end [f]. I would there were a heart in us to entertaine this doctrine in our beſt thoughts. I remember the Complaint of old, that men had *made a Covenant with Death, and were at agreement with Hell* [g]. Death indeed will make truce with no man; but here is the meaning, Evill men perſwade themſelves, that they are in no danger of hell, or of the grave. Death will not come yet thinketh the oldeſt man: and when it comes, I hope I ſhall doe well enough, thinketh the moſt godleſſe man. Thus men couzen themſelves with their owne fancies, and ſo Death ſteales upon them at unawares, and becomes Gods Sergeant to arreſt them, and to carry them away to eternall condemnation. Who amongſt us is able to ſay truly, and upon good ground, as *Simeon, Now Lord*, if thou wilt now command Death to ſeize upon mee, welcome ſhall it be unto me, I am even now ready to receive it? How many are there that are extraordinary ignorant in the meanes how to eſcape *the ſting of Death?* How many extreamly ſecure, that never in their lives, yet thought earneſtly upon this, how they may die with comfort, and end their dayes in peace? How many prophane ones, that ſet light by Death, being apt to ſay like thoſe Epicures, *Edamus*, &c. *Let us eate and drinke, for to morrow wee ſhall die?* How many that doe put all to a deſperate adventure, God made us, and hee muſt ſave us, and wee ſhall doe as well as pleaſe God, and there is an end?

[f] Deut. 32. 29.

[g] Eſay 28. 15.

How many are there, whoſe hearts, albeit they be in the houſe of God, and in his preſence, are notwithſtanding fraughted with malice, with envie, with worldlineſſe, with diſdaine, with ſecret ſcorning, repining at the Word which they heare with wearieſomeneſſe, with ſpirituall ſleepineſſe and ſecuritie? You that are ſuch as I have now ſaid, thinke in your conſciences, what, would you die? if God ſhould now ſtop your breath, and aſcyte you by Death preſently, to appeare before his Majeſtie, being thus full of ignorance, of ſecuritie, of preſumption, of unſanctified, of vicious, of malicious, of covetous thoughts, could you find in your hearts to ſay, *Lord, now let us depart?* Sure wee could not: but Death muſt needs be to us, as it is ſaid to be to the wicked, *Rex terrorum, the King of terrours* [h]; if it ſhould come upon us, and find us in this caſe; And yet what know wee how ſoone, how ſuddenly wee may be overtaken? ſome of us drop away daily; ſome young, ſome old, ſome lie ſicke longer, ſome leſſer time; and how ſoone it will be our turne wee cannot tell; *Our breath is in our noſtrills, wee are all as graſſe*; If the breath of the Lord blow upon us, we doe ſuddenly wither, *as the flower of the field*, and returne againe to our firſt Earth. Why will we not labour to be now ready, ſith it may be alwayes truly ſaid, We may now depart, either

[h] Iob 18. 14.

while we are here, or in our way home, or in our beds, or at our meat? Who can truly say to himselfe; I am sure, I shall not die this houre?

It may be now thou wilt demand of me, What shall I doe, that I may be ready?

How to bee prepared for death.

To insist upon particulrs, would be too long, onely therefore in a word; *The best preparation for death, is a reformed life.* He that lives religiously, cannot but die preparedly: And it is a thousand to one, if a wicked liver make a gracious end. The Scripture makes mention of a double Death, and so likewise of a twofold Resurrection: the *first Death*, is the death of the body, which is the separation of it from the soule. The *second death*, is of the soule, which is the separation of it from God. The *first Resurrection*, is the rising from the Death of sinne to a new life: the second is that which shall be of the body out of the Grave, at the day of Judgement. Now what saith the Scripture; *Blessed and holy is hee, that hath part in the first Resurrection, on such the second Death hath no power* [i].

i Revel. 20. 6.

Wouldest thou then bee freed from *the second Death*, hell, and destruction, when thou art dead? Now that thou art yet alive labour to have a part in *the first Resurrection*: Note what Saint *Paul* saith of *the wanton widow*, that *shee is dead whilst shee lives* [k]. So he that lives in the pleasures of sinne, and in the wayes of his owne heart, and after his owne lust, hee is dead in soule, though hee be alive in body, and if hee seeke not to come out of this grave, eternall death shall be his portion.

k 1 Tim. 5. 6.

Well then, wouldest thou prepare for Death? wouldest thou be able alwayes to say, *Lord, now*, now I am ready, labour to know God out of his Word (*that is eternall life* [l];) Labour to feele Christ live and reigne in thee by his Spirit, labour to renounce every sinne, doe not goe on in any knowne sinne against conscience, renew thy repentance daily, and still survey the state of thy soule, *that wickednesse may not get dominion over thee.* Let Death come when it will, though the Lord should so visit thee, that thou shouldest drop downe suddenly, yet it shall not find thee unprepared, thou hast *a part in the first Resurrection*, there is no feare of *the second Death*: But if thou wilt cherish thy heart in evil, thou wilt goe on in thy ignorance, in thy careless worship of God, in thy prophaning the Sabbath, in thy whoredome, oppression, malice, drunkennesse, excesse, voluptuousnesse, thou makest ready for hell, and it is not thy *Lord save me*, or *I cry God mercy*, &c. that shall serve thy turne. I will tell thee who thou art like unto, even to a man appointed after a yeare or two, to be burned, and in the meane space must carry a sticke daily to the heape, so thou heapest up wrath against thy selfe, and makest thy score so great, that

l Joh. 17. 3.

that when Death comes, thou ſhalt not know how to be prepared. And thus have I finiſhed the firſt generall part of my Text, touching the diſpoſition of the godly in reſpect of Death.

I proceed now in a word to the ſecond, the ground, rule, or warrant of this deſire, and preparation for death (*according to thy word*) as if *Simeon* had ſaid, this deſire that I have now to end my dayes, proceeds not from any carnall diſcontentment, becauſe I am now old, and can take no great comfort in worldly things, but the ground of it is thy Word and Promiſe; thou, Lord, haſt *revealed* unto thy ſervant, *that I ſhould not die before I had ſeene my Saviour*; This word is now fulfilled, and the ſweetneſſe thereof hath given mee that encouragement, that I doe even long *to bee diſſolved*, and to be united unto thee. Or againe thus, Oh Lord, this care that I have had to provide thus for Death, and to be alwayes in a readineſſe, it hath not come from my ſelfe, nature never taught it mee, but *thy Word hath inſtructed mee*; If I had not proceeded *according to thy Word*, I ſhould never have knowne how to have prepared my ſelfe to the time of diſſolution. This is the meaning of the words, and ſo the Doctrine is plain (*viz.*) that

Doct. 3. Ignorant men can neither take comfort in, nor be truly prepared for death.

Men ignorant in Gods word can never take comfort in death, nor bee truly prepared to undergoe it.

This is plaine, if we conſider the Expoſition which I have already given of that part of *Simeons* ſpeech. It is a generall Rule, that of our Saviour, *Yee erre not knowing the Scripture* [m]. A man ignorant in the Scripture, can never rightly performe any ſpirituall dutie. Hence was that of *David, Thy teſtimonies* (ſaith he) *are my delight, and my counſellours* [n]. If any matter came in hand that concerned his ſoule, ſtraight to the word of God went hee, to know thence how to doe it; as a man for his Leaſe, or conveyance goeth to a Counſellour for direction: So againe he confeſſes, that *if Gods Law had not beene his delight, hee ſhould have periſhed in his afflictions* [o]. And ſo, no comfort, no true quiet in any trouble, much more at Death, without the guidance, and information of the Word. The aſſurance that *the ſting of Death* is plucked out, that Gods wrath is appeaſed, that ſinne is pardoned, that Heaven gate is opened, whence ſhall wee fetch theſe, but from the Scripture? the directions for a holy life, which is the beſt preparation for Death, where ſhall we find them, but in the Scripture?

[m] Math 22.29

[n] Pſal. 119. 24.

[o] Pſal. 119. 92. 93.

Uſe. Here then we ſee is a Caveat to all that have no will, nor deſire to be acquainted with the Scripture: Divers thinke they ſhould have done well enough, though wee had no ſuch Booke as we call the word of God. To bee a Scripture-man is a by-word, a reproach, a matter of diſgrace; and ſooner will men liſten to ſome idle Pamphlet, then to a matter of Scripture. Well, beguile not

your ſoules, with theſe vaine conceipts, with your Popiſh and carnall imaginations. I ſay, and teſtifie from this place, that that man or woman, which careth not to be taught out of Gods booke, cannot die like a Chriſtian: Who can teach thee the way to dye well, but God? And where doth God teach, but in the Scripture? If our thoughts of Death, if our proviſion, and preparation for Death be not warranted, and guided by Gods word, it is all in vaine. Lord, ſaith *Simeon*, my deſire of diſſolution is *according to thy Word*; my care to be prepared, hath beene ordered by thy Word, hee cannot die with comfort, that cannot make the like profeſſion. And this may ſerve for the next generall part, the the ground of this deſire, and preparation for Death, it is Gods word; *Lord, now letteſt thou thy ſervant depart according to thy Word.*

The third and laſt part followes, the nature and qualitie of the death of the Righteous (A departure in peace, or a peaceable diſmiſſion.) Here are two things, firſt a diſmiſſion: ſecondly, a diſmiſſion accompanied with peace.

The word (ἀπολύεις) tranſlated (Let thy ſervant depart) may well be Engliſhed thus, *Let thy ſervant looſe*; Lord free mee, enlarge mee, ſet mee at libertie. Hence wee learne, that

Doct. 4 Death freeth Gods ſervants from all miſerie.

The ſervants of God doe by Death receive a finall diſcharge from all manner of miſerie.

This is evident out of the force of the phraſe here uſed: *Simeon* knew that ſo long as hee lived, his ſoule was (as it were) impriſoned in his body, and in it hee was held in bondage under the remnants of Originall corruption, ſubject to the aſſaults and temptations of Satan, in continuall and daily poſſibilitie to treſpaſſe and ſinne againſt God, beſide other afflictions and grievances in the body and eſtate: but hee had withall this knowledge and underſtanding of the nature of Death, that it was an enlargement to the ſoule, and a freeing of it utterly and finally from all thoſe, and the like incumbrances.

The ſame may be gathered from the phraſe uſed by Saint *Paul*, *I deſire* (ſaith he) εἰς τὸ ἀναλῦσαι, *to bee diſſolved* [p], and ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, read *the time of my departure* [q]. the words ſhew that there comes a liberty by death to the ſoules of Gods ſervants. The phraſe that Saint *Peter* uſeth, is worthy our obſervation for this purpoſe. Firſt hee tearmes death ἀπόθεσιν τοῦ σκηνώματος, *the laying downe* of a burden [r], and by that meanes the ſoule is lightned and eaſed. Secondly, he tearmes it ἔξοδος a going out from a place and condition of hardſhip [s]. The ſecond booke of *Moſes* which relates the departure of the Iſraelites out of Egyptian bondage hath the ſame name *Exodus*. As for the point it ſelfe, namely, that the death of the Righteous, is to them a diſcharge from all miſerie, the Scripture

[p] Phil. 1. 23.
[q] 2 Tim. 4. 6.
[r] 2 Pet. 2. 14.
[s] 2 Pet. 2. 15.

Scripture beares witneſſe to it: *Bleſſed* (ſaid he) *are the dead, which die in the Lord, even ſo ſaith the ſpirit, that they may reſt from their labours* [r]. As long as they live here, they are diverſly troubled, when they die their labours are at an end, and they are received into reſt. Saint *John* tells us, that in his viſion he ſaw, *the ſoules of them that were ſlaine, lye under the Altar* [s]. Now the Altar in the time of the Law was a place of refuge and ſafetie, and thence it appeares, that by death the ſervants of God are eſt-ſoones received into a place of holy ſecuritie, where there is no expectation of any further miſerie. They are ſaid to be received εἰς τὸν κόλπον τοῦ Ἀβραάμ, into *Abrahams boſome* [t], into the fellowſhip of the ſame happineſſe with *Abraham*, the Father of all true beleevers.

[r] Rev. 14. 13.

[s] Rev. 6. 9.

[t] Luke 16. 22.

The Doctrine in the firſt place makes againſt thoſe of the *Church of Rome*, which maintaine a place of torment, even for the ſervants of God after this life, where they muſt bee tryed for a time, before they can enter into Reſt, and happineſſe. This place they terme *Purgatorie*, the torment here they hold to bee unſpeakable, and farre ſurpaſſing any torment which the wit of man is able to deviſe. But this place among others is ſufficient to overthrow this dotage, for how were death to the Righteous a diſmiſſion, a looſing, a freedome from miſerie, if there followed after it a torment of farre greater extremitie then at any time before was ever taſted of? So that the death of the ſervants of God being (as I have proved it to bee) an enlargement from miſery, certainly the ſoule is not bound in any new Priſon, whence it muſt expect, and await, and pray for a ſecond diſmiſſion.

Vſe 1. Confutation of *Purgatory*.

In the next place this Doctrine makes much for the comfort of Gods ſervants: the face of Death to the wicked is very dreadfull, the day of it is to them the beginning of ſorrowes, their ſoules are inſtantly arreſted by the damned ſpirits, and *kept in everlaſting chaines of darkneſſe*: but to thoſe that are the ſervants of God it is otherwiſe. I may by way of alluſion to the phraſe of my Text, compare their day unto that which happened unto *Joſeph*, in which hee was brought out of priſon to bee *Ruler over all the land of Egypt* [y]. So is their death unto them a day of Bailement out of priſon, a day in which *all teares ſhall be wiped away* [z]; In which they ſhall *have beauty for aſhes, and the oyle of gladneſſe, for the ſpirit of heavineſſe* [a]; and the *long white robes of Chriſts Righteouſneſſe*, by which they ſhall be preſented blameleſſe unto God. That day ſhall be to them, even as was the day of eſcape to the Jewes, *a feaſt, and a good day* [b] in which they ſhall *ſee God as hee is* [c], *and know him, as they are knowne of him* [d].

Vſe 2. For conſolation of the Saints.

[y] Gen. 41. 40.

[z] Rev. 21. 4.

[a] Eſay

[b] Eſth. 8. 17.

[c] 1 John 3. 2.

[d] 1 Cor. 13. 12.

But hapily thou maiſt ſay, how ſhall I know that the day of Death, is the day of diſſolution, and this kind of diſmiſſion?

Queſt.

A very neceſſary *quære* indeed this is: for every man almoſt is ready

Anſw.

How to know whether the day of death be a diſcharge from all former, and following miſeries.

ready to challenge to himſelfe a part of this happineſſe, and it is a matter preſumed upon by many, which ſhall never enjoy it; I will therefore give you one certaine marke, by which wee may know aſſuredly, that the day of our death ſhall be to us, a day of enlargement, and of finall diſcharge from all, both former and following miſeries, and that is this, If in the time of our life here, our being ſubject to corruption, and ſinne, hath ſeemed unto us the greateſt burden, and bondage. They which have groaned and mourned under their owne naturall corruptions, as it were under ſome heavy and tyrannous yoke, or as the Iſraelites mourned under their *Egyptian Task-maſters*, to them only ſhall the day of death, be a day of freedome. If ſinne be not a burden to thee; if thou doſt not many times lament, and even mourne to thinke how thou art carried captive unto evill; if thou doſt not with griefe feele how thou art clogged with corruption, and hindred by it from doing the good which thou ſhouldeſt, certainly death will bee to thee the beginning of thy thraldome, and after it thou ſhalt be a perpetuall bond-ſlave unto Sathan in the kingdome of eternall darkneſſe. Marke this all yee that take delight in evill, to whom it is *a paſtime to doe wickedly*, and who ſeeke rather how to ſatisfie, then how to ſuppreſſe your owne corruptions, who repute it a kind of happineſſe to follow the ſwinge of your owne luſts, and to have libertie to doe as your owne hearts doe lead you; when you dye, this ſhall be your reward, even a moſt miſerable and endleſſe captivity under Sathan, him have you ſerved in the luſts of ſinne while yee lived, his ſlaves ſhall you be without hope of releaſement world without end. This is the right Application of this Doctrine, death is a day of enlargement to the godly, it is a diſmiſſion.

The next particular is, that it is a diſmiſſion accompanied with peace, the leſſon we are taught hence is, that

Doctr. 5. The Saints at their going hence have a comfortable, and peaceable departure.

The ſervants of God have at their going out of the world, a comfortable, quiet, and peaceable departure.

Thus *Simeon* here, hee prayed for no other thing, but that his end might be as the end of the Righteous is ever wont to bee, even a departure hence in peace. Hence is that generall rule of the Pſalmiſt, *Marke the perfect man, and behold the upright man, for the end of that man is peace* [c]. Agreeable whereunto is that of *Solomon*; that *the righteous hath hope in his death* [d]. And memorable to this purpoſe is that which is ſtoried of old father *Jacob*, ſhewing unto us the quiet end of the Righteous, *Hee gathered up his feet into the bed, and ſo gave up the Ghoſt* [e]. It was the bleſſing promiſed to *Abraham*, that he ſhould *goe to his fathers in peace* [f]. And the ſame was made to good *Joſias* [g]. There is a twofold reaſon hereof.

[c] Pſal. 37. 37.
[d] Prov. 14. 32.
[e] Gen. 49. 33
[f] Gen. 15. 15.
[g] 2 Kin. 22. 20

First,

First, the assurance which they have of the favour of God in Christ. This must needs breed quietnesse, when I am perswaded in my soule and conscience, that all cause of danger after death is removed, and that God is, and will be gracious unto mee in his Sonne. What cause of feare is here left, what occasion of perplexitie?

Reas. 1.

If any man shall doubt whether the servants of God have this assurance, I prove it thus, that all of them first or last, have it in some good measure. *If any man* (saith the Apostle, *have not the Spirit of Christ, hee is none of his* [k]. Hence it necessarily followes, that all that are Christs, have the Spirit of Christ, but now *the office of the Spirit is to beare witnesse with our spirit* [l]; So that all that are the Lords, as they are endued with Gods Spirit, so they feele this Spirit bearing witnesse to their soules of this Adoption.

[k] Rom. 8. 9.

[l] Cap. 16. v. 16

Reas. 2.

Secondly, the comfortable Testimonie of their owne consciences touching their former care to glorifie God by a Religious and godly conversation: Hence came Saint *Pauls* peace, *I have, saith he, fought the good fight, I have kept the faith*; Therefore I am sure *there is laid up for mee a Crowne of life* [m]. Hence *Hezekiahs, I have walked before thee, oh Lord, in truth, and with a perfect heart* [n]. Not that they doe ground their hope upon the desert of their foreranne courses, but because they know good workes to bee the way [o], and doe understand by the Scripture, that a holy life here, is the first fruits of a glorified life hereafter. Thus we see the truth of this point, and the reasons upon which it is grounded.

[m] 2 Tim. 4. 7, 8.

[n] Esay 38. 3.

[o] Ephes. 2. 10

Obiect. 1.

Now here some may object first, Wee see many worthy men, that have made a great, and an extraordinary profession of Religion in their lives, and which have also carried themselves unblameably, yet to give appearance of much anguish and perplexitie, and even of a kind of despaire in their death. How can wee say then, that all good and holy persons have a peaceable departure?

Respons.

I answer first, Wee ought to remember the Rule our Saviour gives, *not to judge according to the outward appearance* [p]. It is a very weake argument to say, that this, or that man dyeth without peace, because to the standers by hee makes not shew of peace. Certaine it is, that as a man may have peace with God, and yet himselfe for a time, by reason of some tentation not feele it; so a man being sicke, or going out of the world may feele it, and yet others that behold him cannot perceive it.

[p] Ioh. 7. 24.

The unquiet departure of many of the Saints cleared with the grounds thereof.

Secondly, wee must know that these outward unquietnesses, which doe many times accompany sicknesse, doe happen as well, and as ordinarily to good men, as to the most wicked, such as are ravings, and idle talkings, and strange accidents in the body; in this sence *all things come alike to all* [q]. God hath made no promise

[q] Eccles. 9. 2.

in Scripture, that those that serve him shall be freed in their deaths from violent sicknesses. Therefore these things must not bee thought to be any abridgement of their peace.

3. Thirdly, wee must consider, that with the best servants of God, Sathan is most busie, when his end is neerest, and when hee is (as it were) out of all hope of prevailing, The *red Dragon* in the *Revelation, had greatest wrath when he knew his time to bee short* [r]. When the evill Spirit was commanded once to come out of the child, then *it rent him sore* [s]. Now these temptations, though for the time they be very violent and extreme; so that the party may (hapily) utter out some words, and speeches of dispaire, yet be they no finall prejudice to the inward peace. Interrupt they may, but utterly quench it they cannot, because the *power of God is made perfect through weakness*. And so even in death, Sathan receives the greatest foile, when hee thinkes to get the greatest victorie.

[r] Rev. 12. 12.

[s] Mark. 9. 26.

Thus then I answer in one word; The peace of Gods servants at death is not ever in the like measure felt by them, but yet it never dieth in them: they which behold their death doe not alwayes see it, yet they themselves, sooner or later are sure sweetly and secretly to feele the same.

My reason for my assertion is grounded first upon that of the Apostle [t], *God commands light to shine out of darkness*: Hee brings his servants to Heaven by the gates of hell, out of sorrow and anguish, and tentation hee raiseth out their greatest quiet.

[t] 2 Cor. 4. 6.

Secondly, because the love of God is eternall and unchangeable [u], *Whom hee loves, hee loves to the end* [x]. It is unpossible that the Lord, albeit he trie, and that sharply, yet should finally forsake those that are his in their greatest extremitie.

[u] Esay 54. 8.
[x] Iohn 13. 1.

Obiect. 2. But againe secondly, if you make a peaceable death to bee the reward of the Righteous, what say you to this? There bee many that in all their life gave little evidence of any Religion, or grace, but of the contrary rather, yet in their death were very quiet and still, and seemed to all that were by, to have in them no manner of vexation, no troublesome thoughts, no perplexed motions, shall wee say that these were good men, because they seemed to goe away in peace.

Respons. It is true indeed, it is the common opinion, Doth a man lye quietly? hath hee his memorie to the end? died he like a Lamb? surely then hee is gone to heaven: but this is an absurd collection, for

The seeming-quiet departure of the wicked with the grounds thereof.

First, sometime this outward calmenesse is an ordinary consequent of some diseases, as Consumptions, and such like, by which Nature being formerly weakned, hath not power left to make resistance.

Secondly,

Secondly, this outward calmeneſſe is no argument of a peaceable and quiet ſoule. The Pſalmiſt tells us of *the wicked in whoſe death there are no bands* [y].

[y] Pſal. 73. 4.

Thirdly, wee muſt diſtinguiſh betweene ſecuritie and peace, betwixt carnall ſenſleſneſſe, and true ſpirituall quietneſſe. *Nabals* death was quiet enough ([z]) yet hee were but a *foole* that would adventure his ſoule with *Nabals*: I ſee many ignorant perſons, many of heatheniſh, and brutiſh converſation, very quiet in ſickneſſe, without any feare of hell, and judgement to come, making no doubts, caſting no perills, asking no queſtions, complaining of no ſinnes, and ſo away they goe without any more adoe. What, ſhall I ſay that theſe died in true peace? God forbid. No, when I compare together their ignorant, ſecure, benummed, hardned kind of life, with their ſenſleſſe and drowſie kind of death, I muſt ſay that theſe are fearefull ſignes, theſe things argue that the Divill had quiet poſſeſſion, where hee made ſo ſmall adoe [a]. Thus then notwithſtanding theſe Objections I will conclude, that a peacefull death, is the peculiar and individed priviledge of Gods ſervants. However it be, yet I know (ſaith *Solomon*) that *it ſhall goe well with thoſe that feare the Lord* [b], *but there is no peace to the wicked ſaith my God* [c].

[z] 1 Sam. 25. 37.

[a] Luk. 11. 21.

[b] Eccleſ. 8. 12.
[c] Eſay 57. 21.

Vſe 1. Confutation of *Purgatory*.

Wee may make Uſe of this firſt to be a tryall betwixt our Religion and the Romiſh: for from this Doctrine I avouch that Religion to be no true Religion: becauſe a Papiſt by the Rules of his owne Religion can never die *in peace*: This is a hard ſaying, thou maiſt object, or how can I make it good? I anſwer by two reaſons.

Firſt, every Papiſt is taught to beleeve under paine of *Anathema*, and *the great curſe*, that whoſoever dyeth, if hee have not in this life attained to perfection, and throughly purged himſelfe from the remainders of ſinne by workes of ſatisfaction, his ſoule muſt after death goe into *Purgatory*, and there continue untill hee hath made a full ſatisfaction: now the paine of *Purgatorie* is held for the time to bee as great as the paines of hell, differing onely in this, that it is not perpetuall: Now I would faine know how can a man die comfortably and in peace, and with a joyfull heart, when hee thinkes with himſelfe, that albeit (perhaps) after ſome yeares hee ſhall goe to heaven, yet in the meane ſpace his ſoule muſt goe into ſuch a place of unſpeakable torment, where if the matter be not well plyed by the prayers of them that are alive, and by well feeing the *Prieſts*, they may hap to lye for many yeares? I ſay, how can the Doctrine of Popery beget a peacefull death, when it teacheth an expectation of ſuch an helliſh *Purgatory*?

Secondly, every Papiſt as he is bound of a certaine to beleeve a *Purgatory*, ſo further muſt he beleeve, that hee cannot in this life be aſſured

assured of salvation, otherwise then by a kind of confused hope, which may deceive him. Now hee which by the witnesse of his owne conscience is sure that hee hath deserved hell, and cannot attaine to any certaintie of discharge, what comfort can such an one have to dye? hee knowes that when hee is dead, he must come to his account before God, but yet can have no assurance that the Lord will acquit him in Christ Jesus.

I wish that this may seriously be considered by us, for the establishing of us in the truth of Religion: I say againe and testifie, these reasons which I have alledged being weighed, that a *Papist* by his owne doctrine can never expect that which *Simeon* did, *a departure* hence *in peace*: He knowes he must to torment, he is taught that he cannot know in this world that God will pardon him.

Vse 2. Exhortation

In the next place let us come neerer home to our selves: that we must all dye, nothing more certaine, *Dust thou art, and to dust thou shalt returne* [d]. God hath decreed it, and it cannot bee revoked: if our end be not peaceable, our estate after cannot bee happy. Let our care then be spent about this one point, how one may attaine to this, to end our dayes *in peace*: I doubt not but wee will all bee ready to say, we hope so to doe: but this is nothing, for *when the wicked man dyeth, his expectation perisheth* [e]. What becomes of *the hope of the Hypocrite* (said *Job*) *when God takes away his soule* [f]? But what course then shall wee take, that wee may finish our course with joy?

[d] Gen. 3.19.

[e] Prov. 11.7.

[f] Iob 27.8.

I will tell thee in few words (I touched it a little before) the best meanes for a peaceable departure, is a godly and religious life: *I have fought the good fight*, saith Saint *Paul*, and he could comfortably from thence inferre, that therefore *there was laid up for him a crowne of righteousnesse* [g]. It was Christs owne inference, *I have glorified thee on earth, I have finished the worke which thou gavest mee to doe*, and therefore *now, O Father, glorifie thou mee with thine owne selfe* [h].

[g] 2 Tim. 4.7.8

[h] Joh. 17.4,5

The reason of it is first Gods promise: *blessed shall bee the undefiled in the way* [i]: *Those that honour mee, I will honour*, said God [k]. Now this promise God will not breake. He that goeth this way, though it be with much weaknesse, with many falls, with sundry imperfections, with divers wandrings, yet he cannot misse of the promised *peace*.

[i] Psal. 119.1.

[k] 1 Sam. 2.30.

Secondly, life eternall hath three degrees, the first is in this life, when a man repenteth, and beleeveth, and is *purged from dead workes, to serve the living God*; The second is in death, when the body goes to earth, and *the spirit returnes to him that gave it*. The third is at the last judgement: These three degrees hang together like three linkes, the second followeth the first, and the third the two former; the last cannot be hoped for, where the first is wanting

ting: for *except yee repent, yee ſhall all periſh* [l]. The firſt being obtained, the laſt muſt needs enſue: for *hee is faithfull that hath promiſed* [m]. So then, wouldeſt thou have peace in death? labour for grace in thy life; wouldeſt thou end thy dayes happily? make conſcience to ſpend them holily. A godleſſe man that lives in ſin, may die ſenſleſly, or ſullenly, he cannot die peaceably. Oh *conſider this all yee that forget God*, that ſpend your dayes in vanity, and your yeares according to the luſts of your owne heart, that have hitherto hated to bee reformed, and will not bee reclaimed from your former faſhions, but live yet ſtill, as you were wont to doe. Thinke a little with me of your laſt end, which how neere it is you doe not know; when your conſciences a little awaked, ſhall make report of your life paſt, how in matters of God you have beene ignorant, ſuperſtitious, careleſſe, neglecting his worſhip, deſpiſing his Word, blaſpheming his Name, miſpending his Sabbaths, in dealing with men you have beene cruell, falſe, unmercifull, oppreſſing; in the uſage of your owne bodyes unchaſt, vicious, luſtfull, proud, wanton, wallowing in exceſſe; what peace can your ſoules have, when theſe things be thought upon? what calmneſſe of ſpirit? what hope of entring into reſt? how can you thinke that the end can bee comfortable, when the life hath beene abominable. What anſwer made *Jehu* to *Joram*, when hee demanded, *Is it peace Jehu? What peace* (ſaid hee) *ſo long as the whoredomes of thy mother Jezabel, and her witchcrafts are ſo many?* [n] So when Death comes like *Jehu* marching furiouſly againſt you, and you enquire of him, whither he comes with *peace* or no, hee will anſwer *what peace, when your whoredomes*, and your groſſe and crying ſinnes are yet in great number? *What peace*, when theſe make a partition betwixt your ſoules and the Lord? Certainly there can be no *peace*, but a fearefull *expectation of judgement, and violent fire to devoure* [o]. Suffer me then to conclude this exhortation, as *Daniel* did his ſpeech to *Nebuchadnezzar*; *O King, breake off thy ſinnes by righteouſneſſe, and thine iniquities by ſhewing mercy to the poore* [p]. So ſay I, *breake off your ſinnes* by repentance, your ignorance by ſeeking after knowledge, your contempt of Gods word by a reverent yeelding to it, your ſecuritie by a *ſtanding in awe of God*; your neglecting the exerciſes of Religion by carefull uſing of them; your whoredome by chaſtitie, your drunkenneſſe by ſobrietie; your malice by charitie; your oppreſſion by mercy; your falſhood by fidelitie; this is the way that will bring *peace* at the laſt, thus, and thus onely you may *find reſt for your ſoules*.

[l] Luk. 13. 3.

[m] 1 Theſ. 5. 24.

[n] 2 King 9. 22

[o] Heb. 10. 24.

[p] Dan. 4. 27.

FINIS.

THE VITALL FOUNTAINE; OR, LIFES ORIGINALL.

REVEL. 21. 1.

And hee ſhewed mee a pure river of the water of life, proceeding out of the Throne of God, and of the Lambe.

1 JOHN 5. 11. 12.

God hath given to us eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and he that hath not the Sonne, hath not life.

LONDON,
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THE VITAL FOUNTAIN

OF

ITS ORIGIN

THE VITALL FOVNTAINE; OR, LIFES ORIGINALL.

SERMON XXXV.

JOH. 11.25.26.

I am the Reſurrection, and the life: hee that beleeveth in mee, though hee were dead, yet ſhall hee live: and whoſoever liveth, and beleeveth in me, ſhall never die.

THeſe words that I have read to you, they are part of the conference betweene *Martha*, and Chriſt, when Chriſt was comming to *Bethanie* to awake *Lazarus* from the ſleepe of death. The conference is laid downe from the beginning of the 21. verſe, to the end of the 27. and *Martha* meeting with Chriſt begins the conference, as wee may ſee verſ. 21.22. *Then ſaid Martha to Jeſus, Lord if thou haddeſt beene here my brother had not died: but I know that even now whatſoever thou wilt aske of God, God will give it thee.* Here *Martha* manifeſts her affection to her dead brother, and her faith in her living Maſter: ſhee manifeſts the ſtrength of her naturall affection, and the weakneſſe and imperfection of her faith. The ſtrength of her naturall affection appeares in this, that ſhe was perſwaded if Chriſt had beene there

preſent, her brother *Lazarus* had not died, he would not have ſuffered *Lazarus* to have died: which for ought wee know is more then ſhe had ſufficient ground for. Then the weakneſſe, and imperfection of her faith appeares in this, that ſhee reſted too much upon the corporall preſence of Chriſt, that ſhee aſcribed no more power to Chriſt, then that by his prayer he could attaine at Gods hands as much as ever any holy man did; namely, the life of her brother. I know, ſaith ſhe, that *even now whatſoever thou askeſt, God will give it.* Whereas Chriſt being true God, was able to worke any miracle by his owne power.

Now the anſwer of Chriſt is laid downe verſe 23. *Jeſus ſaid unto her, thy brother ſhall riſe againe.* Chriſt, to comfort *Martha*, paſſeth by her infirmitie, and promiſeth to her, that hee will reſtore her brother to life againe, that ſhee ſhall enjoy her brother againe: but this promiſe is only laid downe in generall and indifinite termes; *Thy brother ſhall riſe againe.* Chriſt doth not ſay expreſly, I will raiſe up thy brother to life, but hee ſpeakes only in generall termes, *Thy brother ſhall riſe againe:* which wee are to aſcribe to the modeſtie, and humilitie, that alwais may bee obſerſerved in the ſpeeches of Chriſt; *Thy brother ſhall riſe againe.*

Then we have the replie of *Martha*, laid downe in verſe 24. *Martha* ſaid unto him, *I know hee ſhall riſe againe in the Reſurrection, at the laſt day.* *Martha* was not ſatisfied with this promiſe of Chriſt: for it ſeemes ſhee durſt not take it in the full extent of it, therefore ſhee replyes, that as for the laſt Reſurrection ſhee knew indeed, that her brother, and all others that were dead, ſhould then riſe againe, this did comfort her: but for any other matter of comfort ſhee could not gather any from the anſwer of Chriſt, and his promiſe: therefore Chriſt replies againe in the words of my Text, *And Jeſus ſaid unto her, I am the reſurrection, and the life, hee that beleeves in mee, though hee were dead, yet ſhall hee live, and whoſoever liveth and beleeveth in me ſhall never die.* Chriſt would have *Martha* know that hee was true life, yea, the fountaine of all life, and ſuch a fountaine of life, that whoſoever did beleeve in him, and cleave to him, nothing ſhould hurt him, no not Death it ſelfe. Thus you ſee briefly the coherence, and the ſcope of the words. We come now to ſhew you the meaning of them.

Parts of the Text.

In theſe words we may obſerve theſe two parts.

Firſt, here we have laid downe a compound propoſition.

And then the diſtinct Expoſition, or explication thereof.

Firſt, here wee have laid downe a compound Axiome, or Propoſition, a copulative Propoſition, wherein Chriſt affirmes two things of himſelfe.

Firſt, *I am the Reſurrection.*

Secondly, *I am the Life.*

I am

I am the Reſurrection, I am the Life. Now the difference betweene theſe two, wee may conceive with reverend *Calvin* to be this;

I am the Reſurrection.

That is, I have all quickening power in mee, I am able to reſtore, and give life to thoſe that are dead. And then *I am the life*; I have ſuch quickening power in mee, that I am able to preſerve, and continue the life that I have given, or reſtored to any; *I am the Reſurrection and the life.*

And then followes the Expoſition of this Propoſition, and of the ſeverall members of it: for the truth of a copulative Propoſition depends upon the truth of both the parts and members of it, therefore there followes the Explication, and confirmation of both the parts of this Propoſition.

Firſt of the firſt part, *I am the Reſurrection*, this is explained, and confirmed in theſe words; *Hee that beleeveth in mee, though hee were dead, yet ſhall hee live.* I have ſuch a quickning power in mee, ſaith Chriſt, that I am able to reſtore ſpirituall life to that ſoule that is dead in ſinnes, therefore I am able to raiſe up the body that is dead in the grave; I am able to give ſpirituall life to the ſoule, which is greater, and the more difficult worke; and if I be able to doe the greater, I am able to doe the leſſe: hee that *beleeves in mee*, ſaith Chriſt, though before he were dead in treſpaſſes and ſinnes, *yet hee ſhall live*, he ſhall live the life of grace.

Then followes the Explication and confirmation of the ſecond member of the Propoſition in theſe words, *Whoſoever liveth, and beleeveth in mee, ſhall never die.* I am the life ſaith Chriſt, for whoſoever beleeveth in me, and ſo is reſtored to ſpirituall life, he ſhall *never die*; hee ſhall never die, to ſpeake properly, for he ſhall never periſh: he ſhall never die, this life ſhall never be taken from him, neither here nor hereafter; not here, for hee ſhall continue to live the life of grace: not hereafter, for though the body ſhall die, yet this ſeparation of the body from the ſoule, it is not ſo properly a death, as a paſſage to life; a paſſage from the life of grace, to the life of glory. And this body alſo that is ſeparated from the ſoule, it ſhall bee quickned againe, and ſhall be raiſed up to live for ever, therefore *hee that beleeveth in mee, ſhall never die.* Thus you ſee the words expounded.

Now from the firſt member of this Propoſition, *I am the Reſurrection*; and the Expoſition, and confirmation of it in theſe words, *Hee that beleeveth in mee, though hee were dead, yet ſhall he live.* Hence the point of Doctrine I will obſerve is this, that

Doct. Ieſus Chriſt, the Fountain, and Author of all life.

Jeſus Chriſt is the Fountaine, and Authour of all life.

Hee is able to give and reſtore life to thoſe that are dead; He is the

the Reſurrection. Now, whereas there is a double death, and a double Life, and conſequently a double Reſurrection; we muſt underſtand that Chriſt is the Author of both: in this place we are not to exclude either. Therefore wee will indeavour to expound this generall doctrine in theſe three particulars.

Firſt, Chriſt hath ſuch a quickning power in him, that hee is able to raiſe up thoſe dead bodies of his, that now lie in the Grave.

Secondly, Chriſt hath ſuch a quickning power in him, that he is able to raiſe up the ſoule that is dead in ſinnes, to a ſpirituall life.

Thirdly, wee will ſhew you why Chriſt, as in this place, ſo elſe-where doth expreſſe both the ſtate of the faithfull here, and their eſtate after, under the ſame phraſe of ſpeech, he comprehends both under this terme, *I am the Reſurrection.*

For the firſt of theſe, Chriſt is the Author of life, he hath ſuch a quickning power in him, that hee is able to raiſe up the dead bodies of his out of their graves. Wee will ſpeake firſt of this Reſurrection that is of the body, though it be later in time; Becauſe that naturally we are more apt to conceive of the death, and life of the body, then of the death and life of the ſoule. And ſecondly, becauſe that the underſtanding of this Reſurrection of the body, will give light to the underſtanding of the other, of the ſoule.

And here firſt wee will ſhew briefly what this Reſurrection of the body is.

1. Of the body.

And then prove that Chriſt is the Author, and the Fountaine of it.

Reſurrection of the body what.

Firſt, the Reſurrection of the body is this, when the ſoule that was actually ſeparate from the dead body, returnes againe to its proper body, and being united to it, the man riſeth up out of the Grave, with an immortall, incorruptible body to lead a glorified life. This is the Reſurrection of the body.

Now that Chriſt is the Author of this Reſurrection of the body it is evident: For as Chriſt himſelfe by his owne power, raiſed himſelfe being dead in the Grave, *Joh.2.19.* ſaith Chriſt, *deſtroy this Temple, and in three dayes I will raiſe it againe,* ſpeaking of the Temple of his body. And ſo againe, *John* 10.18. *I have power,* ſaith Chriſt, *to lay downe my life, and to take it up againe:* ſo likewiſe Chriſt by his quickning ſpirit, hee will raiſe up the bodyes of thoſe that are now dead in the Grave, as we may ſee *Joh.5.28,29. Mervaile not at this,* ſaith Chriſt, *for the houre is comming in which all that are in the grave, ſhall heare the voyce of the Sonne of man, and ſhall come forth, they that have done good to the reſurrection of life,* &c. In this regard Chriſt is called the *firſt fruites of them that ſleepe.* For as the firſt fruites being offered to God, did ſanctifie the whole crop;

Joh 2.19.

Joh.10.18.

Joh.5.28,29.

1 Cor.15.20.

and

and the owner hereby was assured of the blessing of God upon all the rest: so Christ is the first fruits of the dead, and his Resurrection it is an assurance to the faithfull of their Resurrection, and the cause of it: both an assurance, a pledge of it, and likewise a cause of it.

Therefore herein Christ the second *Adam* is opposed to the first *Adam*: As the first *Adam* who was the roote of all man-kind did communicate death, and mortalitie to all those that spring from him: so likewise Christ the second *Adam* by his Resurrection hee conveyes life, and a quickening power to all his members, as wee may see 1 *Cor.*15.21, 22. *For since by man came death, by man came also the resurrection of the dead: for as in Adam all die*; *Adam* hee communicates death and mortalitie to all that spring from him; *even so in Christ shall all be made alive.* Christ hee conveyes life to all his members, and they are all quickened by his Spirit; therefore Christ is called a quickning spirit, 1 *Cor.*15.45. *The first Adam was made a living soule, but the last Adam a quickning spirit*; not onely a living, but a quickning spirit. And this quickning power and vertue, Christ did manifest before his resurrection, by raising up three from death, namely, by raising the Widowes sonne, *Luke* 7. and *Jairus* his Daughter, *Luke* 8. and *Lazarus* here in this chapter, And at his resurrection also hee manifested this his quickning power, in that he rose not alone, but raised the bodies of many of his Saints with him, many of his Saints arose with him, and as they rose with Christ their head, so also they ascended to glory together with Christ their head, and the resurrection of these it was an effect of the resurrection of Christ, it was by the power of Christs resurrection. Of these we may reade *Mat.*27.52.53. *The graves opened, and many bodies of the Saints that slept arose*, and came out of their graves after his resurrection, and went into the holy Citie and appeared to many. Thus you have the first conclusion proved, that Christ is the Author of the resurrection of the body.

Now in the next place, the second conclusion is this, that

Christ is the Author and Fountaine of spirituall life also.

2. Of spirituall life.

Hee is the Author of the Resurrection of the soule; and the resurrection of the soule it is this, when the Spirit of grace, (of which we were all deprived in *Adam*) returnes againe to the soule of a naturall man, and so quickens the man, that the man begins to rise out of the Grave of sinne, and to lead a new life, a spirituall life, the life of grace: this is the resurrection of the soule.

Now that Christ is the Author of this Resurrection also, of this spirituall Resurrection: wee may demonstrate this by a multitude of Divine testimonies, but wee will single out some few of the chiefe, wee need goe no further then this Evangelist which affords

affords plentifull teſtimonie for the confirmation of this truth:
Joh.14.10. As in *Joh.*4.10. There Chriſt ſpeaking to the woman of *Samaria*, he ſaid unto her; *If thou haddeſt knowne the gift of God, and who it is that ſaid unto thee give me drinke, thou ſhouldeſt have asked of him, and hee would have given thee living water.* Here the Spirit of Chriſt it is compared to living water, by an alluſion to the water that continually ſpringeth out of a Fountaine. And the Spirit of grace is compared to living water from the effects of it: becauſe the Spirit of grace reſtoreth ſpirituall life to the ſoule, and then preſerveth this life; therefore it is living Water, and Chriſt is as the Fountaine of this water that yeeldeth, and giveth this living, quickning water of the Spirit.

Againe in *Joh.*5.21. there Chriſt chalengeth this power to
Joh.5.21. himſelfe, *As the Father raiſeth up the dead, and quickneth them; ſo the Sonne quickneth whom hee will.* As Chriſt when he was upon the earth, hee raiſed whom he would from the death of the body, ſo now being in heaven, hee raiſeth whom he will from the death of the ſoule. Yea, the voyce of Chriſt ſounding in the miniſtrie of the Word, accompanied with his quickning Spirit, is of power and efficacie to raiſe thoſe that are dead in ſinnes, as wee may ſee
Joh.5.25. *Joh.*5.25. *Verily, verily, I ſay unto you*, ſaith Chriſt, *the houre is comming, and now is, when the dead ſhall heare the voyce of the Sonne of God, and they that heare it ſhall live.*

Againe in *Joh.*6.35. there Chriſt ſtileth himſelfe the Bread of
Joh.6.35. life, and the Living bread; *Jeſus ſaid unto them, I am the bread of life*; and in verſe 48. *I am the bread of life*; and againe verſe 51. *I am the living bread.* Chriſt is the living bread, the bread of life, who as he hath life in himſelfe, ſo he communicates ſpirituall life to all thoſe that feed upon him. And here is a broad difference betweene this Bread of life, and ordinary bread, ordinarie food: for though ordinarie food can preſerve naturall life where it is, yet it cannot reſtore life where it is not: but Chriſt is ſuch living Bread, that he reſtores life to thoſe that are dead in ſinnes, and preſerves that life that hee hath reſtored, thus hee is the living Bread.

Againe *Joh.*15.1. there Chriſt compares himſelfe to a Vine, and the faithfull to ſo many branches;
Joh.15.1.5. *I am the true Vine*, ſaith Chriſt, *and my Father is the husband-man.* And in verſe 5. *I am the Vine, yee are the branches.* Now as the branch of the Vine ſucks juyce and ſappe from the ſtocke and roote of the vine; ſo all the faithfull receive ſpirituall juyce and life, from Chriſt their head. As *Adam* hee is a common root of corruption, and ſpirituall death to all that come from him; ſo Chriſt is a common roote of grace, and ſpirituall life to all thoſe that are his members. And in this regard Chriſt is compared to a head, and the faithfull to his members.

bers, *Colloſ.* 1.18. *Chriſt is the head of his body the Church.* Chriſt is the head, and the faithfull are his members: therefore as in the naturall body, the head that is the *principium*, the fountaine of ſenſe and motion: it is the head that by certaine nerves and ſinewes conveyes ſenſe and motion to all the members of the body: ſo in the myſticall body the Church, Chriſt is the head that conveyes ſpirituall life and motion, to all that are his members, to all the faithfull. Thus you ſee the ſecond concluſion explained and proved alſo, that as Chriſt is the Author of the reſurrection of the body, ſo hee is of the reſurrection of the ſoule too, it is he that raiſeth the ſoule to ſpirituall life. Coll. 1.18.

Now in the third place we are to ſhew you the reaſon why this double quickning power is here comprehended under one terme, *I am the Reſurrection.* Now that this double power of quickening, is to be underſtood here under this one terme, wee need not, I hope, ſpend time to prove: for that Chriſt ſpeakes here of the ſpirituall reſurrection, and the ſpirituall life; this I take to be evident from Chriſts owne expoſition in the words following; *Hee that beleeveth in mee, though hee were dead, yet ſhall hee live:* Hee that beleeveth in me, though he were dead in ſinnes and treſpaſſes before, yet hee ſhall live the life of grace, therefore I am the Reſurrection. 3. Why both comprehended under one terme.

Againe, that the reſurrection of the body is not here excluded, it may appeare from the ſcope and intent of theſe words of Chriſt: for the ſcope of theſe words here, is to perſwade *Martha* that hee was able of himſelfe, by his owne power to raiſe up her dead brother, to reſtore him to life, ſaith hee, *I am the reſurrection*, I have power to reſtore ſpirituall life to the ſoule that is dead in ſinne, and this is the greater worke; therefore I am able to reſtore naturall life to the dead body, to reſtore the body that is dead in the Grave to life againe.

Now the reaſons why this double power is here comprehended under one terme, *I am the Reſurrection*, the chiefe reaſons I take to bee theſe two.

Firſt, this double quickning power is here comprehended under one terme, in regard of the Analogie, and proportion betweene theſe two, betweene the reſtoring of the body to life, and the reſtoring the ſoule to life.

Secondly, in regard of the certaine inſeparable connexion betweene theſe two.

Firſt, I ſay in regard of the Analogie and proportion betweene theſe two, the reſurrection of the body, and of the ſoule; now the proportion and analogie conſiſts eſpecially in theſe foure things. 1. In regard of the Analogie.

Firſt, as in the reſurrection of the body, the living ſoule muſt first

first returne to the dead body, and quicken it before it can riſe againe: ſo here in the Reſurrection of the ſoule, the Spirit of grace muſt returne to the ſoule that is dead in ſinnes, and quicken it befor it can riſe againe: ſo that there is a ſimilitude in regard of the firſt beginning, and principle of this Reſurrection.

2. Againe, ſecondly there is an analogie, and proportion, in regard of the point and terme, the ſtate from which the Reſurrection is: for as in the reſurrection of the body, the body riſeth from the ſtate of corruption, from the bondage of the Grave; ſo here in this reſurrection of the ſoule, the ſoule and the whole man riſeth from the ſtate of ſpirituall corruption, from the bondage of ſinne.

3. The third proportion is in regard of the eſtate to which a man riſeth: for as in the reſurrection of the body, a man ſhall riſe againe without thoſe infirmities that the body had before, he ſhall riſe to lead another kind of life, a glorified life: ſo in this reſurrection of the ſoule the ſinner riſeth, and is raiſed up to lead a new kind of life, a ſpirituall life: and therefore it is called *Newneſſe of life*, *Rom.6.4.* that we ſhould *walke in newneſſe of life*: both in regard of the new principle, and fountaine of it, the ſpring of grace in the ſoule. And in regard of the new effects, and new operations, which are anſwerable to the new roote.

Rom. 6.4.

4. Fourthly, there is a proportion alſo in regard of the perpetuitie of both: for as in the Reſurrection of the body, the body ſhall riſe an immortall body, not ſubject to death any more; ſo here in the reſurrection of the ſoule, when the ſinner is reſtored to ſpirituall life, he is raiſed up to a durable immutable eſtate, hee ſhall continue to live this life of grace, and the immortall ſeed that is put into him, it ſhall never die: ſo Chriſt ſaith verſe 26. *He that beleeveth in mee*, ſaith he, and ſo liveth, *hee ſhall never die*; he is raiſed to an immutable eſtate, to ſuch a life as ſhall never be ſubject to ſpirituall death againe. Thus you ſee the analogie, and proportion between theſe two, and in this reſpect they may both be comprehended fitly under one terme.

2. In regard of the connexion. Secondly, in regard of the infallible connexion betweene theſe two: for whereſoever the reſurrection of the ſoule to the life of grace goes before, there the reſurrection of the body to the life of glorie will certainly follow after: for as the ſpirituall death of the ſoule did neceſſarily draw after it the mortalitie, and death of the body, ſo the ſpirituall life of the ſoule doth neceſſarily draw with it the immortalitie, and the reſurrection of the body: therefore as in the Sacrament the name of the thing ſignified, is given to the ſigne, in regard of the neere conjunction, and relation betweene them: ſo here in regard of the neere conjunction betweene theſe two, that they are never ſeparate, therefore they may both fitly

fitly be comprehended under one terme. Thus wee have endevoured to expound the general doctrine in theſe three particulars. Wee have ſhewed you that Chriſt is the Author and fountaine of the Reſurrection of the body: hee hath the quickning power in him whereby he is able to raiſe thoſe bodyes that are dead in the grave. Then he is the Author of the Reſurrection of the ſoule too; he is able to quicken thoſe ſoules that are dead in ſinnes. And then we have ſhewed the reaſons why theſe two, the Reſurrection of the body, and of the ſoule, are both comprehended under one phraſe of ſpeech, *I am the Reſurrection.* Now I come to the Uſe and Application of that, that hath beene delivered. And the Uſe of the point is

Firſt, for comfort.

Secondly, for tryall and examination.

Thirdly, for exhortation, and direction.

Vſe 1. Comfort.

Firſt, the Uſe of the point may be for comfort here, here is matter of ſound comfort to all thoſe that are the faithfull members of Chriſt Jeſus: if thou be united to Chriſt by faith, Chriſt is the Fountaine of life, he will be the Fountaine of ſpirituall life: therefore here is comfort againſt Death, againſt the death of the ſoule, and againſt the death of the body.

2. Againſt the death of the ſoule.

Comfort firſt againſt the death of the Soule, comfort againſt ſinne, thatis the ill of all ills, and is the death of the ſoule. If thou be united to Chriſt; Chriſt by his divine power he is able to free thee from the power and dominion of ſinne, from the bondage of ſinne. Doſt thou complaine that thy underſtanding is darke and blinde? remember Chriſt is able to give thee more light, *Epheſ.5.14. Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee light.* Doſt thou complaine that thy heart is hard and ſtonie? remember that Chriſt is able to ſoften thy hard heart, and to give thee a heart of fleſh, as he hath promiſed, *Ezek. 36.36. I will take away their ſtonie heart, and give them an heart of fleſh.* Doſt thou complaine that thy affections are unruly, and ſet upon wrong objects? remember to thy comfort, that Chriſt is able to rectifie theſe affections, hee is able to plant in thee the true love, and feare of God, as he hath promiſed, *Deut.30.6. I will circumciſe thy heart, and the heart of thy ſeed; that thou ſhalt love mee with all thy heart, and with all thy ſoule.* And in *Jer.32.40. I will put my feare in their hearts, that they ſhall never depart from mee.* Doſt thou complaine that thou canſt not beare afflictions patiently? remember that Chriſt thy head, he is able to ſtrengthen thee, and hee will doe it, as he did the Apoſtle, *Phil.4.13.* ſaith he, *I am able to doe all things through Chriſt that ſtrengtheneth me.*

Eph 5.14.

Ezek. 36.36.

Deut. 30.6.

Jer. 32.4.

Obiect.

But here the weake Chriſtian will bee ready to object: but I have ſo many ſtrong corruptions in me that I am afaid, that I am

not yet raiſed out of the grave of ſinne, that I am not yet raiſed out of my naturall eſtate.

Anſw. To which I anſwer, remember this to thy comfort that the firſt Reſurrection is unlike to the ſecond in this regard; in regard of the meaſure and degree of it: as ſoone as ever the ſoule quickens the dead body, the dead body leaves the Grave, and the ſtate of corruption wholly, and all at once; but it is not ſo in the Reſurrection of the ſoule. When the ſpirit quickens the ſoule, the ſoule begins to riſe againe from the grave of ſinne, but yet the bands and fetters of ſinne, and corruption ſtill remaine upon the ſoule. Indeed as ſoone as the Spirit of grace quickens the ſoule, the ſoule preſently hates all ſinne, and begins to ſhake off theſe fetters of ſinne and corruption, and ſhakes them off by little and little; but I ſay, it ſhakes them not off all at once. In this ſpirituall Reſurrection, ſinne indeed receives a deadly wound, but yet it is not wholly aboliſhed. In the ſpirituall Reſurrection ſinne is like a beaſt, whoſe throat is cut, that lies ſtriving and ſtrugling for life: ſo ſinne hath life in it, but yet it hath a deadly wound: therefore remember to thy comfort, that that will bee true here betweene the power of grace, and the remainders of ſinne, that is affirmed of the houſe of *Saul*, and the houſe of *David*, 2 *Sam.*3.1. there was long warre betweene them, *But the houſe of David grew ſtronger, and the houſe of Saul waxed weaker and weaker.* So it will be betweene ſinne and grace, ſinne will grow weaker, and weaker, and grace ſtronger and ſtronger.

2 Sam.3.1.

Obiect. But yet the weake Chriſtian may object further: but I feele the ſpirit ſo weake in me, and the fleſh ſo ſtrong in me, that I am afraid the fleſh will prevaile, and ſo I ſhall returne againe to my naturall eſtate.

Anſw. To this I anſwer, remember that this is contrarie to the nature of a true Reſurrection to returne to death againe: for at the laſt Reſurrection, the bodyes that are raiſed ſhall be immortall, never to die againe: ſo here thoſe ſoules that are quickned to the life of grace, they are raiſed to a durable, immutable, immortall eſtate never to die againe. That which Chriſt ſaith of thoſe that ſhall bee accounted worthie to attaine the ſecond Reſurrection; the Reſurrection of the body, it is true here alſo: hee ſaith thoſe that ſhall be accounted worthy of the world to come, of the Reſurrection to life, they ſhall never die: for they are as the *Angels of heaven, Luke* 20.35,36. Thoſe that partake of that Reſurrection can never die: ſo here thoſe that partake of this ſpirituall Reſurrection to the life of grace, they ſhall never die: this Reſurrection to the life of grace it ſhall continue in them. For the Spirit of grace when he once commeth into the ſoule, and quickens it, it continues there, and remaines there for ever: it is as a *Well of water ſpringing*

Luk.20.35, 36.

ſpringing up to eternall life, as Chriſt ſpeakes *Joh.*4.14. *Whoſoever ſhall drinke of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him, ſhall bee in him a well of water ſpringing up to everlaſting life.* Now wee know a ſtreame of water is of a vaniſhing nature, yet if it bee nouriſhed with a continuall Fountaine that can never be drie, the ſtreame will continually runne: ſo it is with the ſtreame of grace in the ſoule, it is nouriſhed with a continuall fountaine, ſuch a one as can never be dried up. Thus you ſee here is comfort againſt ſinne, againſt the death of the ſoule. Thoſe that are united to Chriſt by faith, they may be aſſured that Chriſt will be to them a Fountaine of ſpirituall life.

2. Againſt the death of the bodie.

Secondly, here is comfort againſt the death of the body, againſt naturall death. If thou be united to Chriſt, thou needeſt not to feare temporall death, remember that though *the body bee dead becauſe of ſinne, yet the ſpirit is life,* as it is *Rom.*8.10. The body, that is dead; that is, it is mortall and ſubject to death becauſe of ſinne, but the ſpirit, the ſoule, that liveth, it paſſeth from the life of grace here, to the life of glorie. Yea, and the body too that is laid in the Grave, notwithſtanding ſhall be raiſed againe by the quickning power of Chriſt. Remember Chriſt is thy head, and therefore hee being riſen from the dead, thou ſhalt not periſh. You know as long as the head of the naturall body is above the water, none of the members of the body can be drowned: ſo it is here, as long as Chriſt is riſen, none of his members can be held captive in the Grave. Remember, Chriſt is the firſt fruites of the dead, *the firſt fruites of them that ſleepe:* therefore his Reſurrection may bee a pledge, and an aſſurance to thee of thy reſurrection; *As wee have borne the Image of the earthly,* ſaith the Apoſtle, *ſo wee ſhall beare the Image of the heavenly,* 1 *Cor.*15.49. As wee have borne about us theſe corruptible bodyes, ſo when we riſe againe, we ſhall riſe with immortall, and incorruptible bodies, and live a glorious life with Chriſt, and ſo be made conformable to Chriſt our head, therefore feare not the death of the body. Remember that Death can deſtroy nothing in thee but ſinne, therefore feare not.

Rom 8.10.

1 Cor. 15.49.

This conſideration may comfort us, as againſt our owne death, ſo againſt the death of our friends; Let us therefore receive comfort hence, as *Martha* in this Chapter; *I know that my brother ſhall riſe againe in the Reſurrection at the laſt day,* and that did comfort her.

Queſt.

But here this queſtion may bee demanded; but is not this Reſurrection of the body, a benefit common to the wicked? are not they partakers of this benefit from the reſurrection of Chriſt, as well as the godly? ſhall not they be raiſed, and quickned, as well as the godly, by Chriſt his Reſurrection?

Anſw. Difference in the Reſurrection of the godly, and wicked.

To this I anſwer, that this Reſurrection of the body to life, it is a benefit proper to the faithfull, to the true members of Chriſt:

for though unbeleevers, and wicked perſons ſhall bee raiſed up againe, yet

By a different cauſe.

And to a different end.

1. In the cauſe. I ſay firſt, by a different cauſe: the wicked that are out of Chriſt, cannot have any benefit from the Reſurrection of Chriſt, becauſe they are out of Chriſt, therefore they ſhall bee raiſed indeed; but not by a quickning power flowing from the reſurrection of Chriſt: but by the divine power, and command of Chriſt, as a juſt Judge: and they ſhall bee raiſed by vertue of that curſe pronounced in Paradice, *Gen.2. In the day thou eateſt, thou ſhalt die the death*; that includes eternall death: therefore this curſe muſt be executed upon them, and therefore they moſt riſe out of the Grave againe, that body and ſoule may die eternally: but the faithfull members of Chriſt ſhall bee raiſed by the quickning power of Chriſt, as their head and Saviour.

2. In the end. Againe, as the wicked ſhall be raiſed by a different cauſe, ſo to a different end: for they ſhall not be raiſed to life to ſpeake properly, that ſtate is ſtiled eternall death, therefore their Reſurrection is ſtiled

Joh.5.29. *the reſurrection of condemnation, Joh.5.27. they that have done good ſhall come forth to the reſurrection of life, and they that have done ill to the reſurrection of condemnation*; they ſhall not riſe to life, but to eternall death: but the godly only ſhall attaine this Reſur-

Luke 20.36. rection of life, and therefore they only are ſtiled the *ſonnes of the reſurrection, Luke* 20.36. So much may ſuffice for comfort.

Vſe 2. Tryall. A ſecond Uſe of the point may be for tryall and examination, ſince we profeſſe to be Chriſtians, to be members of Chriſt: let us here trie the truth, whether wee be ſo indeed or no. Chriſt is the Reſurrection: he is the Author of the firſt Reſurrection to a ſpirituall life. The firſt thing that Chriſt doth in the ſoule of a ſinner, is to raiſe the ſoule to a ſpirituall life: therefore examine whether thou have felt this quickning power or no, this firſt Reſurrection to a ſpirituall life. When Chriſt was upon the earth, he had power to raiſe up all thoſe to life againe that died, but yet hee raiſed but few; there are but three that wee read of, thoſe that we named before. The Widowes ſonne, *Jairus* Daughter, and *Lazarus* here. So likewiſe Chriſt now hath power to quicken all thoſe that are dead in ſinne, to raiſe them to ſpirituall life, but yet he quickens but few, in compariſon of thoſe that continue ſtill in their ſinnes. Therefore let us all examine our ſelves upon this point, whether we have attained the firſt Reſurrection or no. If we be true members of Chriſt, we partake of the firſt Reſurrection: for Chriſt is a fountaine of ſpirituall life to all his members: therefore examine this, looke to the firſt reſurrection, to the Life of grace, thou maiſt know it briefly by three ſignes.

First,

First, by forſaking of ſinne.
Secondly, by newneſſe of life.
Thirdly, by thy continuall progreſſe in both.

Signes of the firſt Reſurrection.

First, by thy forſaking of ſinne, whether haſt thou left thoſe ſinnes thou formerly livedſt in? As in the Reſurrection of the body, as ſoone as the ſoule is united to the body, preſently the man leaves the Grave, he leaves the ſocietie of the dead and comes forth: as *Lazarus* as ſoone as he was quickned, and his ſoule returned to his body, preſently hee came forth, Verſ. 44. *Hee that was dead came forth out of his grave.* Examine therefore whether thou be come forth of the grave of ſinne? whether haſt thou left the ſocietie of ſinners, of prophane perſons? and whether haſt thou left the grave of thy ſinne? Is there not ſome luſt, ſome ſinne that ſtill holds thee captive in this Grave, to which thou willingly, and wittingly obeyeſt? If thou live in any one knowne ſinne, if thou be ruled by any one luſt, whatſoever it be, be it ſwearing, or drunkenneſſe, or uncleanneſſe, or covetouſneſſe, or lying, or open and publike prophaning of the Sabbath. I ſay, if thou live in the practice of any of theſe, or the like knowne ſins, this is a plaine caſe, thou art ſtill in the noyſome grave of thy ſinnes: thou art not riſen out of the grave of thy ſinnes, and therefore thou art not quickned by the Spirit of Chriſt; and if thou art not quickned, then thou art not a member of Chriſt, thou art not a true Chriſtian.

1. Forſaking ſin.

Againe, Secondly thou mayeſt know it by the newneſſe of thy life: whether doſt thou feele a ſpirituall life wrought in thee? and whether doth it appeare outwardly? Doſt thou feele a ſpirituall life wrought inwardly? That ſpirituall life that Chriſt reſtores to the ſoule, is univerſally ſpread through the whole ſoule. As when the ſoule of a man quickens the body, it quickens the whole body, every member of it; ſo here the Spirit of grace quickens the whole ſoule. Therefore examine whether doſt thou find ſpirituall life wrought in thy whole ſoule or no? whether doſt thou find this change wrought in thy underſtanding and judgement? whether haſt thou a new judgement, and thoughts, and opinion of God, and of the wayes of God? a new opinion of Chriſt? a new opinion of the members of Chriſt? Whether doſt thou find this change in thy heart and affections? whether haſt thou new deſires, new affections, ſpirituall inclinations? whether are the ſtudies, and deſires of thy ſoule ſet upon heavenly things? *if yee bee riſen with Chriſt, ſeeke thoſe things that are above,* Coloſ. 3. 1. Whether are thy affections and meditations heavenly and ſpirituall? Doſt thou feele this change inwardly in thy ſoule?

2. Newneſſe of life.

Coloſ. 3. 1.

Againe, doth this ſpirituall life appeare outwardly alſo by thy

ſpeeches and actions? Doth it appeare outwardly in thy ſpeeches, is there a change there? canſt thou now ſpeake to men in the language of *Canaan*, and to God in the voyce of his Spirit crying *Abba, Father?*

Againe, is there a change in thy outward actions? haſt thou left the ſocietie of ſinners? and doſt thou converſe with living Chriſtians? Doſt thou love thoſe that excell in vertue? and doſt thou manifeſt the graces of the Spirit in the conſcionable performance of all the duties of thy generall, and particular calling? As ſoone as *Lazarus* was quickned, preſently as he left the Grave, ſo he converſed with living men, and walked in his Calling: ſo examine if thou have left the ſocietie of the dead, and converſe with living Chriſtians, and delight in them; and whether thou walke on conſcionably in the place that God hath ſet thee in, making the word of Chriſt the rule of all thy actions. If it bee thus with thee, if thou feele this ſpirituall life wrought in thy ſoule, and it appeare outwardly in all thy ſpeeches and actions, this is a good ſigne thou partakeſt of the firſt Reſurrection to the life of grace.

3. *Progreſſe in both.*

In the third place, thou maiſt know this alſo by thy progreſſe in both theſe. Firſt, by the progreſſe of thy Mortification: Is ſinne daily more and more mortified in thee? Doſt thou daily get ground of thy corruptions? Is ſinne in thee like the houſe of *Saul*, as that waxed weaker and weaker, ſo doth corruption in thee daily? Is ſinne in thee like an old man, as it is in every member of Chriſt? and therefore it is ſtiled the old man: an old man growes weaker, and weaker, till at the laſt he dies: ſo it is with ſin in every Chriſtian, examine if ſin be ſuch an old man in you, that it growes weaker daily.

Againe, thou maiſt know it by thy progreſſe in thy vivification: Doſt thou grow in grace daily? Is grace in thee, as the houſe of *David*, as that grew ſtronger and ſtronger, ſo doth grace in thee? Is grace like a young man, as it is in every member of Chriſt? and therefore it is ſtiled the *New man*: becauſe it is as a young and luſtie man that daily growes ſtronger, till he come to his full ſtrength, doth grace in thee grow ſtronger daily? and doſt thou goe forward in thy Chriſtian courſe? It is the dutie of a Chriſtian to walke on daily in his Chriſtian courſe, *Rom.6.4.* wee muſt walke on in *newneſſe of life*. If thou find this progreſſe in thy mortification, and vivification, it is a good ſigne indeed that thou haſt attained to the firſt Reſurrection of the ſoule, to a ſpirituall life. Therefore let mee intreate you to ſet upon this worke of examination of your owne hearts diligently, and faithfully. Let not the multitudes of worldly buſineſſe: let not the allurement of vaine objects, and vain companie; let not the appe-

Rom.6.4.

tite and deſire of baſe pleaſures drive theſe thoughts out of your heads: but examine your owne hearts whether you partake of the firſt Reſurrection, or no. Deceive not thy owne ſoule: for though conſcience may now ſleepe, thou mayſt thinke thou art in a good eſtate; yet let me tell thee, the time will come when thy conſcience will awake, that if thou continue to wallow in any one ſin, if there be no change in thee in thy life, in thy heart; if in ſtead of growing better, thou grow worſe, and bee hardned more and more in ſinfull courſes, thy conſcience will tell thee to thy face, thou art a dead man, thou haſt no part in Chriſt: for Chriſt is the Reſurrection, the Fountaine of ſpirituall life: thou haſt not yet attained the firſt Reſurrection to the life of grace, and therefore if thou goe on in this courſe, thou ſhalt not attaine to the ſecond Reſurrection to the life of glory. So much for that Uſe.

Vſe 3. Exhortation, direction.

The third, and the laſt Uſe of the point is for exhortation, and direction. If now upon examination, thou find that thou haſt not yet attained to this ſpirituall Reſurrection; then let me counſel thee to give no reſt to thy ſoule, till thou haſt attained it: for remember that this is the firſt ſtep to heaven, and if thou ſet not the firſt ſteppe to heaven, ſurely thou ſhalt never come thither. As the Reſurrection of Chriſt was the firſt degree of his exaltation: ſo this ſpirituall Reſurrection that we have ſpoken of, it is the firſt degree of a Chriſtians exaltation: therefore get this in the firſt place; yea, get this, and all will follow. If thou attaine this, thou maiſt be aſſured of the ſecond Reſurrection alſo, to the life of glory. Remember that Chriſt by raiſing himſelfe from the dead by his owne power, declared himſelfe to be the eternall Sonne of God: *Hee was declared mightily to bee the Sonne of God by his Reſurrection:* So if thou canſt by a power and vertue drawne from Chriſt, riſe out of the grave of thy ſinne, then thou ſhalt declare thy ſelfe to bee the member of Chriſt, the Sonne of God, the daughter of God: therefore labour to attaine this firſt Reſurrection.

Queſt.

But here this queſtion may be demanded: but by what meanes now doth Chriſt convey this ſpirituall life to his children? and how ſhall I get to bee partaker of this Reſurrection? by what meanes ſhall I attaine this firſt Reſurrection to this ſpirituall life?

Anſw.

To this I anſwer briefly, that by the ſame meanes by which Chriſt workes faith in the ſoule, by the ſame meanes hee raiſeth a ſinner to life: for he that beleeveth liveth, and he that liveth beleeveth; hee that beleeveth is raiſed to life: therefore by the ſame meanes that Chriſt workes faith, by the ſame meanes he raiſeth a ſinner to life. Therefore the outward meanes is the Preaching of the Word, the inward, the Spirit of grace. By ſuch meanes

as

as Christ will raise the bodies of the dead at the last day, by the like meanes hee now raiseth the soules of those that are dead in sinne. Now Christ will raise the bodyes that are now dead in the Grave, at the last day. First, by his voyce, *John* 5.28,29. and by the sound of the Trumpet, 1 *Cor.*15.52. *The Trump shall sound, and the dead shall be raised incorruptible.* And hee shall raise them by his quickning Spirit. So by the like meanes Christ now raiseth our soules that are dead in sinnes: therefore if thou desire to bee raised out of the grave of sinne, let me counsell thee,

Joh.5.28,29. 1 Cor.15.52.

First, to attend diligently to the word of God, upon the preaching of the Gospell. The word of Christ, is a quickning word, as Christ saith, *Joh.*3.63. *My Word is spirit and life.* The voyce of Christ is a quickning voyce: as Christ by his voyce raised *Lazarus* out of his Grave; when Christ said to *Lazarus*, *Come forth*; presently *Lazarus* quickned, and came forth: so the voyce of Christ in the ministerie of the Word hath a quickning power, to raise sinners from the death of sinne: therefore when the Ministers crie aloude, and the Prophets *lift up their voyce as a Trumpet*, then hearken.

Joh.6.63.

Secondly, be frequent, and fervent in Prayer for the Spirit of of grace, and of Christ: before thou heare, pray; and after thou hast heard, pray that the Spirit of Christ may accompany his Word, that so this may be a meanes to awaken, and to quicken thee out of thy naturall estate, and to raise thee out of the death of sinne. Thou must pray to God to give thee a hearing eare, and a beleeving heart: that so the sound of the Word may not be as the sound of a Trumpet in the eares of a dead man, but that thou mayst be quickned by the voyce of Christ. And though thou have continued a long time in thy sinnes, yet bee not altogether discouraged: remember that Christ is able to raise thee, though thou have continued never so long in thy sinnes: for hee that was able to raise *Lazarus* that was dead and buried, and now stinking in the Grave, he is able to raise up thee also.

In the last place (in one word) if upon examination, thou find thou have attained to this spirituall Resurrection, then here is a ground of exhortation,

To { humilitie. / thankfulnesse.

Here is a ground of Exhortation to Humilitie and Thankfulnesse, to joyne them both together, because they usually goe together: the proud person is alway unthankfull, and the humble man is alway a thankfull man. Now if thou have attained to this Resurrection, thou hast great cause to be humble, and to bee thankfull.

First, thou hast great cause to bee humbled, because thou hast nothing

nothing but that thou haſt received: thou haſt great cauſe to bee humbled, becauſe thou putteſt not any hand to this worke, no more than the dead body of *Lazarus* could helpe to the raiſing of him. No more then a creature being nothing, can helpe to its owne creation; no more can a ſinner helpe forward this worke of his Reſurrection, therefore thou haſt cauſe to be humbled for not putting the leaſt helping hand to this worke, it is wholly ſupernaturall. Therefore let not any one arrogate any thing to the power of his free-will, but remember the worke is wholly ſupernaturall.

Secondly, as we have cauſe to be humbled, ſo to be thankfull too, doe but conſider the deſperate, and dangerous eſtate of ſinne whence thou art raiſed, and then make thy humble confeſſion with the Iſraelites, when they brought their firſt fruites before God, *Deut.26.5. A Syrian ready to periſh was my father; hee went into Egypt with a few*; and became a Nation mightie, and populous, and the Lord brought him out of *Egypt* with a mighty hand, and an out-ſtretched arme, with terrour and ſignes, and wonders, and hath brought us to this place, and hath given us this Land, even a Land flowing with milke, and honey. The like deliverance the Lord hath wrought for thee, therefore bee thankfull, and make thy thankfull acknowledgement with the Pſalmiſt, *Pſal.* 115. *Not unto us, but to thy Name give the glorie.* And then deſire God, as he hath by his mercie brought thee to the Kingdome of grace, ſo by his power to preſerve thee to the Kingdome of glorie. And deſire Chriſt, as he by his quickning Spirit, hath made thee partakers of the firſt Reſurrection to the life of grace; ſo to make thee partaker of the ſecond to the life of glorie.

Deut. 26.5.

Pſal. 115.

FINIS.

DEATH IN BIRTH; OR, THE FRUITE OF *EVES* TRANSGRESSION.

GEN. 3.16.

Vnto the woman hee ſaid, I will greatly multiply thy ſorrow, and thy conception. In ſorrow thou ſhalt bring forth children.

REVEL. 12.2.

And ſhee being with child, cryed, travailing in birth, and pained to be delivered.

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DEATH IN BIRTH;
OR,
THE FRVITE OF *EVES* TRANSGRESSION.

SERMON XXXVI.

GEN. 35. 19.
And Rachell died.

IT is a ſtatute law of God, that all, both men, and women muſt die. The cauſes for which it pleaſed Almightie God to leave the bodies, even of his deareſt children under the power of Death, to be returned to duſt are many.

All men muſt die.

First, for the manifeſting his truth, according to that ancient threatning mentioned, *Geneſis* 3. 19. *Duſt thou art, and to duſt thou ſhalt returne.*

1. To manifeſt Gods truth. Gen. 3. 19.

Secondly, for the manifeſtation of his power, that by death, hee may tranſlate his choſen ſervants to life. Sinne it was that brought Death into the world: and God will ſhew his ſtrength in this, that Death ſhall be the utter aboliſhment, even of that very thing which brought it firſt upon us, and made us all lyable to it. If there had not beene Sinne, there ſhould not have beene Death: and now God will, that in thoſe that are his, the Kingdome and being of ſinne ſhall utterly be deſtroyed; the head of *Goliah* ſhall be cut off with his owne ſword, and ſinne ſhall bee extinguiſhed by that which it ſelfe firſt procured.

2. His power.

3. Our benefit by Christ.

Thirdly, God subjects his children to this course, that by it, they may the better conceive what inestimable benefit they reape by Jesus Christ. When they doe thinke upon death, as it is an enemie, they cannot chuse but feare it; Nature affecting a continuation, and preservation of it selfe, cannot chuse but loath and abhorre it. Now then, if Death being changed be so fearefull; well may wee conclude, that it would have exceeded in terrour, if it had continued as at the first it was; that is, a gate and passage to everlasting torment in hell fire. If the very sight of the Serpent affright us now the sting is out, what would it have done, if the sting had still remained? Hereby then Almighty God would have us learne, how deepely we stand ingaged to him for his mercie, who by his Sonne Jesus Christ hath freed us from so great miserie.

4. To conforme us to Christ.

Lastly, the law of Death seizeth upon the very elect children of God, that they may bee thereby made conformable to their head Christ: Hee was as the wheat-corne, which except it fall into the ground and die, abideth alone, Death was his passage, the same must bee ours also. The way of the tree of life is kept with the blade of a sword shaken, under the stroake whereof, we must first come, before wee can hope for any entrance into Paradise; as we see here it is sayd of *Rachel*, she dyed.

And Rachel dyed.

I will not stand upon any division of the words, but will (God willing) unite them together at this time, in this discourse. I conceive it is not altogether impertinent in the handling of these words of my Text, to shew you the occasion of *Rachels* death; what shee was, and for what shee stands recorded in the sacred Scriptures.

Rachel was one of *Labans* Daughters, and one of the Wives of *Jacob*. Questionlesse, shee was a good woman, though in somethings faulty: But the imperfections of the holy people of those times, are neither to bee blazed abroad (as though wee tooke pleasure in discovering their shame,) nor to bee followed neither; as though by their doing this or that, were a sufficient plea for us; that were to draw bloud, not milke out of the breasts of the sacred Scriptures, and is a thing, which for my own perticular were the cause never so just, I doe from my soule abhorre and detest.

Rachel was 1. Fruitfull

First of all then, shee is recorded to have beene fruitfull, by whom *Jacob* had two sonnes, *Joseph*, and *Benjamin*; and by her, and *Leah* his other wife, God accomplished his promise that Hee made to *Abraham*, that his seed should be as the starres of Heaven, which teacheth us that

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The fruitfulneſſe of the wife, is to bee reckoned as a bleſſing, and to bee earneſtly ſought by prayer from Almighty God.

It is that bleſſing which God promiſeth to the man that feares him, and puts his truſt in him; *That his Wife ſhould bee as a fruitfull Vine, and his Children they ſhall ſtand as Olive branches round about his table, Pſal.* 128. 3. And in the precedent Pſalme, *Loe, Children are an heritage from the Lord, and the fruite of the wombe are his reward, happie is the man that hath his quiver full of them.* In former times, barrenneſſe was accounted for a ſhame and reproach. When God would puniſh *Abimilech*, about *Abraham*, and *Sarah* his Wife; it is ſayd, *that hee cloſed up all the wombes in the houſe of Abimilech, Gen.* 20. 18. And when God would bleſſe *Jobs* laſt dayes more than his firſt, hee gave him ſeven ſonnes, and three daughters, as an addition to his happineſſe, and as ſo many emblems of his grace, and favour towards him. In the rehearſing of the lives of the Fathers before the Flood, you ſhall finde, eſpecially in *Gen.* 5. ſundrie times thus, ſuch, and ſuch a one lived ſo many yeares, *and begate ſonnes and daughters.* What was the bleſſing upon the firſt couple? was it not this, *bee fruitfull, and multiply? Gen.* 1. 28. What bleſſing gave the friends of *Rebecka* at her departure? was it not this, *bee the mother of thouſands, and millions, Gen.* 24. 60. What was the manner of Gods bleſſing the *Jewes* after their returne from the captivity? was it not this, *that their ſtreets ſhould be full of boyes, and girles? Zech.* 8. 5.

Pſal. 128. 3.

Gen. 20. 18.

Gen. 5.

Gen. 1. 28.

Gen. 24. 60.

This being ſo, it may ſerve for a two fold Uſe;

Firſt, it diſcovers the wretchednеſſe of their fault, who grudge and repine at the increaſe of children as a burthen. Some there are that preſcribe to God how many children hee ſhould beſtow upon them, and would ſet him downe a ſtint, that they would not by any meanes have him exceed; which argues a moſt miſerable, and a moſt faithleſſe minde: For whence is this feare of increaſe before it come? and whence is this repining at it when it is come, but from ſome diſtruſtfull opinion or other, that they conceive either of their inabilitie to maintaine them &c? Let me ſay to you, beloved, of your children, as our bleſſed Saviour ſayd of his Diſciples touching themſelves; *they are of more valew than ſparrowes*, yet the Lord feeds them, together with *the young Ravens that crie*; how much more will hee give ſupply to thoſe creatures that are ſtamped with his owne Image.

Neither is it onely a reward and bleſſing upon the rich that they are fruitfull, but it is even a reward and bleſſing to the poore, that they have children: for it is ſpecified in *Pſal.* 107. 41. that *God will make them a family like a flocke of ſheepe*; and comfortable it is, that they ſhall have a family like a flocke of ſheepe, becauſe this

Pſal 107. 41.

may well be intended; they ſhall proſper and thrive with a little maintenance, as ſheepe will grow fat, albeit the leas are but very ſhort.

Secondly, it ſerves to direct all that deſire this bleſſing of increaſe, that they may know of whom to ſeeke it; it is God that muſt make thee fruitfull like *Rachel*; it is hee that *makes the barren to dwell with the familie, and to bee a joyfull mother of Children.* There are five ſpeciall keyes that God reſerves in his owne power.

The firſt, is the key of the Raine; *the Lord ſhall open his good treaſure, and the Heavens to give Raine to the land,* Deut. 28. 12.

Deut. 28. 12.

Secondly, the key of food; *thou openeſt thy hand, and fillſt all things living with thy plenty,* Pſal. 104. 28.

Pſal. 104. 28.

Thirdly, the key of the graue; *hee bringeth downe to the grave, and raiſeth up againe,* 1 Sam. 2. 6.

1 Sam. 2. 6.

Fourthly, the key of the heart; it is ſayd *Acts* 16. 14. *the Lord opened the heart of Lydia.*

Act. 16. 14.

Fiftly and laſtly, the key of the wombe; God remembred *Rachel and opened her wombe,* Gen. 30. *Abraham* therefore being childleſſe, he makes his moane to God. *Iſaack* prayed to God for his Wife, becauſe ſhee was barren. *Hanna, Samuels* mother, powred out her ſoule to God in hearty prayer, when ſhee had no child. As alſo *Zacharie*, and *Elizabeth*, the Parents of *Iohn* Baptiſt. This is the true courſe, firſt to God, and then to the meanes. *Rachel* was in a paſſion, and ſhee cried to her Husband, *give mee Children or elſe I die*; but nothing of all this prevailed, till ſhee ſought it of the Lord, and then ſhee was fruitfull, that is the firſt.

Gen. 30. 22.

Secondly, it is recorded of her, that ſhe was not onely fruitfull, but that with this fruitfulneſſe of hers, there came an increaſe of Gods people; ſhee built up a great part of *Iſrael*: and what elſe were the *Iſralites*, but Gods peculiar people? A right chriſtian indeed is called a true *Iſralite*; and the elect are termed by Saint *Paul* Gal. 6. 16. *the Iſrael of God*: So then hence you may inferre, that

Gal. 6. 16.

The deſire of having Children, muſt ayme at the increaſe, and inlargement of Gods Church.

This is a bleſſing indeed, when the wife by her off-ſpring builds up *Iſrael*; not *Babel*; *Bethel*, Gods houſe; not *Bethaven*, the houſe of iniquitie. This was the deſire of holy people of old, when they prayed that their children might bee as *Corner-ſtones, couched into the walls of the Temple*; meaning thereby, that they might grow into the Temple of the Lord, to bee a habitation of God by his Spirit: *Bleſſed is the man* ſayth the Pſalmiſt, *that hath his quiver full of them*: it is of ſuch children, that are as the arrowes of

a ſtrong man. Whence it followes, that they muſt have more in them then nature: for arrowes are not arrowes by growth, but by Art: ſo they muſt bee ſuch children, the knottineſſe of whoſe nature, is refined, and reformed, and made ſmooth by grace.

Iſhmael the ſonne of the bond-woman had twelve ſonnes, and all Princes in their Nations; but what did all theſe titles of dignitie doe them good, as long as they were out of the promiſe? Queſtionleſſe *Hanna's* drift in deſiring a ſonne of God, was that out of her might come one, by whom Gods glory might bee advanced among men, therefore ſhee vowed him to the Lord all the dayes of his life. The Angell told *Zacharie* that he ſhould have joy and gladneſſe at the birth of his ſonne, why? *Becauſe he ſhould bee great in the ſight of the Lord, and filled with the holy Ghoſt, and turne many to the Lord,* Luk. 1. 50. Luke 1 50. Hee that begets a foole, that is, an ungodly irreligious ſonne: for that is one of *Solomons* fooles, he *gets himſelfe ſorrow, and the father of ſuch a one ſhall have no joy*; but hee ſhall be his very calamitie, and his meere vexation. It is a rule ſet downe in Scripture, that whatſoever is done, ſhould bee done to the glory of God: therefore our deſire of having children muſt aime at this, that out of our loynes may come ſuch, by whom Gods glory may bee promoted, aud the number of the godly increaſed in the world.

Thirdly, ſhee is recorded to have yeelded in all willingneſſe, and readineſſe to the deſire of her Husband: When *Jacob* was warned by an Angell from God, to returne from *Laban* to the Land where he was borne; he made his wives acquainted with the matter, and diſcovered to them his whole intent and purpoſe: they forth-with gave him this yeelding, and reſpective anſwer; *Whatſoever God hath ſaid unto thee, that doe,* Gen. 31. 11. The like is to be ſeene in *Sara,* ſhee was no hindrance to *Abraham* in his removall from his owne Countrey to *Canaan*; no, nor at ſuch time when ſhe was ignorant whether he went: ſhe was no hindrance to him in the ſpeedie circumciſing of his ſonne; No, nor ſhee did not goe about to hinder him, in the very ſacrificing of his ſonne. Out of all doubt, if ſhee had beene a clogge to him in any of theſe reſpects the Spirit of God would never have concealed it, becauſe the wreſtling with her unwillingneſſe, and gain-ſaying had beene a ſtrong evidence of *Abrahams* faith, that the Scripture is very carefull to ſet out to the full, for his credit and our inſtruction. 3. Obedient. Gen. 31. 11.

There are two Women ſtoried in the Scripture above others as examples of Gods judgements upon the untowardneſſe of Wives, not joyning with, and incouraging their Husbands in good doing. The one is *Lots* Wife, whoſe love no queſtion was a great delay to *Lot* in his departure from *Sodome*, that when ſhee ſhould have gone on with her Husband in haſt to the place which

was appointed for their refuge without looking backe, ſhee drew behind ſtill, lingring after her wonted home; but what was the iſſue? ſhee was turned into a Pillar of ſalt. The other was *Michal* the wife of *David*, when ſhee looked out, and ſaw *David* dance before the Arke, ſhee deſpiſed him in her heart, and was ſo farre from approving his zeale, that when hee returned, ſhee entertained him with a frumpe, ſaying to him, *What a foole was the King of Iſrael this day*: but what was the iſſue of it? a puniſhment was inflicted on her for her fault, that ſhee had no child all the dayes of her life, 2 *Sam.* 6.23.

2 Sam 6.23.

I remember a policie of Saint *Paul*, in his Epiſtle hee wrote to *Philemon*: he writes to him for the re-entertainment of a runnagate ſervant that hee had begotten to God in his bonds, and for the better effecting of it in his inſcription, he not only writes to *Philemon*, but joynes with him *Philemons* wife; *To Philemon our dearely beloved, and to our beloved Appia*, Philem. 1. 2. Wherefore was this? For nothing elſe I beleeve, but to warne her of her dutie, that when the receiving of *Oneſimus* was manifeſted to her Husband, as a needfull dutie, and a thing pleaſing to Almightie God, ſhe ſhould not put in her ſpoke to withſtand the motion, but further it by all the meanes wee could. It was to this end that the woman was created, that ſhee might be a helpe to her Hueband in all honeſt offices, to joyne with him, to incourage him, to provoke him, and aſſiſt him in the performance of them.

Philem. 1. 2.

4. Her death.

Fourthly and laſtly, to omit many other things recorded of her, that I might here relate to you, and to come to that that more neerely concernes this preſent occaſion, it is ſaid of *Rachel*, ſhee died in travell. God had commanded *Jacob* to riſe, and goe up to *Bethel*, and dwell there: hee obeyed, and erected a Pillar in the place where God talked with him: thence hee journeyed a little further to *Ephrath*, and there *Rachel* travelled, and had hard labour: in the ſufferance of which, which might be ſome eaſe, ſhee received a great deale of comfort from her Midwife, who bade her not feare, for ſhee ſhould have this ſonne alſo: but *it came to paſſe as her ſoule was departing: for ſhee died, that her ſonnes name was called Benoni*, that is, a ſonne of ſorrow, as we ſee verſe 18.

Who can expreſſe the woe of that day? and the bitterneſſe of that loſſe to *Jacob*? who was now bereft of his dearely-beloved Wife, by the fruit of whoſe wombe hee had reaped ſuch increaſe of bleſſing: before, the children had the care of two watching over them; now only of one, and that ſuch a one as was not accuſtomed to intereſt himſelfe in training up young Children, but left it to her, and ſhee tooke it from him. O death voide of mercy, and reſpect of perſons! that ſhee ſhould die, it was ſome griefe to him, but that ſhee died in travell, that did moſt trouble him, and

increaſe

increaſe his griefe. And well might hee ſtyle their ſonne *Benoni*, the ſonne of ſorrow: for it was indeed a ſorrow to them all: to her, to him, to their iſſue, to their friends, and acquaintance, to their ſervants, to all that knew them, or had any relation to them.

But *Jacob* will not exceed the bounds of Chriſtianitie, hee was at the laſt comforted: he referres himſelfe, his children, his infinite, and almoſt inſupportable loſſe to God Almighties pleaſure; from him ſhe was received, and to him he is content againe to returne all. The mourning, and lamenting that he made on her behalfe it could not recall her againe: all the teares he could ſhed for her, were of no force or power at all to make her alive; too much ſorrow might happily indanger his owne life, and then he ſhould highly offend againſt Almightie God. Patience and Chriſtian fortitude were the only remedies left him, and theſe he reſolves on.

Let us learne hence as long as the world laſts, to know that worldly comforts whatſoever they be, and howſoever wee may eſteeme of them, they are ſubject to change. Love with unfeignednesſe what may beſo loved, but take heed you love not too much, for feare the taking of that away from you, that was ſo dearely loved of you, make you fall into impatience, and ſinne againſt God.

Let us ſo love that we may thinke of loſſe, if it ſtand with Gods pleaſure; but yet let us ſo love, that wee eſteeme it no loſſe if hee pleaſe. Let his good will, and pleaſure ever-more moderate our affections: ſo happily we ſhall enjoy the thing beloved, a great deale longer. But if wee exceed in lamenting, were we as juſt, and righteous as *Jacob*, God will be angrie with us for it. Not only thy deareſt Wife, but thy deareſt Child, thy deareſt friend; whatſoever is moſt deare to thee, ſhall then feele the ſtroake of mortalitie, that the heart may bee taught to wiſh for eternitie, crying heavily, and ſighing with a mournfull voyce, with thoſe words of the Preacher, *Vanitie of vanities, all is but vanitie.*

There is a threefold puniſhment inflicted upon all women kind in anſwer to the three ſinnes committed by our Grandmother *Eve*.

Firſt, becauſe ſhee gave too much credit to the words of the Serpent, telling her, that both *Adam* and ſhe ſhould bee as Gods, knowing good and evill; therefore it was pronounced preſently upon her, that her ſorrowes and conceptions ſhould bee multiplied.

Secondly, becauſe againſt the expreſſe command of Almightie God, ſhe did eate the forbidden fruit, therefore it was pronounced againſt her, that in ſorrow ſhe ſhould bring forth Children, every time her houre was at hand ſhee ſhould hardly eſcape death. I need

not inlarge my ſelfe you all know it to be too true; nay ſometimes, and that oft-times too, it coſts your lives: an example wee have here in the Text in *Rachel*, and in our deceaſed Siſter here before us, and many others.

Thirdly, and laſtly, becauſe ſhe was a ſeducer of her Husband; therefore for a puniſhment, all your deſires ought to be ſubject to your Husbands, and by the warrant of the Scripture they muſt rule over you. Death is a debt to nature and muſt be paid: there is no avoyding of it, no putting it off, when GOD thinkes it fit, it is infallible to all, in reſpect of the matter, and end: though in reſpect of the time and manner many times it be divers. Some die when they are young; ſome in the middle of their age, and ſome live till they be very old. That for the time.

Some die of Convulſions, ſome of Dropſies, ſome of Feavers: and to be ſhort, ſome in Child-bed; as *Rachel* here did, and our departed Siſter. But of what diſeaſe ſoever they die, that is nothing: die they muſt ſooner or later, of this infirmitie, or that it is no matter which, when it pleaſeth God; Let a man make what ſhew hee can with all his glorious adornations. Let him have rich apparell, and diſguiſed linnen; and ſearecloth, and balme, and ſpices, let him be inwrapped in lead, and let ſtone immure him when hee is dead, yet the earth his originall Mother will againe owne him for her naturall Child, and triumph over him with theſe, or the like inſultings, he is in my bowells, returned to his earth.

This bodie returnes not immediatly to heaven, but to the earth; nor to the earth neither as a ſtranger, and altogether unknowne to him, but to his earth, appropriate to him as his owne, his familiar friend, and old acquaintance. To conclude, wee are ſinfull, and therefore wee muſt die, we are full of evill, and therefore we muſt goe to the grave: wee have ſinnes enough to bring us all thither. God grant they bee not ſo violent, and full of ominous precipitations that they portend our ſudden ruine: portend it they do, but *O nullam ſit in omnia*, &c. I am loath to bee redious. Hee ſhould not be tedious that reades a lecture of mortalitie. How many in the world ſince this Sermon firſt began, have made an experiment, and proofe of this truth, of this ſentence, that man is mortall; and thoſe ſpectacles are but examples of this truth; they come to their period, before my ſpeech. My ſpeech, my ſelfe, and all that heare me, all that breath in this ayre muſt follow. It hath beene ſaid wee live to die; give me leave a little to invert it, let us liue to live, live the life of grace, that we may live the life of glory, and then though we doe die, let us never feare it, we ſhall riſe from the dead againe, and live with our God out of the reach of the dead, for ever, and ever. So much for the Text at this time.

To

To declare unto you the cauſe of this preſent aſſembly would be altogether ſuperfluous, the dumbe oratorie of that ſilent obiect, doth give you to underſtand in a language ſufficiently intelligible, that we are now met to performe the laſt rites and dutie that we owe to the memorie of our deare Siſter here before us. And Chriſtian charitie hath beene ſo powerfull in all ages, that it hath beene retained as a pious, and laudable cuſtome at Funerall ſolemnities to adorne the dead, with the deſerved praiſes of their life: not for any pompe or vaine-glorious oſtentation, but that Gods glorie here may bee for ever magnified, by whoſe grace they have beene enabled to *fight a good fight*: and that the ſurviving may be encouraged to runne the ſame courſe, when they behold them diſcharged of this tedious combat, and crowned with a crowne of glory, and immortalitie.

This Siſter of ours was borne in this pariſh, and hath lived in it ſome thirtie foure yeares, or there-about; eighteene yeares a ſingle woman, and ſixteene yeares a married Wife; of whom though upon my owne knowledge I can ſpeake but little, yet having credible information from others, with whom ſhe had long, and private intimacie of many yeares acquaintance, I muſt, and will ſpeake.

That which I told you was recorded of *Rachel*, that ſhee was fruitfull in procreation of Children, may in a great meaſure bee ſpoken of her: for if the Scripture account bearing but of two children fruite: certainly it will make an extraordinarie fruite in bearing of twelve, which ſhee did. It is a certaine token of a true, and faithfull ſervant of God, to frequent his houſe, to pray unto him, to praiſe him in his Church earneſtly; to labour to bee inſtructed in his will out of his Word, then, and there, read and preached to them: all which evidences of a good Chriſtian were found in this our Siſter. For her conſtant comming to Church, I my ſelfe can now ſpeake upon my owne knowledge, I have ſeriouſly, and ſtrictly examined my ſelfe, and I profeſſe ingenuouſly before God that knowes my heart, and you that heare me ſpeeke, that I cannot call to mind, that ever ſhe miſt comming to Church twice a Sabbath day ſince I came, which I would be heartily glad I could ſpeake as well of others of this Pariſh, as of her. For ſome of them have got ſuch a fisking tricke up and downe, to goe to other Churches, as if there were no relliſhable food at their owne, that I feare at the laſt they will come to none at all, I pray God they amend this fault. It was a vertue in her that deſerved commendation, and it is a vice in them that deſerves reprehenſion.

When ſhee was in Gods houſe, ſhee did not as too too many doe, imploy her time in ſleeping, or ſome ſuch ill courſe: but I ever obſerved her to liſten very diligently, and attentively to

what

what was delivered, for the nourishing of her soule. I confesse I doe not remember that ever I saw her take any notes in the Church of Sermons that were preached: for it seemes shee did it when she came home: for since her death, going to her house, accidentally I met with a booke of hers, wherein shee had written many texts of Scripture with notes: the day when they were preached, and the persons by whom, most of those which I have preached I saw and perused, and others of strangers that I my selfe have heard: these qualities are not to be past over in silence, but are worthy of your serious imitation.

Neither did she thinke it fit barely to set them downe for her owne instruction only: but what she heard upon the Sabbath day that she constantly practised upon the weeke dayes. Shee catechised her children in those points; spending, some time in trayning them up in the knowledge of God, and putting them in mind of their dutie to him in whom *wee live and move, and have our being*, by repeating Gods word delivered, by hearing them reade Gods word printed, and by singing Psalmes, and hymnes, and spirituall songs.

That she was a most provident, and carefull Wife, and a most indulgent, and loving Mother, all that knew her can best testifie, and some of them have informed me. And this let me speake, and I have it from the mouth of some, that perhaps did not thinke I would have mentioned it at this time, and would have had it concealed, but for reasons best knowne to my selfe, I hold it very fit to relate: shee was ever held to be of a most sweet nature, and of a very loving disposition; that shee was very charitable, and inclined to relieve the poore; It is likewise testified of her, she was liberall alway; but more liberall now then usually, having had a consideration of the hard and needie times: to which end, as if shee had prognosticated her owne death, shee layd by some money (according to that abilitie that God had blessed her with) for the reliefe of the poore.

Let no man censure me for speaking these things I doe: for if I should not have given her, her just, and deserved praises; some that now heare me, and knew her from her cradle, might justly have censured me for too much remisnesse. Thus for her life.

As for her death, I can say little touching it. It pleased God, not to giue her any long time of sickneſſe, but to take her away; though not unprepared, yet on a sudden with a short warning. When her bitter pangs first came upon her, she called to her Husband, and desired him to joyne with her in hearty prayer to Almightie God, that he would bee graciously pleased to extend his mercie towards her; that hee would be pleased to let her live longer, that she might repent of her sinnes, and beg mercie at his

hands for them, that ſhee might amend her life. And if he would not grant this for her, yet for thoſe many poore Children that were young, that ſhe was to leave behind her: ſhee deſired him to be a carefull Father over them all: ſhee prayed to God devoutly to ſend a bleſſing both upon him, and them.

Much ſhee could not then ſpeake, becauſe of her paines, that now began ſtill to increaſe upon her. When ſhee was in the extremitie of her labour, he being abſent (as it was fitting) ſhe ſent downe to him, to deſire him to pray to God on her behalfe, that he would eaſe her of thoſe grievous paines, and preſerve her in the great paine, and perill of Child-birth. The propitious God it ſeemed heard him, and granted his requeſt: for preſently to the thinking of the ſtanders by, ſhee was well delivered. Not ſatisfied with this, having received ſo great a bleſſing from God, ſhee ſent downe againe to deſire him, to give God thankes for her ſafe deliverie. But God, that had determined to take out of this miſerable life, quickly turned that hope of the ſtanders by into a feare, and ſuddenly ſhee changed: which perceiving, as long as ſhee was able to ſpeake, ſhee cried, Lord Jeſus have mercy on my ſoule, Lord have mercie on mee, Lord pitty mee poore miſerable wretch: and when ſhe could not ſpeake, ſhee held up her hands to heaven, as deſirous to make her peace with that God, whom ſhee knew ſhee had highly offended. I make no queſtion, but God hath tranſlated her from the valley of teares, to the Mount Sion, of bleſſedneſſe: whether God of his infinite mercie bring us all.

* * *

FINIS.

THE DEATH OF SINNE, AND LIFE OF GRACE.

EPHES. 2. 1.

And you hath hee quickned, that were dead in Sinnes and Treſpaſſes.

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THE DEATH OF SINNE; AND LIFE OF GRACE.

SERMON XXXVII.

ROM. 6. 11.

Likewiſe reckon ye alſo your ſelves to bee dead unto ſinne, but alive unto God, through Jeſus Chriſt our Lord.

THE intent of this Chapter, is to take off an abuſe of the Doctrine of the Goſpell, which publiſheth the free Grace of God to great ſinners. The Apoſtle had ſayd in the latter end of the 20. verſe of the former Chapter, *where ſinne abounded, Grace did much more abound.* From hence ſome did inferre; that therefore under the Goſpell they might take liberty to ſinne, the more their ſinnes were, and the greater they were, the more they ſhould occaſion God to manifeſt his abundant Grace upon them. This the Apoſtle anſwers in this Chapter, and he anſwers it two waies. Coherence.

1. First, by way of deteſtation.

Secondly, by way of confutation.

By way of deteſtation in the firſt verſe, and part of the ſecond, *What ſhall we ſay then, ſhall we continue in ſinne that Grace may abound? God forbid.*

Secondly, by way of confutation; the argument whereby hee confutes it, is by a neceſſarie conſequence of our juſtification; that is, our ſanctification: theſe are ſo inſeperably united together, all that are juſtified, are ſanctified. And upon this ground, the Apoſtle frames two arguments to confute this errour, taken from the two parts of ſanctification.

The firſt is from our mortification, from the third verſe, to the end of the ſeventh; and the argument runnes thus. Thoſe that are dead to ſinne, cannot ſinne that Grace may abound, but all that are in Chriſt, are dead to ſinne, therefore they cannot ſinne that Grace may abound. Now that all that are in Chriſt are dead to ſinne; he proves by their union with Chriſt, teſtified in Baptiſme, and by the effect of that union, which is conformitie to Chriſt; that as Chriſt was dead for ſinne, ſo they are dead to ſinne.

The ſecond argument, is taken from the ſecond part of our ſanctification, which is our quickning to a new life; and that he handles in the 8. 9. 10. verſes, and that argument runnes thus. Thoſe that are quickned by Chriſt to newneſſe of life, cannot ſin that Grace may abound: but all that are in Chriſt, are quickned by Chriſt to newneſſe of life; therefore they cannot ſinne that Grace may abound. That all that are in Chriſt are quickned to newneſſe of life; he proves in verſe 8. *If we be dead with Chriſt, we beleeve that we ſhall live with him ſtill* by our union with Chriſt, whereby there comes a conformity to Chriſt in his reſurrection, as well as in his death.

And from theſe premiſes, hee inferres by way of application, the concluſion that is here in the words of the Text I have now read to you; *likewiſe reckon ye alſo your ſelves dead unto ſinne, but alive to God, through Jeſus Chriſt our Lord.* As if he ſhould ſay, doe not reſt your ſelves ſatisfied in the bare knowledge of theſe things, in the diſcourſe of them in generall, but bring them to particular application, make the caſe your owne; what wee ſay of death to ſinne, and of newneſſe of life wee ſpeake to you, if ye be in Chriſt, therefore you muſt make account of it to bee your caſe, *likewiſe reckon ye your ſelves dead to ſinne, but alive to God through Jeſus Chriſt our Lord.* We ſee now the coherence of the words with thoſe that goe before, and the maine intent and ſcope of the Apoſtle in the Chapter wherein we might note divers things.

Obſerv. 1. The firſt is out of the very connexion, that *by vertue of the union of beleevers with Chriſt, there is in them a conformitie to Chriſt.* They are made like unto him; he had ſayd before, that Chriſt dyed, and roſe againe; likewiſe reckon ye your ſelves like him in this. Every one that is in Chriſt, is conformable to Chriſt, and made like him.

Then againe ſecondly, wee might note hence this alſo, that

Rectified and ſanctified reaſon, ever concludes to God, and for God.

Reckon yee, make account, conclude this, ſo the word ſignifieth, reaſon thus, conclude thus; as it is uſed *Rom.* 3. 28. *We conclude* (ſaith the Apoſtle, where the ſame word is uſed) *That a man is juſtified by Faith without the workes of the Law.* So, conclude this, reſt on this concluſion, do not make it a matter of conjecture, and opinion onely: but when you conſider things wiſely, when you weigh things ſeriouſly, you ſhall ſee great reaſon to inferre thoſe things, from theſe premiſſes that God would have you inferre. Therefore whatſoever reaſoning is againſt the Word, whatſoever diſputes the mindes of men uphold againſt any truth in Scripture, it is but the reaſoning of corrupt reaſon; If reaſon were ſanctified, it would conclude as 2 *Cor.* 5. *We judge, if one dyed for all, then they that live, ſhould not live to themſelves, but to him that dyed for them.* When men come to deale judiciouſly, and adviſedly, when they come to conclude of things wiſely; they will conclude then, that what uſe the Word and the Goſpell would have them make of any truth, that they will make of it, *Likewiſe reckon ye*, judge thus. Rom. 3. 28. 2 Cor. 5.

Thirdly, we might note hence thus much alſo, that

The beſt and moſt profitable knowledge of the Scriptures, is in applying it to a mans owne caſe, and perſon, and condition. *Obſerv.* 3.

Reckon ye alſo your ſelves, ſaith the Apoſtle; make account of thus much, that this is a truth concernes you in particular. Judge your ſelves ſo farre profited by the Word you heare, as you can make good application of it to your owne eſtate and condition. Whenſoever men come to heare the Word, they come to heare ſomewhat that concernes themſelves: therefore whatſoever wee ſay befalls them that are in Chriſt; apply it your ſelves, and make account this is my caſe, if I bee in Chriſt.

Fourthly, hence we might note thus much alſo, that

When a man is in Chriſt, there is a reall change. *Obſerv.* 4.

There is an evident change from what hee was, before hee was in Chriſt. For ſo the Apoſtle reaſons; now you are in Chriſt, there is ſuch a change, as from death to life, there is a mervellous great change in you. If there bee not this change in you, neither are you in Chriſt; and all the hopes you build on of being in Chriſt, they are without a foundation, they are upon an imaginarie Chriſt, not upon Chriſt that is yours indeed. If you bee in Chriſt, let it appeare in a change; let us ſee how you are changed ſince you were in Chriſt, from that you were before: for this make account of, conclude thus much for your ſelves; that all that are in Chriſt are changed.

Doct.5. There is a change in all that are in Chriſt as from death to life.

But fiftly, and laſtly, hee expreſſeth wherein this change conſiſteth; and hee makes choice of ſuch termes as are moſt acquiſite, and fit for his purpoſe. He would expreſſe this ſpirituall change, and marke what expreſſions hee uſeth to manifeſt it by; no leſſe then life, and death. There is ſuch a change when you are once in Chriſt, from what you were before; as there is between a man that was dead, and is now alive; or a man that was alive, and is now dead; and this is that, that I will inſiſt now upon, wherein note theſe particulars.

First, the Analogie and proportion, the aptneſſe, and fitneſſe of the termes, wherein the Apoſtle expreſſeth the ſpirituall change of thoſe that are in Chriſt; how fitly they may be ſayd to be dead, and alive.

Secondly, it is obſerveable in what order the Apoſtle expreſſeth theſe firſt dead, and then alive. Make account that the worke of Grace in the effectuall change in your hearts, it proceeds in this order. First you are dead, and then alive; dead to ſin firſt, and then alive to God.

Thirdly, note the certaine connexion of theſe two together; ſo there is not onely a certainty in the object, but a certainty in the ſubject too; not only a certaintie that thoſe that are in Chriſt ſhall live: but it is certaine to you, make account of this, make this concluſion for your ſelves, build on it, know it for your ſelves, as he ſayd to *Job*; it is certaine if you be in Chriſt, you are dead with Chriſt, and you ſhall live with Chriſt, make account of this.

Laſtly, the efficient cauſe of this great change expreſt in theſe termes, it is *Jeſus Chriſt our Lord*: make account of this, if you be in Chriſt, there comes a vertue from Chriſt, an effectuall working of Chriſt by his ſpirit in your hearts; ſuch a powerfull worke as will conforme you to Chriſt dead, and to Chriſt riſen; that you ſhall be dead to ſinne, and alive to God: not by any ſtrength in your ſelves, or any excellent endowment in your owne natures, not by any naturall inclination and abilitie, but through the vertue and power of *Jeſus Chriſt our Lord* working in you. Thus you have the Text opened.

1. The analogy betweene ſpirituall, and naturall life and death.

Wee will ſpeake firſt of the Analogie and proportion, the agreement betweene the metaphors here uſed, and the things expreſt by them. That which the Apoſtle would expreſſe, is, that there is a marvellous ſpirituall reall change, in all thoſe that are in Chriſt, from what they were before. Now let us ſee how fitly it is expreſt in theſe words, that he ſayth *you are dead to ſinne, and alive to God*; that hee choſeth to expreſſe it by life and death. Had it not beene fit to have ſayd thus much; you are changed in your diſpoſitions, in your inclinations, in your intentions, in your actions; you are changed in your converſations, you are other kind

of

of men in the inclination of your hearts; you bring forth other fruit, you lead other lives then you were wont to doe? But hee expreſſeth it here yet more fully; that is, by that that includes all theſe; and if there be any thing more may be added, it includes that too, yee are dead and alive. Then we will conſider,

First, generally, how death, and life, expreſſe the ſtate of them that are in Chriſt.

Secondly, conſider them in their particular application; how death expreſſeth the firſt part of a mans change in ſanctification, and life the ſecond part.

First, wee take them in generall, and let this bee the point, that

A man that is indeed effectually changed by vertue of his union with Chriſt; hee hath ſuch a change wrought in him, as in a dead, and living man; as in life, or in death.

Now, firſt take it in generall; you know life, and death, they imply, firſt a generall change; when a man is alive, or when a man is dead, there is not a change in ſome part onely, but in the whole: So it is here, when a man is effectually changed from what he was, by vertue of his union with Chriſt.

I. In Generall.

1. A Generall change.

A member may bee dead, and yet nevertheleſſe the man alive, but if the man be dead, there is a general change that goes throughout, it poſſeſſeth every part, every member; ſo that now there is no member of him, but death rules in it, then hee is a dead man. So it is in this, when a man is dead ſpiritually, there is not a change in ſome particular actions onely, in ſome particular opinions onely; there is not an alteration of ſome of his old cuſtomes onely; but it is a generall change, ſo it goes through the whole man. It is a change in the underſtanding, he judgeth things otherwiſe then hee was wont to doe. And there is a change in the will; the inclination of it is to other objects then he was wont to bee inclined to. And thence there is a change in his intentions; he propounds other ends to himſelfe then he was wont. So there is a change in reſpect of the whole; the Word is the rule of all a mans actions. There is a change from particular evills, from one as well as another; that when any thing is diſcovered to him to bee a ſinne, to bee a tranſgreſſion of the rule; hee is turned from it. So likewiſe, when any thing is diſcovered to him to be a dutie, agreeable to the rule according to the will of God revealed in his Word; hee is a veſſell of honour prepared for it: and that is it the Apoſtle eſpecially means, when he compares them to veſſells, and he deſcribes them thus, they are veſſells of honour fit for the ſervice of their Maſter, prepared for every good worke: So that now as the Apoſtle ſayth, *there remaineth no more conſcience of ſinne.* That is, there

remaines

remains not now any ſinne to cleave to the conſcience to defile it, to cleave to the conſcience ſo, as a ruling enemie would doe, that would take away all true and perfect peace; all boldneſſe, and acceſſe to the throne of Grace, there is no ſuch conſcience of ſinne. This making conſcience of every ſinne, is that that frees conſcience from being defiled in that ſence with any ſinne. So much for the firſt.

2 The orderlyneſſe of it.

Well, ſecondly it is expreſſed by death, and life, to ſhew the orderlineſſe in the proceeding of this change. When a man is changed by the effecacie and working of Chriſt to whom hee is united; it proceeds in ſuch a manner, as the change in death or life. You know death, or life, begin within firſt; it begins in the inward man, in the heart firſt. And as in naturall death, or naturall life; there is a dying firſt of the root, and a quickning firſt at the root: So likewiſe in ſpirituall death, or life; it is an orderly proceeding, it begins firſt within. Our Saviour Chriſt gives this direction; *Firſt make the inſide cleane*, and then all will bee cleane; againſt the hypocriſie of the Scribes, and Phariſees, that looked more to outward actions. So this change, it is not onely a meere civilizing of a man, a conforming of him to that ſocietie hee converſeth with in outward actions; but renewing of a man in the *ſpirit of his minde*, Rom. 12.2. So the change begins from within.

Rom. 12. 2.

Hence it is, that firſt hee is good, and then hee doth good, according to the ſpeech of Chriſt, *make the tree good, and then the fruit will bee good*, we will not ſtand upon it: you ſee the Analogie, and agreement holds betweene theſe two in generall.

2. The Analo- in particular.

Now we come to take them apart more ſpecially: Firſt, how this being dead to ſinne, agrees with that change that is in a man that is in Chriſt from ſinne; *Reckon this*, ſayth the Apoſtle, make account of this, that you are dead to ſinne: that is, now there is ſuch a change and turning from your evill courſes, from whatſoever it is that is truly and properly called ſinne in Scripture, you are changed from it. Now in whatſoever ſence a man may be ſaid to bee dead, in that ſence a man in Chriſt is changed from ſinne, there is ſomewhat in his change expreſſing that death. Now there is a threefold death,

Death, three fold.

A { Civill / Judiciall / Naturall } Death.

1 Judiciall.

We begin with the judiciall firſt, as Gods great Worke begins in the judgement. There is a judiciall death: ſo one that is alive now in reſpect of naturall life, may yet bee ſayd to bee judicially dead, when hee is dead in ſentence; when by the Judge he is condemned

demned to death, when hee is adjudged to die. *So reckon yee your ſelves dead to ſinne*, make account of this, that now in your judgement there is a ſentence paſſed out againſt ſinne, that it ſhall bee ſlaine, that it ſhall bee mortified; thus your judgement ſtands, and thus you looke upon it, as a thing dead in ſentence; and that is the firſt. It is that in *Ezek.* 36. 31. ſaith the Lord, *When I ſhall be pacified to thee*, this ſhall follow upon it; *thou ſhalt judge thy ſelfe worthy to bee deſtroyed, for all thine iniquities and abhominations.* When God is reconciled to a man, which is as much as to ſay, when a man is in Chriſt: for by Chriſt we are reconciled to God, this followes upon it, that man comes now to judge ſinne to bee a deadly thing, to judge ſinne to bee dead, and to judge himſelfe worthy to bee deſtroyed for it. Hee lookes on ſinne as it ſhould be looked upon, his opinion is right concerning it: hee accounts it an iniquitie, a thing againſt that rectitude, againſt that equitie, and righteouſnes wherewith man was once indowed in the Creation; and from which ſo farre as hee ſwerves, ſo farre hee is plunged into death. As you know that curſe was denounced againſt man when he ſinned he ſhould die: ſo hee cannot looke upon iniquitie, upon that that is contrary to that righteouſneſſe wherein hee was made, but hee lookes upon it, as on death it ſelfe, and a deadly thing; hee lookes upon it as upon an abhomination. That looke as perſons that ſinned capitally were an abhomination to the Land, and people among whom they ſinned; as the Scripture ſpeakes of murtherers, and the like; the land was defiled if the ſentence of death were not executed; ſo it is here in the opinion and judgement of a man that is in Chriſt, he accounts this the greateſt defilement, that his ſoule remaines ſo farre polluted and defiled, as there is any life left in ſinne. That is the firſt thing, reckon this then that ſinne is dead immidiatly; that is, that you now come to paſſe (as Judges do) a ſentence of death againſt ſin: and that howſoever a Malefactour bee not naturally dead, when he is judicially dead, yet hee is in an order to it, the next thing that followes will bee to be cut off. So it is with ſinne, when a man comes to judge himſelfe for his iniquitie, worthy to be deſtroyed for his abhominations, this is the next thing that followes, hee will not reſt, till that bee ſlaine and ſubdued, till that Malefactour bee condemned to death, and cut off and tooke out of the way. Here is the firſt thing, herein this change is like death.

Ezek. 36. 3.

2. Civill

Secondly, there is a civill death too; ſo one that lives naturally, may bee dead civilly; ſo one that is under the ſubjection and power of another, ſuch a one is dead civilly. The civill Law accounts any one that is under ſubjection to bee *Civiliter mortuus* as they ſpeake; that is, he is in that ſence not accounted among living men, hee is one dead, becauſe hee is not animated, and acted

by

by his owne will, but by the will of him that rules him: *so reckon yee your selves dead*, saith the Apostle. Make account that when you are in Christ, sinne is no more to be ruler, and commander, to act, and animate, and quicken you to obey its lusts, that you should be acted, and animated by it; that as soone as sinne tempts, you should obey presently: make account in this sence you are dead to sinne, that is, sinne is dead in you civilly, it hath not a ruling power, it comes not now as one that hath power to sway all before it: that is it the Apostle saith in this Chapter, *sinne shall not have dominion*; You have a new Master, a new Lord, you are no more under the rule and dominion of sinne, that is the second.

3. Naturall.

Thirdly, there is a naturall death, as well as a judiciall, and civill death, so things are said to be dead naturally, two wayes,

{Imperfectly, } {Inchoate.
{Perfectly, } {Consummate.

1. Imperfect.

Naturall death imperfect, and but begun is this, as when there is a great blow given, with an axe to the roote of a tree, whereupon certainly it will wither, and die, and bee made altogether unfruitfull for the time to come: though for the present it have leaves upon it, and though for the present all the fruit that is on it be not quite shooke off, yet now the tree is said to be dead, because there is a blow given at the roote, whereupon it will wither and certainly die. So a man is said to be dead, when hee hath a deadly wound given him, though hee be not now dead; though hee may stirre, and live after, and perhaps doe some hurt to him that wounded him; yet hee is dead, because hee is irrecoverably wounded, every one that lookes on him will say hee is dead. So as soone as a man is in Christ, by vertue of his union with Christ, there is such a blow given to the roote of sinne, not in the judgement only, but in the affections also; so as it never recovers its strength againe, to bring forth fruite in that abundance as before; and it alway withers, and decayes more and more, till it be quite removed.

Simile.

Now, as it is in this case with a tree; will you know when it is dead? take it in the Spring. All the trees in Winter seeme to bee dead: but come in the Spring, and in Summer, and then if a man see there are no leaves, if hee see no fruite upon the tree, now hee concludes it is dead indeed: because it brings not forth fruit in the season of fruit. So, take a man, when there is an occasion, an opportunitie, to turne to folly, when upon deliberation and judgement, he may consider of that opportunitie to mannage it for the service of sinne, it will appeare now if hee be dead, hee will not in such an occasion yeeld, but at such a time especially resist sinne, at such a time hee will not bring forth the fruit of sinne.

Looke

Looke what the Spring is to the tree, that is occaſion to the ſinfulneſſe of mans heart. Indeed when ſinne takes a man upon diſadvantage, upon unequall termes that he deliberates not, and conſiders not what hee is doing: as *David* ſaith, *I ſaid in my haſt*; then many times ſinne prevailes, and bindes him, as a theefe doth the maſter of the houſe hand and foot: yet nevertheleſſe when he well weighes, and conſiders things, at ſuch a time it will appeare that ſinne is dead. Thus you ſee how fitly the termes hold to expreſſe the change of a Chriſtian, his judgement is right, hee condemnes ſinne as death, in the purpoſe and covenant of his heart whereby hee is bound to God, he diſpoſeth it from its dominion and rule, that what it doth now is as a theefe by ſtealth, that ſurprizeth a man in his ſleepe; And it hath its deadly wound, whereupon it withers, and decayes, and at laſt in the ſight of all men, and at ſuch a time, when if there were any life it would appeare, at ſuch a time it ſhall appeare that ſinne is dead. Thus you ſee the firſt expreſſion opened, the change from ſinne by death; *you are dead to ſinne.*

Now take the ſecond expreſſion, *you are alive to God*, that expreſſeth the ſecond part of ſanctification, that is, the quickning of a man to newneſſe of life. It is with thee now, as with one that was dead, and is alive, there is ſuch a change in thee. And how is this expreſſed by life? Thus, in three reſpects this change is fitly expreſſed by life.

Newneſſe of life expreſſed by life in three reſpects.

The firſt is this, you know life it conſiſts in the union of a man, with the principle of life: when there is a union betweene the body, and the ſoule here is life. Now though there are bodyes, and ſpirits, yet the bodyes live not by thoſe ſpirits, except they be united with them: therefore when the ſoule is ſeparated from the body, the body dyes, and the man is ſaid no more to be alive: ſo here in this ſence, when there is a union betweene the ſoule of a man, and the principle of ſpirituall life, then there is that change wrought, whence hee is ſaid to bee alive. Now the principle of ſpirituall life is only Chriſt: ſo you ſee here in the Text, *you are alive to God through our Lord Jeſus Chriſt*, when there is a union betweene Chriſt and you. And how is that? It is by an influence from Chriſt into the ſoule, and that is the mightie worke of the Spirit of God, as you ſee *Joh.6.63. It is the Spirit that quickneth*, ſaith our Saviour. The great worke that is wrought by the Spirit in quickning a man, is the worke of Faith. *Now I live*, ſaith the Apoſtle, *by faith in the Sonne of God, that died for mee*, Gal.2.20. Now when there is ſuch a union betweene Chriſt and a man, then he lives; there is ſuch a change in him, as there is in life. Therefore beloved, this change is not in any that profeſſe the knowledge of Chriſt, and have not yet union with Chriſt. It is not enough that a man

1. The principle of life.

Joh.6.63.

Gal.2.20.

a man be called a Chriſtian: it is not enough that a man profeſſe that hee hopes to be ſaved by Chriſt; It is not enough that a man goe on in ſome externall actions as other Chriſtians doe, unleſſe that he doth, and that he is in any ſpirituall action, it be by vertue of his union with Chriſt, that it be by life received from him by a quickning vertue flowing from him to every member, that is expreſt, *Joh.* 15.9. by the *branches in the Vine*, they are quickned by union in the Vine, cut the branches from the Vine, and they die, and wither. So it is with men, let them be in the Lords Vineyard, yet if they be not united with this Vine Chriſt, they are but dead men, *dead in treſpaſſes and ſinnes*, Epheſ. 2.1. that is the firſt.

Joh. 15.1.

Epheſ. 2.1.

2. The actions of life.

Secondly, this change is expreſt by life in another reſpect: for looke as in life there is not only an union with the principle of life, but beſides that, there are thoſe living actions, and operations that naturally flow from that union in every living creature: ſo in ſpirituall life, there are ſpirituall actions, and operations that flow from every man that is thus united to Chriſt.

As every thing is in being, ſo it is in working: take a naturall man, he doth naturall actions, by vertue of a naturall life. Take a worldly man, he doth live, (as a man may ſay) in worldly actions, by vertue of that worldly principle that is in him. So take a ſpirituall man; what is the reaſon hee delights in ſpirituall things? *His delight is in the law of the Lord*, as *David* ſaith, *and in that Law hee meditates day and night*. What is the reaſon his delight is in the Saints; and the more ſpirituall any one is, the more he delights in them? the reaſon is this, becauſe he lives a ſpirituall life, therefore he doth actions agreeable to that principle with which hee is united; therefore by this you ſhall know it.

3. The properties of life, Appetite.

Thirdly, there are certaine properties in life that hold in this too, and we will inſtance but in two.

Firſt, whereſoever there is life, there is a naturall appetite, and deſire after all meanes that may preſerve that life. Whereſoever God gives life to any creature, he gives alſo a deſire to that creature to preſerve that life it hath, which is the beſt ſtate of being. Now, it is ſo with a Chriſtian, all his deſires are to preſerve ſpirituall life, and to increaſe it: he reſts not in what hee hath, but labours to be more yet, and to doe more yet, to know God more, to love God more, to ſerve God better; to live more fruitfully, more profitably among men. Hee delights in the actions of ſpirituall life: therefore hee would ſtrengthen thoſe habites by all actions, and induſtrie, and indevour. *As new-borne babes*, ſaith the Apoſtle, *deſire the ſincere milke of the Word, that yee may grow thereby*. No ſooner is there life in a new-borne babe, but there is a deſire to nouriſh that life. You ſee there is a naturall appetite even in the very trees, that thruſt their rootes downe into the ground, to draw

draw moyſture below from the earth, by an inſtinct to preſerve that life they have in the ſtocke, and in the branches. So it is in every man that hath a ſpirituall life, he puts forth with all induſtrie for all ſpirituall helpes, according to that ſtrength hee hath for the preſervation of his ſpirituall life. That is the reaſon why they are not content, in the abundance of all outward things, when they want ſpirituall helpes: and that is the reaſon that they are not ſatisfied, nor ſolace themſelves in dead, worldly, company; that is the reaſon their hearts reſt not in things below; becauſe theſe are not the food of their ſpirituall life; theſe are not the things that preſerve that life that is in them.

2 Propagation.

Secondly, as there is a deſire of the preſervation of life, ſo there is a deſire of propagation, and transfuſion of it to others, as much as may be. So you ſee thoſe things that have but a metaphoricall life (as we may ſay) that are ſaid to live by way of alluſion, and metaphor, as the fire in the coale, when it is ſaid to liue in the coale, it is for this reaſon, becauſe it is apt to kindle another. It is ſo in a Chriſtian, whereſoever there is ſpirituall life, there is a deſire to communicate it with as many as it can. And this you ſee in all the ſervants of God, *Philip calls Nathaniel, Joh.* 1.44. when he had gained the knowledge of Chriſt. And the woman of *Samaria* goes to call in the Citie when ſhee had gained the knowledge of Chriſt. When a man himſelfe is united with the principle of life, when he lives in Chriſt, he deſires that others may live in Chriſt too, and this deſire, and indeavour to gaine many to Chriſt, it appeares in their place, and relation. A Chriſtian maſter that lives a ſpirituall life, will labour that his ſervants under him may live the life of grace with him too. A Chriſtian Father will labour that his children may live to God, as well as himſelfe: a Husband will labour to draw his Wife to Chriſt as himſelfe is drawne; and every one, father and friend, and acquaintance, as much as in them lies, by any advantage and opportunitie that is put into their hands, they will draw others to Chriſt becauſe there is life in them.

Joh. 1.44.

And this is not done out of faction, out of a deſire to make their partie ſtrong, as many in the world deſire to ſtrengthen their partie; but as in living things there is a naturall deſire to convey that life to others. Parents beget not children out of faction to increaſe the partie, but out of a naturall affection to convey the naturall life they have to others: ſo Chriſtians, that they doe is out of ſpirituall affection, out of ſimple love to the ſalvation of others: out of a naturalneſſe in their diſpoſition, to indevour that all may be like them. As the Apoſtle Saint *Paul* wiſheth, that all that heard him were like him except thoſe bonds. So much for that: you ſee how fitly the Apoſtle uſeth theſe termes of life, and death to expreſſe

preſſe the change of one that is in Chriſt, when he turnes from ſin to God.

The order, Now we come to ſee the order wherein the Apoſtle expreſſeth them, *make account of this*, conclude of this, that you were dead, but are alive. Firſt, you were dead to ſinne, and then alive to God. Theſe certainly are knit together, but they are done in order: ſo wee joyne both thoſe points in one, and that is thus much, that

Obſerv. Men firſt die to ſin, and then live to God. *All that are in Chriſt, hee workes in them by his ſpirit in this order, they firſt die to ſinne, and after live to God.*

Theſe two are inſeparable, but yet they are joyned in order, that firſt men die to ſinne, and ſecondly live to God. The Scripture expreſſeth this in fit ſimilitudes. Eph. 4.22.24. Eph.4.22.24. ſaith the Apoſtle there, *Seeing you have put off the old man, that is corrupt through deceivable luſts, and put on the new man, that after God is created in righteouſneſſe, and true holineſſe:* Here is the order, there is not only an effectuall change, but this is wrought in a method, firſt putting off, and then putting on. Hee ſeemes to allude to apparell there, that as a man that is cloathed with ragges, hee puts not on ornaments, and robes, till he have put off his ragges, as it is *Zach.3.* Zach.3. when *Jehoſhua* came before the Angell of the Lord with filthie garments, with vile rayment, ſaith the Lord, take away thoſe ragges, and put upon him change of rayment. Juſt thus God deales in the converſion of a man, in the change of a man that is in Chriſt, he takes away his filthy ragges firſt, his love to ſinne, he is no more cloathed with them as he was wont; he accounts them not ornaments as they were wont to doe, but filthy clouts, to which he ſaith, *Get yee hence*; he deteſts them, and then hee is cloathed with rayment, then he expreſſeth the fruit of holineſſe and righteouſneſſe. Another expreſſion there is, *Epheſ.5.8.* Eph. 5.8. *Tee were darkneſſe, but now yee are light in the Lord, walke as children of light.* There is not only a change of apparell; that is, from ragges to robes, but of your ſtate and condition: you were in darkneſſe, now yee are light. Marke the order, from darkneſſe to light. That looke as it was in the Creation, firſt darkneſſe covered the face of the deepe, *Gen.1.* Gen 1. all was without forme, and voyd, and then God ſaid, *Let there bee light*: ſo now, firſt there is a removing of the darkneſſe the ſoule was held in, and now yee are light in the Lord: ſo they come to walke as children of light. Well, this is is the expreſſion of it in Scripture: let us ſee the ground of it in reaſon. It muſt bee ſo that in this order God proceedes in this effectuall change: firſt to turne men from ſinne, and then to GOD; firſt to die to ſinne, and then to live to God.

The

1. The first reason shall bee taken from our union with Christ; *We are planted into Christ*, sayth the Apostle, *Rom. 6. 4. 5. 6.* By being planted with Christ, there growes a similitude betweene Christ and us. *Wee are baptized, and buried by baptisme*, sayth the Apostle *into his death*; *and wee are raised and quickned*, sayth hee, *by the resurrection of Christ*: that like as it was with Christ, so it is with us; Hee was dead, and rayſed, ſo wee are firſt dead to ſinne, and then alive to God.

Rom. 6. 4. 5. 6.

Reaſon. 1. From our union with Christ.

2. Secondly, it muſt be ſo from the nature of contraries, for theſe two things are contrarie one to another: there is an immediate oppoſition betweene them, ſo as there muſt bee a removing of the one, if there bee a poſſeſſion of the other; and there muſt bee firſt a removing of the one, before the other can be in the ſoule. As you ſee in ſickneſſe, and in health; there muſt firſt bee a removing of ſickneſſe, before the bodie bee in a right ſtate of health. And as in life, and death this is the order; they are brought firſt from death to life, and then one neceſſarily followes the other: as life neceſſarily followes upon the removall of death, and health, upon the removall of ſickneſſe.

From the cõtrarietie of them.

Thirdly, it muſt bee ſo; or elſe if both theſe were not, and in this order wrought: what difficultie were there in the life of a Chriſtian? what ſingular thing were there in a Chriſtian, above any man in the world? Every man in the World doth outward actions; if there were not ſuch a change as from death to life, there were no difference at all, where were the difficultie? The Scripture ſayth, *The way is narrow and ſtraight that leades to life, and few there bee that finde it*: what narrowneſſe or ſtraightneſſe were there in the way to life? if there were no more but thus, that a man might ſettle upon ſome actions of Religion, and ſo bee effectually changed? If this were all, what great matter were there in Religion? what need *Agrippa* ſtand out in the mid-way? what need hee be but halfe perſwaded to bee a Chriſtian? hee might eaſily be perſwaded to be a Chriſtian, if he might hold his Heatheniſme, and be a Chriſtian too. What need *Felix* tremble, to heare *Paul* diſpute of righteouſneſſe and judgement to come, if hee might be unrighteous, and a Chriſtian too? What need the young man be ſorrie, when Chriſt bade him ſell all and follow him; if he might hold all hee had, and be worldly affected, and be a Chriſtian too? what need any of the labours of a Chriſtian? to what uſe were a power of godlines, ſpoken of in Scripture? What powerfull matter were there in Religion, if a man might hold his ſinnes, and yet bee a Chriſtian, and a believer, and be in Chriſt too? a drunkard, and yet bee ſaved? a prophaner of the Sabbath, and yet bee in Chriſt? what great matter were there? it were nothing to bee a Chriſtian; nay who would not bee one? What need Saint *Paul*

expose himselfe to such watchings, and fastings, and sufferings, if hee might have gone on in the way of the World, and yet bee in Christ too? No beloved, it is another-gates matter to bee a Christian, then for a man to hold his old customes, and waies, and courses, and yet hope to bee saved too. Let no man deceive himselfe with this, the matter of Christianitie, it is a laborious worke, Religion is a very serious thing. A man that indeed will bee Religious, hee must follow Christs rule; first deny himselfe, and take up his Crosse and follow him: what need a man deny himselfe, if hee might hold his sinnes, and yet follow Christ? Well know this, the ground is cleare, there must bee a turning from sin, as well as a turning to God, if a man have union with Christ.

Vse 1. Conviction.

Now to conclude, with a word of application; First, if it bee so, It serves to convince us this day in the presence of God, the multitude of us now before the Lord to heare the Word, and professe our union with Christ, and yet there is no such matter. If wee were united with Christ, there would bee living to God, by vertue of that union with Christ. It is living to God in the course of our life, that gives us comfort of our union with Christ. Deceive not your selves, wee may say of many, as the Lord sayth of *Sardis*, *Thou hast a name to live, but art dead.* There are abundance that have a name to live, but are dead: A man would wonder at it, that wee should say to a Congregation of so many people; that there were few alive among them all: that the most whose eyes are now upon the Minister, and whose eares are open to the Word; yet they are but dead, they are not alive, though they walke, and though they speake and doe the actions of a naturall life; they live naturally, but are dead spiritually, they have a name to live, but are dead.

Ier. 5.

The Lord tells *Ieremie*, *Ierem.* 5. That there was such want of good men in *Ierusalem*, that hee might goe up and downe the Streets of *Ierusalem*, and not finde a man. A man would wonder that the Lord should use such an expression; Hee might have said, hee should not finde a good man, a just man, a godly man; but not finde a man sayth hee, as if hee were not worthie the name of a man in the Streets of *Ierusalem*, that was not appliable and conformable to Gods will. That a man should goe in the Streets of *London*, and not finde a man; that hee should goe into *Moore-fields* on the Sabbath day, and see a multitude of dead Ghosts walking there, that hee should goe in the Streets, and see a multitude of dead persons sitting at their doores: that hee should goe up and downe in the houses of men, and see a multitude of dead creatures talke of worldly things on the Lords day: a man would wonder hee should finde so many dead men, eating, and drinking, and talking, and walking, and yet dead still. The Text makes it cleare here,

here, If wee bee not dead unto ſinne, wee are not alive to God; there is no being alive to God, except a man be firſt dead to ſin.

Shall wee come to the tryall? Beloved, there wee ſhall finde among the many of you that heare the Word, many are dead in ſinne. What meanes the prophanation of the Sabbath? what meanes the great neglect of Familie-duties? Come to your houſes, there bee not the prayers of living men there; there bee not the meditations, and conferences of men that are ſpiritually alive in your Families; and ſhall wee thinke you are alive? Come to men in their ſhops, and dealings, and ſee them dead in their worldlineſſe, and covetouſneſſe; and ſhall we ſay they are alive to God? Alas beloved, goe to the particulars of mens lives, you ſhall heare them ſpeak the words of dead men, ſpiritually dead; in ſwearing, and curſing, and reviling, and blaſpheming, and bitterneſſe; and yet ſhall wee ſay that they are alive? Looke upon all the actions of men, it were an endleſſe worke; where wee finde dead workes, wee conclude there is a dead man: when men doe the things that are the actions of a man ſpiritually dead, we conclude they are ſpiritually dead; the Holy Ghoſt ſayth ſo, *for they are dead in treſpaſſes and ſinnes*; therefore now let us come a little cloſer. There are abundance that perſwade themſelves that they are alive; therefore a little try your life, by your death to ſinne.

What are your opinions, and judgements, concerning your owne wayes? thoſe things that the Word of God condemnes for evill: thoſe things that out of the Word are preached to you daylie by way of reproofe of ſinne; that are ſpoken to you by Chriſtian friends, by way of admonition to bring you out of your ſinnes, how doe you take them, and digeſt them? are they pleaſing to you, becauſe they tend to the killing of ſinne? or are they diſtaſtefull, becauſe they give you not reſt in your ſinnes? What; doe you judge ſinne worthy to live, and your ſelves not dead the while? It is a note of a man that is alive in ſin, that hates reproofe; that hates him *that reproveth in the gate*: hee that hates him that reproves his ill workes, hee is not dead to ſinne, for hee doth not judge his ſinne worthy to die.

Againe, come to your affections, what is it you delight in? When a man lookes upon a thing that is dead, if it be indeed dead, the ſight of it is terrible, and gaſtly, and troubleſome to him. When *Sara* was dead, though *Abraham* loved her deare in her life, *remove my dead out of my ſight*: If ſinne in thee bee as a dead thing, how doeſt thou looke upon it; doſt thou looke upon it as a thing that thou art afraid of? as a thing that thou art the worſe when thou ſeeſt it. When the objects and occaſions of ſinne are preſented to you, how ſtand you affected then? all that are dead in ſin, take thought to fulfill the luſts of the fleſh, as the Apoſtle ſayth,

they delight in it, ſinne is ſweet to them as *Iob* ſayth: but if on the other ſide you looke on it with indignation, loathing, and deteſting, and abhorring ſinne, and your ſelves for ſinne; then it is a comfortable ſigne of your death to ſinne.

Againe, when you doe looke on it, doe you looke upon it as a ruler, or as an enemie? for there is a great deale of difference. A theife may come into the houſe, as well as the Maſter of the houſe; but they come not with the like authoritie, nor with the like acceptance: the theife comes, but you know all the houſe ſets againſt him, and never reſt till they caſt him out; and if they want ſtrength, they cry for helpe: but the Maſter of the houſe comes in, and then all the ſervants are in their places to doe him ſervice, all take care to pleaſe him, and give him content. How entertaine you the motions of ſinne? looke upon your former wayes, upon your former cuſtomes, and vanities; looke upon your wonted courſe of ill, and conſider now whether there bee an endeavour to ſatisfie the ſinfull inclination of your hearts? or is there a ſtriving, and uſing all meanes to be rid of it? Do you make this your queſtion to the Miniſters you converſe with, to the Chriſtian friends with whom you conſult in this caſe, how to be rid of ſuch a corruption, how to get ſuch a ſinne purged out? Is this the matter of your prayer to God? doe you crie to Heaven for helpe, to get out this theife that is ſtollen into your hearts, this traytour that conſpires againſt the glorie of God, this rebell, that maintaines a fight againſt the kingdome of Chriſt, doe you ſo looke on it? It is a ſigne you are dead to ſinne, or elſe ſinne is alive in you, and you are dead in ſinne.

Thirdly, and laſtly, conſider your actions, conſider your converſation; doth ſinne get ſtrength, or is it weakened? For know that this is not the mortification of ſinne, that a man be never troubled with it more, that hee never heare more of it, that hee be never more troubled with the motions of ſinne, no? As a man that hath a deadly wound given him, it may bee hee more fiercely ſets on him that gave him the deadly blow, then ever before; yet he falls dead at his feet after, ſo it is with the motions of ſinne: thinke not when ſin is dead, by vertue of our union with Chriſt, that we ſhall not bee tempted any more to ſinne, that you ſhall not have ſinne any more in you: no, it will bee in you, and moleſt you; But what fruit doe you bring forth? What actions doe you? what ſtrength hath ſinne? all the ſtrife it hath, is but to diſquiet, and diſturbe you, not to rule and command you as it was wont to doe. It is a ſigne that ſinne is dead naturally, by way of incoation, it will die in the end, you ſhall heare no more of it at the laſt: and though it a great while diſturbe you, and diſquiet you; yet this is your comfort you are diſturbed, and you maintaine

taine Gods quarrell against your corruptions, and fight against it; it is a signe it hath a deadly blow. Therefore let every one consider his estate, let no man denie himselfe his owne portion: let him that is dead in sinne, know that hee is dead, and the wretchednesse of that condition, eternall death begins in that death. And let him that is dead to sinne, know that hee is alive to God, and is among those that live in Christ, and shall be saved.

A word of exhortation, and so I conclude. Doth this testifie our life in Christ, that wee are dead to sinne? Then as you hope for any comfort, or privilege, or advantage by Christ; labour to make this good to your soules, and labour to secure this evidence more and more, that you are dead to sinne. There are none that heares mee this day, but they professe they hope to bee saved by Christ, and they looke for no other name under Heaven to bee saved by, but the name of Jesus. It is certain, but who will Christ save? they are such as whom hee sanctifies; and will hee sanctifie such as by union with him are dead to sinne, and alive to God? Then I beseech you make this good to your selves, strive more, and more to kill sinne; take this as a quickning argument, that you are in Christ, and therefore you must bee conformable to Christ. Sayth the Apostle, *Hee bore our sinnes in his bodie on the Tree*, 1 Pet. 2. 24. *that wee might be dead to sinne, and live to righteousnesse*: Why did Christ beare your sinnes in his bodie upon the Tree? but for this very end; that as hee dyed for sinne, you might dye to sinne. Now that wee may perswade you, know that it is upon speciall ground, you lose nothing, but get much by it; the more you dye to sin, the lesse you lose by it.

Vse 2. Exhortation.

1 Pet. 2, 24.

No losse in dying to sin.

First, you shall not lose any thing that is comfortable, and good, you shall not lose life by it; nay indeed the more you sinne, the more you die; every sinne is deadly, and mortall, every sin tends to your destruction, to the taking away of life, this is certaine. Therefore looke as a man when hee is in a mortall dangerous disease, that every man concludes, if the disease prevaile hee will dye; nay, it hath so farre prevailed, that it will bee the death of him: you need no more to perswade him to spend all his estate upon Physitians to cure that disease. Now the sinnes that you cannot endure should bee reproved, that you cannot abide to reforme; they will be death in the end, your eternall death, therfore labour especially against them: When wee dissuade you from sinne, and perswade you to purge out sinne, wee perswade you to your cure, to bee free from your disease, to be free from that that will end in death.

1. Not life.

You shall not lose any rest and peace by it: the more you mortifie sinne, the more rest and peace you shall have; nay, the more sinne rules, the lesse rest and peace, *There is no peace to the wicked*:

2 Not peace.

but

but they are as the troubled wayes of the Sea, that alway foame, and caſt up myre and dirt, as the Prophet ſpeakes, ſuch is the reſtleſſe agitation of a man that goes on in ſinne, he is ever reſtleſſe, and unquiet. Would you have peace, and quiet? get out ſinne that hinders all peace and quiet.

3. Not eſteeme. Againe, you ſhall not loſe outward good things, not credite, and name, and eſteeme. Nay, what diſhonours you, and expoſeth you to reproach, and ſhame, and obliquie, is it not ſinne? For, what is it that men are evill ſpoken of, is it not for this, and that particular evill? Doe you love your name? avoide ſinne, ſinne will end in ſhame, it is the iſſue, the fruit of it. God will give you honour with his ſervants, nay, even in the hearts of the wicked. You know the more men ſtrive to mortifie their ſinnes, the more the world reprocheth them ordinarily: but wee muſt not judge what men doe in their jollitie, and in their paſſion; but what themſelves doe, when they are upon the wracke of a troubled conſcience, upon their death-bed, oh then if they *might die the death of the righteous*, oh then they would they had lived the life of the righteous, or any thing then, if they had beene like ſuch a one whom they ſcorned. This gained eſteme of *John* in *Herods* heart.

4. Not wealth. Againe, you ſhall not loſe your wealth, your eſtate: all loſſes of eſtate that are judgements, and puniſhments, they are but the fruits of ſinne, you ſhall keepe your eſtate, and keepe it with comfort, as farre as it is good for you, your ſinnes provoke God, even to curſe your bleſſings.

5. Not pleaſures. You ſhall not loſe your pleaſure if you part with ſinne, nay, you ſhall gaine pleaſures. All ſorrow, and griefe of heart, and diſquiet of ſpirit, that ariſeth from terrour of conſcience, are they not hence, becauſe of ſinne? Would you have joy, and pleaſure unſpeakable, and glorious? part from ſinne, that is the cauſe of ſorrow. When wee bid you part with ſinne, we ſpeake to you to part with a needleſſe thing, it is a ſuperfluitie, as well as hurtfull, ſuperfluitie of malice, what need one ſinne in the world? cannot you live, and be happy without it? cannot you live comfortably, and die bleſſedly without ſinne? Nay, is it not that that hinders your bleſſedneſſe and happineſſe? The Angels in heaven they are bleſſed, becauſe they are without ſinne: but thoſe of them that ſinned, they are *reſerved in chaines of darkneſſe, to the judgement of the great day*. *Adam* in Paradiſe, in the ſtate of innocencie; he was bleſſed, he was without ſinne: but as ſoone as he ſinned, hee was caſt out of Paradiſe; and a Cherubin ſet with a flaming ſword, to keepe the way of the Tree of life, that man ſhould not come at it. You your ſelves, the beſt comfort, the beſt peace, the beſt evidences you have, are thoſe that doe ariſe from your hatred of

Sin a needleſſe thing.

ſinne.

ſinne. Therefore doe but conſider how needleſſe a thing it is. Can you get any thing by it? can you live a day longer, or an houre more happy? can you bee a whit better by it? If you could enjoy any preſent good by ſinne, there were ſomewhat to bee pleaded: but what is it? you get a little wealth by unrighteouſneſſe, is it gaine? *Iob* ſaith, their belly ſhall be filled with gravell. If a man fill his belly with gravell, what hath hee gotten by it? you will get that that you muſt caſt up againe: you get that that one day you will wiſh you had never knowne: as Iſraell when they turned to God, they ſhould ſay of their garments of ſilver and gold, that they had made for their Idols, *Get you hence.* So every worldly man that raiſeth his eſtate by unrighteous meanes, the time will come that hee ſhall wiſh all the money that he hath gotten were in the bottome of the Sea, that he had never knowne what a penney, or a houſe, or apparell had meant, that he hath gotten, or made, or appropriate to himſelfe by any unrighteouſneſſe whatſoever. What uſe is there of it? And will you doſe your ſoules for that that is nothing? and will you loſe heaven for that that is needleſſe? and eternall happineſſe for that that will not doe you a moment of time, not a little preſent good, not a little preſent eaſe, not a little preſent comfort?

But laſtly, the great benefit that redounds by it, that is ſpoken of in the Text, it is that you ſhall live, and *live to God.* The more you die to ſinne, the more you ſhall live to God through Jeſus Chriſt. Now wee come upon a ſtrong motive to perſwade you to ſet more heartily againſt thoſe evils that are daily reproved, the more you die to them, the more you ſhall live to God. Suppoſe the worke of repentance be a hard taske, ſuppoſe it ſhould be ſomewhat painfull; ſuppoſe it bee ſomething that vexe and diſquiet the naturall ſpirit of man: as there is paine in repentance, and mortification of ſinne, yet nevertheleſſe if you may get eternall life by it, is it not worth the while? Conſider what you doe for naturall life, ſuppoſe a member of the body bee gangrened, that it is in danger to bee ſpread over the whole body, and the taking away of naturall life, the loſſe of a hand, and the loſſe of any member, though it bee never ſo uſefull, rather then the body ſhall be in danger, and a man deprived of life, you will loſe a uſefull member: and when you have done, you doe it but in hope to preſerve life: for you are not ſure when you have cut off that member to live a day after: but yet becauſe it is poſſible, becauſe it is the way to naturall life: and yet if you have that life granted, ſuppoſe for terme of yeares, as *Hezekiah* had for fifteene yeares, yet it is but a naturall life, a life full of miſerie, a life expoſed to many vexations and diſquiets, a life that hath ſo many troubles in it, that men in the beſt eſtate of health wiſh ſometimes that they

2. The gaine by death to ſin.

were

were dead, through disquiets, and troubles, and yet for the preservation of a troublesome life, if you were sure of that, you would lose a member. I know when we come, and speake of renouncing your former wayes, your covetousnesse, and prophanenesse, and pride, and vanitie, and wickednesse in any kinde, wee speake of cutting off of hands, of members of the bodie, they are so deare: therefore Christ saith, *If thy hand offend thee, cut it off; if thine eye offend thee, pull it out*; it is better to goe to heaven with one hand, then to hell with both. This I say, I know you apprehend it a hard lesson, there is no life, no Christ, without such a death to sinne. Yet it is a truth, and a necessarie truth for you to know, and therefore consider it, and that seriously what you lose. If we come and perswade you to cut off some usefull member, yet you yeeld to that for a naturall life: you will cut off a hand that is as usefull as any member of the body: but we bid you cut off superfluous members, those needlesse members, the members of sinne that will be your death. Wee would have you but to be rid of the Ulcer, that is all we would have you deprived of, to preserve spirituall life, and to live to God. If I were to speake for a naturall life, it were but temporall, it were but upon conjecture: but we speake for a life upon certaintie. When wee perswade you to die to sinne, that you may live to God; wee assure you that this will certainly follow on it, you shall live to God, if sinne die in you, and we speake not only upon certaintie, but for eternitie too, you shall doe it for eternitie too, you shall doe it for eternitie: it is not a life that ends. Nay, wee speake for a life wherein there is true happinesse, that hath no mixture of miserie to make you wearie, but a life that hath perfect peace and joy: a life that hath blessednesse begun, and shall have blessednesse perfected in heaven: this life we perswade you to live.

Consider now what we say, if there were more, you shall live to God the more you die to sin, *Skin for skin* (saith *Iob*) *and all that a man hath he will give for his life*: but if it be such a life as this, to live to God, a spirituall life; what? to live as the Angels doe, that live with God! to live as the Saints in Heaven, that live in the fruition and sight of God, wherein they are blessed! such a life we perswade you to.

A life infinitely above this, if this life had all the contentment the earth could give it, it were not worthy to be compared, though a man might live a thousand yeares in the confluence and abundance of all prosperitie, it were not to be compared with one moment of the happinesse of the spirituall life that we shall live in for all eternitie with Christ. Now consider, take things, and compare them together, here is such a particular sinne that I was given to, to pride, to covetousnesse, to prophanenesse, to wickednesse

of

of this ſort or of that ſort, if I goe on in it, I die eternally, I loſe God, and heaven, and my ſoule, and happineſſe: what ſhall I get by this when I have done it? I gratifie Satan, I deſtroy my ſoule, I have loſt my ſelfe and am undone for ever. And what a madneſſe is this for a man to venture the eternall ruine and deſtruction of himſelfe, and that for a thing of nothing, for that that will make him miſerable now, and more miſerable eternally.

Conſider, and know to whom I ſpeake, I ſpeake to yon that have heard the Word, and many times received the Sacrament. What did you when you received the Sacrament? was it not a pledge to you of your intereſt in Chriſt, and of your union with him? and that Chriſt is as truely united with you, as that you ate and dranke? Now let it appeare, make you account, whatſoever you were before make you account, reckon ye, goe not by gueſſe and ſay, I hope it will be better with mee then it hath beene; no, but reckon, conclude, make accompt, I muſt be another man, I may not be what I was, I muſt leave thoſe things that are ill; I muſt apply my ſelfe to another courſe; Indeed I walked in a way of enmitie to the wayes of God, in eſtrangement from God, in worldly wicked wayes, but it muſt not now bee ſo, I muſt make account now that Chriſt is mine, I am now dead to ſinne, and therefore dead to ſinne, that I may live to God: if there bee any life of grace in me, it will appeare by my death to ſinne. I muſt muſt make account of this, I muſt doe this, and this is the beſt way of making a right uſe of the Sacrament. Why are men as bad after the Sacrament as before? becauſe they reckon not, they make not account for themſelves, that they are dead to ſinne. Make account you have received life from Chriſt, and you muſt act that life, and now ſet your ſelves to it, reaſon with your owne hearts, why doe I thus, and thus? As *Ezra* reaſons, *Ezra* 9.13. *Lord, ſince thou haſt kept us from being beneath for our iniquities, ſhould wee ſinne more?* So conſider, hath the Lord kept me from hell, and admitted me to his Table, where he hath ſpoken peace to mee, hee hath ſpoken reconciliation in Chriſt, ſhall I returne to ſinne againſt him? certainly he will be more angry now then ever he was before: the ſinnes that I commit now, will be greater then all the ſinnes I have committed hitherto; for now I ſinne againſt more grace, and againſt greater mercie: for God hath againe renewed the Covenant of peace, whereas he might have caſt me off for my former breach, and ſhall I provoke him againe? hath the Lord waſhed mee, and ſhall I defile my ſelfe againe? God forbid. Reaſon with your ſelves, I muſt not live as I was: it is not for mee to doe as others that know not God, and that are not in Covenant with God, or as I was wont to doe before; I know what it is to bind my ſelfe in covenant, to receive the Sacrament, I muſt be in another

Ezra 9 13.

another faſhion, and courſe of life, then ever I have beene. Therefore when temptations come to ſinne: for you muſt not thinke to be rid of all motions, and temptations to ſinne: and whenſoever there comes new temptations, not to conclude you have received the Sacrament in vaine, ſay not ſo, but rather ſay, now comes the tryall; this is that whereby God will trie what fruit comes, of the coſt and paines, and mercies he hath beſtowed on mee; here is a meſſenger ſent for fruit. If I can withſtand the commands of ſinne, and reſiſt the motions, and looke on it as a hatefull thing, I make it manifeſt that I am indeed dead to ſinne, as the Scripture ſaith here, reckon that you are dead to ſinne.

Therefore as when a man is delivered from being a Galley-ſlave under the Turkes, and his ranſome is paid: if his old Maſter come, and command him to the Galleyes: hee ſaith no, my ranſome is payd, I am free, and I will not any more bee a ſlave. So reckon thou art no more to be ſuch as thou wert wont to be: for now reckon your ſelves, ſaith the Apoſtle, if you be in Chriſt, *that you are dead to ſin, and alive to God, through Jeſus Chriſt our Lord.*

* * *

FINIS.

HOPES ANCHOR-HOLD; OR, THE HELMET OF SALVATION.

HEB. 6.19.

Which Hope we have as an Anchor of the Soule both ſure and ſtedfaſt, and which entreth into that within the vaile.

1 THES. 5.8.

Let us who are of the day, bee ſober; putting on for a Helmet the Hope of Salvation.

LONDON,
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HORUS

HOPES ANCHOR-HOLD OR, THE HELMET OF SALVATION.

SERMON XXXVIII.

1 COR. 15. 19.

If in this life onely wee have hope in Christ, wee are of all men most miserable.

I Will not detaine you with the argument of this Chapter, nor in the Coherence of this Scripture. The ſcope of it (in a word) is thus much. *If in this life*, in this World, *onely*, for the preſent *wee have hope* and confidence *in Christ*, and the ayme of our confidence, and the height of our hope reach no further, then *wee*, *wee* poore Chriſtians; *wee* the faithfull in the World, *wee are of all men moſt miſerable*; yea, wee are more miſerable then any other men. 1 The ſcope.

The words containe in them two parts of a *Hypotheticall* propoſition: of which the firſt is an *Antecedent* (as we call it,) and the other is the *Conſequent*. You may call the firſt, *a Condition*, and the laſt, *a Concluſion*. The *Antecedent* or *Condition*, is this; *If in this* The parts.

life onely wee have hope in Christ; what then? then the *Consequent* or *Conclusion* is this; then *are wee of all men the most miserable*. But now against the *Antecedent*, there ariseth this *Assumption* to make up the sence, to make it perfect; *But we in this life onely have wee hope in Christ*, (for that is the meaning of the Apostle,) therefore against the *Consequent* ariseth this *Conclusion*: *Therefore we are not of all men the most miserable*, say, we are not miserable at all.

You see here are termes in the Text of great consequence, here is *life*, here is *hope*, here is *Christ*, here is *men*, here is *misérie*, and here is all things almost that can bee sayd, either concerning Heaven, or earth. Now marke, it is not sayd, If in this life we have hope, wee are miserable; neither, If wee have hope in Christ in this life, then are wee miserable; not so: but *if our hope bee onely in this life*, and sticke there, and goe no further then so, *then wee are miserable*.

There are two Emphaticall termes in the Text wee must take notice of, and that is onely in the former part, and most of all in the latter part: onely in the former part, that straineth, and restraineth our *hope*; most of all in the latter part, that inlargeth our miserie: and so it may well, for when the *hope* is restrained to the present, there the miserie may be infinitely inlarged. But not for the present is our hope; onely for the present, *ergo* &c. I need say no more, it is the Text.

I shall raise to you sixe severall Consectaries, or Corrollaries, or Conclusions, that naturally arise out of this Scripture; and I purpose at this time to runne them all through; it must be roundly, it shall bee plainely; doe you heare patiently.

The first Assertion wee make out of the Text, it is this, that

The faithfull are hopefull. The godly have hope; *wee have hope*, that is taken for granted.

The second, concerneth *the object* of this hope; and the Point is this, that

Christ is the object of the Christians hope. We have hope in Christ.

The third, is touching *the time* of our hope, and that is for this life; the Lesson is this, that

This life-time, is our hope-time. We have hope in this life.

The fourth is, that

Hope in this life, it is not onely of the things of this life. Not onely of this life; *for if in this life onely we have hope*: oh no, take that away, our *hope in this life*, is not onely set upon the things of this life. *If in this life onely*; not so.

Fiftly, this life, you see how that standeth convertible with another terme in the Text, with miserie; shewing thus much, that

This life is miserable.

The laſt is, that

The faithfull, the hopefull, they are not of all the moſt miſerable, they are not miſerable at all. Then were wee miſerable, but the former being not true, that cannot bee true. Theſe are the fixe Points.

Of which, to content my ſelfe with a touch of them as I paſſe along, and ſo onely to preſent them ſeverally unto you, I begin with the firſt, that

1 *Concluſion.*

The faithfull, they are hopefull.

1 The faithfull are hopefull.

We have hope, ſo are the words; *Faith is the evidence of things hoped for,* ſo ſayth the Apoſtle, *Heb.* 11. 1. And *they that have acceſſe through this Grace, they rejoyce in hope of the glorie of God:* they goe joyned together.

Rom. 5.

Hope is *a conſtant expectation of the performance of ſuch promiſes of God, as we apprehend out of his Word, by faith.* For example.

Definition of Hope.

Faith, doth beleeve Gods promiſes to bee true; Hope, doth expect the performance of them according to that truth.

By Faith, wee beleeve God to bee our Father, by Hope, wee expect that he ſhould ſhew himſelfe ſuch a one to us.

By Faith, wee doe beleeve eternall life, by Hope, wee attend when this life ſhall bee revealed. *Spe,* (as one ſpeakes) what is it elſe, but *perſeverantia fidei,* the perſeverance of Faith. Faith is the Mother, Hope is the Daughter, the Mother is incouraged and comforted by the Daughter, as *Naomi* was by *Ruth.*

Hence it is, that the holy Apoſtle Saint *Peter,* hee aſcribeth the ſalvation of our ſoules to our faith; ſaying, that *the end of our faith, is the ſalvation of our ſoules:* Well and Saint *Paul,* hee aſſureth the ſame to belong unto Hope; ſaying, *we are ſaved by Hope.* So then, Faith ſayth, I beleeve theſe bleſſed promiſes of God to bee true; and Hope ſayth, I ſee them, and I waite for the enjoyment of thoſe things that are reſerved for mee: Thus Faith, and Hope, are woven one in another: Thus *the faithfull, are the hopefull: Wee have Hope.* That's the firſt Point.

1 *Pet.* 1. 9.

Rom. 8. 24.

Vſe.

The Uſe of this Point briefly, it ſhall be but this; Firſt, to teach us to ſeeke and to finde out this Hope in our ſelves. And ſecondly to ſtrive and to fight againſt ſome impediments that oppoſe themſelves, and are hindrances of this Hope.

1. Tryall of Hope.

Firſt, thou muſt go and ſeeke thy ſelfe, and ſearch out and find, whether thou haſt this Hope in thee, yea, or no: and thou muſt be ſure, that thou beeſt ſo farre from being a deſperate paſt-hope, like *Cain*; that rather thou *beleeveſt,* and hope *above hope,* with *Abraham*; not preſuming, but beleeving as hee did.

Rom. 4. 18.

Now then, how a man may know whether hee have this Hope in him or no, I thinke he may find it out thus, in few words.

There are divers temptations, and eſpecially three of a mans faith, (not to enlarge my ſelfe further) in every of which, Hope

if it come in and play its part, then it doth appeare to bee preſent, to bee there. As for example.

The firſt temptation, that is a kinde of batterie againſt the ſtrong hold of a mans faith; it is the *prorogation of Gods promiſes*; Hee is pleaſed to put them off longer, and to diſpoſe of them many times other waies then wee looke for: Hereupon, wee that are weake in Faith, wee ſtumble at it; and wee would haſten them on apace, though wee know what the Prophet ſayth; *Hee that beleeveth maketh not haſte:* Isa. 28. 16. But we are ſuch faithleſſe perſons, that wee haſten on too much; and would have God to come apace to make good his promiſes. Now when God deferres theſe promiſes, if a man commeth in with his hope, and ſayth; *The viſion is yet for an appointed time, though it tarrie, waite; for that that ſhall come, will come, and hee will not tarrie:* Hab. 2. 3. Isa. 8. 17. and *though the Lord doth hide himſelfe,* (as it is in the Propheſie of *Iſaiah*) *yet hee will returne againe:* 2 Pet. 3. 9. If Hope will prompt Faith, and tell it *that the Lord is not ſlacke as ſome count ſlackneſſe,* but hee will make ſure his promiſe in the end; then this is a manifeſt ſigne to a man that hath his faith thus ſupported, that Hope is preſent there. Here is then one ſearch of it.

Another time, there is another temptation that betideth a faithfull man; and that comes to paſſe, by *Gods appearing* in a manner *an enemie,* by viſiting him in his ſoule, by wounding his conſcience, by ſetting him in a kinde of ſight of Hell, when hee is diſtreſſed in ſpirit; as if God were now come out *as a man of Warre* againſt him, Pſal. 73. 9. and would not have mercie upon him. Now if Hope can come in and ſay, that *God cannot forget to bee gracious, nor cannot ſhut up his loving kindneſſe in diſpleaſure;* Pſal. 102. 13. and therefore I will endure, and I will ſtay on the Lord, for *Hee will appeare,* and *Hee will have mercy upon Zion;* I, *when the time, the appoynted time commeth,* I will ſtay this time. If I ſay, Hope thus perſwadeth the faithfull man of this goodneſſe of God that ſhall bee revealed to him, here is a manifeſt ſigne, Hope is preſent.

There is a third temptation that Faith meets withall, and that is concerning *the mockings of men in the World,* when they deride the profeſſion of Chriſtians and faithfull men; and will ſay as thoſe profane and profuſe fellowes in the Epiſtle of Saint *Peter,* 2 Pet. 3. 3. *Where is the promiſe of his comming?* it is ſo long ſince his promiſe was made, and yet there is none of his comming; Iob. 2. 9. *Wilt thou ſtill retaine thine integritie?* (right *Jobs* Wife, as ſhee ſpeakes to him) wilt thou ſtill retaine thy truſt? to what purpoſe is it? Mala. 3. 14. *It is in vaine to ſerve the Lord,* (as thoſe wicked ones ſpeake in *Malachie.*) Now if Hope will come in and ſay, notwithſtanding all theſe things, yet *paſſe by bad report, and good report;* be of *Davids* minde, 2 Cor. 6. 8. *I will yet bee more vile before the Lord, that thoſe mee before thee and thy fathers houſe;* 2 Sam. 6. 22. and I will ſtand it out, notwithſtanding all the

mockings of men. Here is a manifeſt ſigne that there is Hope.

Thus you may ſeeke to find this grace in your ſelves; and you ſhall find it by many ſuch kind of aſſaults, as theſe which Faith meeteth withall.

Now as you are to find it, ſo you are to fight againſt the hinderances of this Hope. And the hinderances of a mans hope, are ſometimes *ſlaviſh feare*; ſometimes *an impatient ſpirit*, and ſometimes even *Death* it ſelfe, and that is a tedious affront indeed that Hope meeteth withall. *Vſe 2.*

Firſt *Feare*, a kind of paſſion and perturbation of the ſpirit of a man, that makes his griefe begin, before his affliction comes upon him: this ſame *Feare hath* a great deale of *painfulneſſe* in it. Where *the fearfull are*, they are ſhut out with the unfaithfull; and *without ſhall bee dogges*, with thoſe that are ſubject to this fearefulneſſe. Now Hope commeth to a man and ſaith, Though I ſometime be afraid, yet put I my truſt in God, and therefore *I will not feare what man can doe unto mee*, I will not be daunted with any kind of ſlaviſh terrour. Hold out thou that ſayſt thou haſt faith, and bee not afraid of *the Arrow that flies by day*, nor of *the terrour by night*. Here is the hinderance of this hope taken away. Hindrances of hope. 1 John 4.18. Rev.21.8. Pſal.118.6. Pſal. 91.5.

Then there is *an impatient ſpirit*, that many times poſſeſſeth men. An impatient ſpirit, and a hopefull heart, they are both as contrary as can be; You ſhall have many a man ſo touchy, that hee cannot endure any delay, he muſt have things come according to his owne mind, or he loſeth his patience preſently. Oh but *I will patiently waite for the Lord*, ſaith hope. And here is the oppoſition that muſt be made for the maintenance of this hope againſt all kind of impatiencie: *In patience poſſeſſe your ſoules.* Pſal.40.1. Luke 21.19.

The laſt hinderance, is *death*. *The laſt enemie that ſhall be deſtroyed is death.* Wee have many enemies in this world, *our* very *life is a warfare*; but amongſt all the fightings and combates wee meete with in the world, there is none comparable to this laſt ſingle combate we muſt undergoe with death it ſelfe; this is a terrible aſſault that betideth the hopefull, faithfull man; to know that notwithſtanding all his faith, and all his hope, and all his love, and all his patience, what grace or vertue ſoever hee hath elſe, yet notwithſtanding he muſt goe *downe to the grave, make his bed in the darkneſſe*, and lie downe in the duſt; and when he hath fought all that he can, yet notwithſtanding hee muſt downe, he muſt yeeld, hee muſt take the foyle, the fall in the body howſoever the ſoule eſcapeth. Now here is a kind of diſmaidment of hope. But I will tell you how it is ſpoken of the faithfull, and ſo of the hopefull. The faithfull are ſaid to *endure as ſeeing him that is inviſible*: how doe they endure? by the ſupplie of hope: for this hope is it that makes the faithfull againſt all hinderances to fight it out, ſo as that 1 Cor.15.26. Job 17.13. Heb.11.27.

they

Heb.11.35. *they would not bee delivered*, as it is ſpoken in the Epiſtle to the Hebrewes.

And ſhall death ſeparate us from that we hope for? No ſaith the hopefull man, it ſhall not. Yea, ſo farre heis from being unwilling to ſubmit himſelfe to this way, as knowing it to bee the way whereby he commeth to that he hopeth for, as that he is very ready, and greedy of death: it is the way to that I hope for, ſaith he: therefore it is ſweetly ſpoken of an Ancient, and you will acknowledge it to be a ſweet ſentence of that Father Saint *Auſtin*, *Hee that deſireth to bee diſſolved* (according to that of the Apoſtle) *and to bee with Chriſt*, *Non patienter moritur*, *Hee doth not die patiently*. See, here is a faithfull, a hopefull man, and yet doth not die patiently: what would *the Father* ſay? *Hee liveth* (ſaith he) *patiently*, the very life he liveth putteth him to his patience; when he commeth to die, *hee dieth pleaſantly*; he goeth away with his hope, and his hope is full of immortalitie. And no more for that point.

Phil.1.23.

The nex thing I obſerve, is concerning the *Object* of this hope, and this is it, that

2. *Concluſion.* Chriſt the object of hope.

Chriſt is the Object of the Chriſtians hope, We have hope in Chriſt.

Heare it in the generall; heare it in the ſpeciall.

In the generall, 1 *Tim.*1.1. Saint *Paul* he beginneth his Epiſtle with *Chriſt our hope*, Col.1.27. *The riches of the myſterie of Gods grace to the Gentiles, is Chriſt in you the hope of glory*. Here is Chriſt our hope, and Chriſt your hope, in the generall.

In the ſpeciall: heare it in Saint *Paul*, heare it in the Prophets, and others. Saint *Paul*, *to mee to live is Chriſt, to die is gaine*; *Chriſt is to me in life, and Death advantage*; living, or dying, I am Chriſts.

Phil.1.21.

Pſal.38.15. Pſal.71.5. *I have hoped in the Lord*, ſaith the Prophet *David*. And *God is my hope, and hath beene my helpe even from my youth*. This is the generall ſong of the whole Church, *God is our hope*; and therefore the Prophet *Jacob* made an excellent Ejaculation in thoſe bleſſings he gave his ſonnes, when he ſaid, *Oh Lord, I have waited for thy ſalvation*; Here was his waiting, his hope for the ſalvation of God, from the God of his ſalvation. And ſo, *let him ſlay me* if hee will (ſaith holy *Job*) *yet* notwithſtanding *I will* ſtill *truſt in him*. Thus the faithfull have hope, and their hope is in Chriſt. No more of it for the enlargement of it.

Gen.49.18.

Job 13.15.

Vſe 1. It ſheweth to us in the firſt place this Note, that *A Chriſtians wings doe mount him above all meanes*. What are his wings? his hope. Whether flyeth his hope? It takes its flight up to heaven, to God, to the right hand of God, to Chriſt, there is his hope. So then he that hath this hope being poore, he flyeth not to *riches*, for they *make themſelves wings, and flye away* from him. Being weake hee flyeth not to *the arme of fleſh*, for *in man there is no hope, nor no*

Prov.23.5.

confidence

confidence to bee put in Princes, in the Multitude of whom are lighter then vanitie it selfe, saith the Psalmist. Being sicke he flieth not to the Physitian, he seeth to these as the meanes, not to rest in them, to make it the maine of his suite, the scope of his hope, hee doth not flie thus to them, but hee goeth to God that commandeth all, that worketh above all, against all and without all meanes, and sanctifieth all these meanes: Therfore wel saith the poore man, God is my help, and the sick man, God is my health, and the weak man, God is my strength, and the blinde man, Christ is my light, and even the dead man, the distrest man, God is my life, & the good man, Christ is my Hope, and the happie man, Christ is my love. And so it is to Christ, that the wings of a mans Hope doth lift him up. This is the first, It sheweth us that the wings of Hope that is in the faithfull soule, lifteth him up above all meanes. No more of that.

Psal. 146. 3. Psal. 62. 3.

Secondly, observe in this object, *the very Crowne of a Christians comfort*, I say the Crowne of all his comfort, and that commeth onely from this *object of his hope*. For what is there in all the World that can comfort a man indeed besides this, much lesse compared with this? Begin where you will, when you have gone round about, you will conclude with that of the Apostle, *I count all things but losse and dung, in comparison of Christ*, and *all things to bee vanitie and vexation of spirit*, as the Preacher saith. Put the case thou art a sicke man, or a sicke woman, and I finde thee much affected, afflicted, dejected, cast downe in thy selfe; I would faine give thee some comfort now, I tell thee of the vanitie of this present life; therfore being content, I tell thee of the hope of a better life; I tell thee of the joyes that are to be revealed; I tell thee of the promises of God which hee will make good to thee, if thou wilt trust in his mercie; I tell thee of all *the sure mercies of David*, as they are called: and all this while I have told thee nothing at all to comfort thee, till I come to this, the object of this Hope which I have in hand, and that is Jesus Christ, *in whom all Gods promises are Yea, and Amen*; and till thou canst learne this lesson of life concerning the Lord Jesus, thou hast learned nothing; come and learn this, and my life for thine thou art then happy: He is *the Way, the Truth, and the Life*, the Way, and Truth, and Life it selfe, and *whether shall I goe* from thee Lord? *thou hast the words of eternall life*. I have done with that Point, and so passe on to the third.

Vse 1. Phil. 3. 8. Eccles. 1. Isa. 55. 4. 2 Cor. 1. 20. John 14. 6. Joh. 6. 68.

Wee have *Hope*, wee have *Hope in Christ*; wee have *Hope in Christ in this life*.

This life-time then is our hope-time; that is it you learne hence.

3. *Conclusion.* This life-time is our hope-time;

Here we have the seed of Hope, but the harvest of Hope, that is hereafter: when wee shall have in *re*, what now we have in *spe*, as ordinarily wee speake: when wee shall have in possession what now wee have in expectation: then there will bee no more use

of

of this Grace, there hope shall cease. Now it is indeed in this life time, that wee sow the seedes of Prayer, that wee plant the roots of faith, that wee water all of them with our hope: when our joy shall spring up, when the end and fruit of our faith shall come, when the possession of our hope shall appeare, then we have done with hope, hope serveth no longer then, therefore it is now in this life. Hope shall end for the action of it (understand that aright) as Faith shall; but it shall never end for the object of it, that end shall last still, and rest ever. Now then in the *interim*, this is the Prophets, and this is the Princes, and this is the Peoples *posse*, I wayte, and I wayte too, and I trust the Lord over all: Now is your *posse* time as I may call it; now is the seed time, wherein we sow the seeds of love, of joy, of hope, wherein we sow the seeds of sobrietie, and innocencie, and chastitie, and charitie, and all manner of vertues whatsoever, now is the time.

Vse 1. Is this so, then here is the issue of this plea: It is this; that therefore now if ever, now or never, wee must seeke to see whether wee have these seeds of Grace in us yea or no; Wee must get them, and wee must set them, and wee must see to them; both that they come up, and how they come up, and how they come on. Now is the time when the speciall care must bee taken concerning these seeds of Grace. If wee will beleeve, wee must beleeve now, for hereafter there will bee no time to beleeve any more: If wee will bee children of Grace, wee must bee it now; for hereafter there will bee no space for Grace: therefore sayth the Lord, *now, while hee will bee found*, and hee will bee found of those that seeke him; and *seeke him* now, for *now is the acceptable time, now is the day of salvation*: when the date of this day, when the day of this life of salvation is downe, is past, then there is no more seeking, then there is no more finding; therefore if thou wilt be faithfull, bee it now; if thou wilt bee fruitfull, be it now, *now wee are the Sonnes of God*; as if hee should say, if we bee not the Sonnes of God now, we shall never be.

Isa 55 6.

1 John 3. 2.

Vse 2. Is this so, adde a further degree to this duty in the next place, and that is; when you have gotten these seeds in you, to examine & prove your selves whether they be there, not only so, but whether they abide there, not only so but whether they live there, and not only so, but whether they grow and live there: they must not only be, but they must continue there and abide, and they must not only be, and abide, but they must be alive there and not dead; and they must not only be alive, but they must thrive too, and not be idle: for *if these things be in you, they will make you neither idle, nor unfruitfull in the work of the Lord*. Hast thou Faith be sure thou hast it, and then *shew me thy faith by the fruits* of it, shew me that it is not a dead faith, that faith cannot save thee, do not think it shall, for Saint

2 Pet. 1. 8.

James

Iames explodeth it for a Jeſt, that any Chriſtian ſhould thinke ſo, Haſt thou love? looke thou haſt it, and let thy *love abound*, let thy love be *love unfeigned*, for as there is *a worke of faith*, ſo there is *a labour of love*. Haſt thou hope? let it bee *ſtedfaſt, entring into that within the vaile*, as an *Anchor* firme and ſtable, ſo the Apoſtle ſaith. Haſt thou knowledge? Looke it be ſaving knowledge, ſanctifying knowledge; ſuch as will ſavour and ſeaſon all the reſt of thy knowledge: And let not thy knowledge be only ſo, but let it bee growing too; let it thrive and proſper, get more to it, or elſe thou doſt not husband the buſineſſe well; thou muſt *goe* (according to the phraſe of the Holy Ghoſt in the Pſalme) *from ſtrength to ſtrength*, as a good Souldier and Commander goeth from one watch-tower to another, to ſee if all bee well; *Goe from ſtrength to ſtrength, till thou appeare before God in Zion*. With this the Apoſtle Saint *Peter* concludeth his later Epiſtle, *but grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*: this is the dutie of a Chriſtian. Wilt thou have Chriſt to bee the object, either of thy faith or hope, and wilt thou not grow then in theſe? *Non progredi eſt regredi*, *Not to goe forward, is to goe backward*; and not to grow the better, is to grow the worſe.

1 Theſ. 1.3. Heb. 6.19.

Pſal. 84.7.

2 Pet. 3.18.

The contemplation of theſe two points ſhould teach Chriſtians, a Chriſtian ſedulitie, to kindle, to keepe that grace that is in them; and it ſhould kill carnall ſecuritie.

1. A Chriſtian ſedulitie, a care, a ſtrife, an induſtrie, an endevour to be Chriſtians indeed, to improve their talents; *Let every man in that calling whereto hee is called, therein abide*; he muſt not give it out: Is *Archippus* called to be a Miniſter? then *ſay to Archippus, take heed to the miniſtrie that thou haſt received, that thou fulfill it*; and ſo it belongeth to every man elſe to performe the dutie and office of his place, and not to goe backwards, but to uſe diligence, and endevour for the increaſing of his gifts, that he be not barren, nor unfruitfull in Gods Vineyard.

1 Cor. 7.20.

Col. 4.17.

2. It ſerveth on the other ſide to kill that carnall ſecuritie that is in men. It is a ſtrange thing to conceive, that Chriſtians are growne to ſuch ſecuritie as they are, that they ſhould bee ſo ſupine and negligent in their ſervices: I ſay it is a lamentable caſe; and I doe wonder the more, that they ſhould be taken with this kind of tranſgreſſion, when I conſider that ſaying of a Father, that there is ſecuritie in no place: there is no ſecuritie in heaven, nor in Paradiſe, much leſſe in the world; in heaven the Angels fell; in Paradiſe *Adam* fell; in the world *Judas* fell; *Judas*, I hee fell from the inſtitution of the beſt Schoole and Schoole-maſter that ever was in the world; there is no manner of teacher comparable to him. Therefore, I ſay, mixe with thy hope a certaine feare, and bee ſo farre from a carnall preſumption, as that thou maintaine in thy

ſelfe a holy feare of falling; for it hath ſo come to paſſe, that Saint *Paul* indeed was, what he was not, of a perſecutor hee became an Apoſtle; hope lies there-away: but *Judas* was what hee did not appeare to be, and of an Apoſtle became an Apoſtate; feare lies there-away. And thou that hopeſt that of a perſecutor, thou maiſt turne an Apoſtle; feare leſt by falling away, thou maiſt of an Apoſtle, become an Apoſtate, a perſecutor. I will not ſtand upon theſe things any longer.

I have paſſed three, the fourth Concluſion is, that

4. *Concluſion.*

Hope in this life is not only for the things of this life.

Hope is not for the things of this life.

If in this life only wee have hope, then are wee miſerable; as if hee ſhould have ſaid, if in this life only, for the preſent, we had hope, and that the end of all our hope, and all our deſire, were fixed upon the preſent world, then were we poore Chriſtians moſt miſerable; for none in the world are more deſpiſed, contemned, ſcorned; none more afflicted, troubled, grieved in their ſoules for their ſinnes then they; alwayes followed with outward fights, with inward frights, when other men enjoy the world at will: ſo that the ſcope of this Scripture is to ſay, that not for this life only have we hope in Chriſt; that is the very meaning; that the godly, the faithfull, the hopefull, they have not their portion in this life; *Wee know when this earthly tabernacle is diſſolved, wee have a building made with God, a houſe not made with hands, eternall in the heavens, whoſe builder and maker is the Lord*; ſo ſpeakes the Apoſtle to the Corinths. 2 Cor. 5. 1.

As for this life, if we ſhould lay the foundation of our hope here, alas, they might rue their miſerable caſe that ſo doe; they might hang downe their heads, that are godly, with ſhame and griefe enough to themſelves; but it is here they ſet up their hope, here they have hope, but it is hope here for another life; it is upon other things that their hope is fixed then are here below; it is for things that they looke for, it is not for things that they ſee, for *hope that ſeeth is no more hope, but if wee with patience waite for the things that are not ſeene, this is hope*, ſaith the Apoſtle, *Rom.* 8.

So that this is a very plaine caſe, and might be further cleared, and declared to us from the practice, and common opinion of all the Saints of God in all Ages, how they have hoped, and how that their hope was in God; that they ſhould *ſee the Lord*, but where? *in the land of the living*: here they have a ſight too, but the chiefeſt hope is on the Promiſe, and that is not for the things of this life only, but for the life to come; *Hee that putteth his truſt in mee ſhall poſſeſſe the land, and ſhall inherit my holy mountaine*; Iſa. 57. 13. their hope is in the end, that is of thoſe things that they ſhall attaine in the end of this life.

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The conſideration of this Point, that hope it is not onely for the things of this life, may teach us to contend againſt death it ſelfe, which is one of the ſtrongeſt temptations againſt hope, as I touched before, and to contemne and diſpiſe all the things of this life. *Vſe.*

It teacheth a man to ſtrive and wreſtle and contend againſt death, why? becauſe though a man doe die, yet it ſhall not hinder his hope, it ſhall not hinder him from that hee hopeth to attaine. Death is the greateſt amazement a man can meet withall in the World, but what can Death doe? well may it take away from a man his life, but it cannot take away from him his love; well may it take away from him the action of his hope here, it ſhall ceaſe, but it ſhall never take away from him the object of his hope, that which he hopeth for, it ſhall continue; well may it helpe him to it, but it can never hinder him from it: here is then comfort and courage in the very houre, and power of death. 1.

2. A man learneth here to contemne, and to diſpiſe the things of this life, ſpecially if they be ſuch manner of things as will come in compariſon with their betters, when baſer things will compare with better things: in this kinde of compariſon now a mans hope ſhould take him off, and not ſo much as ſuffer him to leane to any kind of reaſoning that is made againſt his hope. Hope biddeth him not to truſt, not to looke to any thing that is in this life, becauſe it doth not at all concerne that which is the ayme he hath. The very beſt things that bee in this life, they are not worthie to bee hoped for after; inſomuch, that even death it ſelfe it may be counted a remedie, and not a penaltie. God will have a mans life to be ſhort, and death to come ſoone, becauſe hee will not have his creature worne out with a tedious miſerie, and tranſitorie vanitie; a vanity of miſerie, that is in this vaine miſerable life of mortalitie. I have done with the fourth. *Vſe 2.*

A fifth thing that followeth in the Text (that I may haſte on) we have *Hope*, wee have *Hope in Chriſt*, we have *Hope in Chriſt in this life*; our hope in this life is not upon the things of this life, for *if it were in this life onely, it were miſerable.*

Our life is a miſerie, There is the fifth. *5. Concluſion.*

And this is a certaine truth, and it will plainely appeare to us in many paſſages; if wee will beleeve either the Spirit of God, or the experience of the godly. I ſhall not need to ſtand to prove it: You will aske me, how it will be raiſed from this place? *Our life is a miſerie.*

Thus, *Wee are of all men the moſt miſerable*, becauſe that wee are mentioned amongſt the number of thoſe that are the more miſerable, it implieth, that all the reſt are miſerable more or leſſe: the very compariſon that is uſed, doth manifeſtly declare unto us that there is a meaſure of miſerie to every man living: ſo then there is miſerie.

2 It appeareth out of the Text, becauſe here and elſe where, you ſhall have man and miſerie made termes convertible: Man is named *Enoch*, and *Enoch* is *miſerie*: Man, and miſerie ſo joyned together, that there is no pulling them aſunder till death parts them, for then there is no more miſerie.

3 Becauſe that miſerie here, our being *miſerable in this life*, is mentioned even with the very beſt things of this life: the very beſt things that are in this life, and of this life, ſo long as they look to this life, I ſay they are ſtiled miſerable; but the beſt things, even Chriſt himſelfe, our *Hope* it ſelfe; ſay what you can, here is *Hope*, and here is *Chriſt* in the Text, and yet notwithſtanding here is miſerie too. Now then wee reaſon thus; that if the beſt things in this life bee miſerable, then the reſt are no better then ſo: that the beſt are no better, it is plaine; becauſe let us have what wee would have in all the World, yet ſo long as wee are here it is miſerie.

If this bee ſo, then wee muſt come to the concluſion wee have made, and that is *Jacobs* concluſion, *Gen.* 47. 9. *Few and evill have the dayes of the yeares of my life beene*, it is *Jobs* concluſion too, *Mans life is full of miſerie*: It is *Davids* in the Pſalmes, *Mans life is full of labour and ſorrow, it is ſoone cut off, and wee flie away; our dayes come to an end as a tale that is told, they paſſe away as a ſhadow, and the beautie*, the beſt of them, *withereth as graſſe*: It is *Solomons*, hee was the Preacher, and here is his Text; all is vaine, and vanitie, *Vanitie of vanities, all is vanitie*, one thing and other, *every thing under the Sun*, our life it ſelfe, our ſelves, ſo long as wee are here wee are under the Sun, hee calleth all vanitie: And ſayth the Apoſtle, *This I ſay Brethren, the time of our life is ſhort*: *And what is our life* ſayth Saint *James*? *But a vapour that appeareth for a little while, and then vaniſheth away*; it is a vapour that vaniſheth, a meeter of miſerie.

Iob. 14. 1

1 Cor. 7. 29

Iam. 4. 14.

Vſe.

What ſhall we ſay of this now? (to ſpeak it in few words home to our ſelves,) ſomewhat may concerne our ſelves, and ſomewhat as we reſpect and reflect upon others.

In regard of our ſelves, it may have this double Vſe. Firſt to weane us from the World, Secondly to winne us to the Lord.

1.

1 To weane us from the World: The World conſidered in it ſelfe is ſo full of miſerie, that there is nothing to bee delighted in: there is ſo much bitterneſſe, that I warrant it will weane any Child from it that is not a worldling, for hee indeed is at his own breaſts with his owne Mother: But conſider the World as it is in it ſelfe, and there is nothing in it, but true bitterneſſe, and falſe ſweetnes, certaine paine, and uncertaine pleaſure; tedious labour, and timetous reſt; nothing in the World but vanitie and miſerie: for ſaith Saint *John*, *Love not the World, hee that makes himſelfe the friend of God, makes himſelfe an enemie to the World.* O you lovers of the World

1 John 2. 15.

World (sayth Saint *Austin*) I wonder at you! O foolish men! who hath bewitched you? for what wrestle you? why doe you strive and contend so much? what thing is their in the World that is worthie your labour? there is (sayth hee) nothing in the World but that which is foolish, and frothie, and frayle, and false, and vaine, and full of danger, full of disaster; suffer your selves therefore to bee weaned from the World.

And yet notwithstanding all that wee can say, wee know there are some persons that will not bee taken off from the Worlds breasts, they have a better opinion of it then so. Let such enjoy their owne errour till they runne to ruine, and till their owne overthrow take them off: Yet notwithstanding wee know that which an Ancient hath, that *to whom God is once sweet, the World must needs bee bitter.*

2 On the other side, the knowledge of this serveth to winne us to the Lord; that as the one draweth us off, so the other may drive us on. When I consider the mercies of the Lord, and *the goodnesse of God in the land of the living:* when I consider how infinite he is in his love; I am ravished in spirit, I am taken up in the minde, and taken off in the flesh; I have set my heart and affections on Heaven, and on heavenly things. And now when I think on the Lord, there is my hope, and there is my helpe; and there where my helpe is, there is my love, and there is my life, and there is my Lord, there is Christ at the right hand of God: *Hee is the life of them that beleeve, hee is the resurrection from the dead*; hee is the right hand where there is pleasure for evermore, for there shall be no more paine, no more death; *for the first things are past away* (saith Saint *John* in the *Revelation*) *and all things are become new.* 2. Iohn 11. 25.

Oh hee that did but know the joyes that are reserved for such as are received to the Lord, would soone bee taken up from all conceits of the things of this life. Thinke you but of that great convocation house of Heaven, that high Court of Parliament, that great place of Majestie and honour, where all *the spirits of just men made perfect* are; where all the Saints departed live; where there are all the blessed *Patriarches*, godly *Prophets*, the glorious *Apostles*, the blessed *Martyrs*, and the goodly fellowship of *Martyrs* and *Confessors*; where there are the holy *Angels*, and *Arch-Angels*, *Thrones*, and *Dominions*, *Seraphims*, and *Cherubims* in those glorious Orbes; Where there is God, the blessed Trinitie, the King of Glorie, whose Glorie is more then can be seene, be sayd, conceived to be; where the joy of the Saints is such *as eye hath not seene*, (no sayth Saint *Austin*) eye hath not seene, for it is no colour; *nor eare hath not heard*, for it is no sound; *nor never entred into the heart of man* to conceive, for the heart of man must *enter into it*; where all shall *be filled with abundance of peace*, so the Prophet: they shall not only

taste and see how good the Lord is; but they shall be filled with abundance, and they shall drink out of the River running over with infinite and transcendent pleasures; where there gold shall be *peace*, and their silver shall bee *peace*, and their land shall bee *peace*, and their life shall bee *peace*, and their joy shall be *peace*, and their God shall be *peace*, *and the God of peace*, hee shall fill them with *the peace of God*; and that *peace* is it *which passeth*, which is infinitely beyond *all understanding*. *Glorious things are spoken of thee, thou Citie of God*; where the King is *veritie*, and the Law is *charitie*, and the State is *felicitie*, and the Life is *eternitie*.

The comparing of these two things together, of this lifes miserie, and that lifes felicitie and eternitie, would make a man sing and to sigh too. It would make him sing, I singing is in the Temple, and sighing is in the Tabernacle; singing in the Temple, *Psal. 84.* *Blessed are they that dwell in thy house, they shall be alwaies praysing thee*; here is singing: but sighing is in the Tabernacle, for *while wee are in this Tabernacle*, therefore *sigh wee, desiring to be dissolved and to be clothed upon with our house which is from Heaven*: for while wee are here we cannot be happie, *for this life is miserie*, This bee spoken for our selves.

Vse 2. The second application of this plea is for others: seeing this life is such a life of miserie, and that life is such a life of glory and immortality; our present hap so base, our future hope so excellent: this should stay us and take us off from mourning for such as are departed, as if wee were without hope of them. Hope is in the Text the principall thing, and to lament and mourn for those that are departed, wee should bee so farre from it, as to rejoyce in our spirits for the blessed translation of such into eternall rest from this vale of miserie, I say we should rejoyce in their very translation.

What dost thou mourne and lament, and hang downe the head, and all for losse of such as are departed and gone to rest with God? Oh but thou wilt say, thou art not heavie for their gaine, but for thine owne losse: but seeing thy losse is the lesse, and their gaine the greater, why dost thou not observe a meane and a proportion in these things?

I confesse, it is very fitting both in Civility, and Divinitie, and agreeable to the lawes both of Grace, and Nature, that there should be mourning, especially *in the house of mourning*, at times and occasions offered in this nature, it cannot otherwise be. But for *Rachel* to *mourne for her Children*, so as that *shee would not bee comforted*; not but that shee could have beene comforted, but shee would not, that is not well. But I say here is comfort in abundance, and here is that which must stay us from being transported with impatient griefe, wee must overcome all our griefe with patience, with a blessed expectation of our owne dissolution, for

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we muſt thinke *we ſhall goe to them, they ſhall not returne to us*; let us *deſire to be diſſolved and to be with Chriſt, which is beſt* for them, and for mee, I and for thee too. Enough of the fift Point.

The laſt, (which I will but name, that ſo I may runne through this whole Scripture at this time) is this, that

The righteous and the hopefull, they are not miſerable; they are not moſt miſerable; not the moſt miſerable of all, nay they are not miſerable at all. *6. Concluſion.* The hopefull are not miſerable.

How prove you that?

By the force of the Argument here that the Apoſtle uſeth: for this being a part of an Argument, and an *Hypotheticall* propoſition, he reaſoneth thus: *If in this life onely we have hope in Chriſt, then are we miſerable*, but now for this life onely we have not *hope in Chriſt*: he doth not ſet our reſt there, therefore wee are not of all men the moſt miſerable. How prove you that? becauſe the moſt wicked, the moſt wretched; ſo the leſſe wicked, the leaſt wretched; and the moſt righteous, the beſt bleſt, and the leaſt miſerable.

Not *the moſt*? not at all. Not at all? No, for as the outward proſperitie of the wicked in this World is no true proſperitie, ſo the outward adverſitie of the godly is no true miſerie: it is not ſuch as doth deſtitute and diſſolute a man utterly, but you ſhall have the faithfull come off with hope, and with rejoycing rather then grudging and repining at it; yea they joy in their ſufferings, and at laſt *are more then conquerours*; and all this ſheweth then, that that they are farre enough from miſerie.

Well, the knowledge of this life miſerie, the knowledge of our not being at all miſerable that are righteous; ſhould teach all of us to bee righteous, to be religious, to ſtrive to be godly, if not for the love of vertue, and pietie, and holineſſe, and ſuch kinde of Graces as all good Chriſtians and godly perſons ſhould be, though there were no Hell to puniſh, nor no Heaven to cheriſh a man in; though there were no reward for the good, nor revenge againſt the bad: yet notwithſtanding the love of vertue ſhould conſtraine an ingenious Chriſtian to ſtrive after holineſſe and pietie: but if not for the love of religion, let us doe it for the feare of the miſerie that may befall us, which wee ſhall prevent if wee remember now our duties; that is to bee godly, and to be righteous, for the righteous man is not, cannot be miſerable. *Vſe 1.*

And then laſtly, this ſhall ſerve to ſhew to us, how it ought to keepe off the World from judging raſhly: there is a great obliquitie, and a perverſe judgement in the World; men cenſure thoſe that are in any kinde of miſerie to bee of all men the moſt miſerable: whereas we know that this is no true miſery on their part, for it is but outward, it is but temporall miſery, it is no true reall miſerie. And therefore this ſerveth to rectifie the obliquitie of ſuch *Vſe 2.*

mens judgements, as doe determine the godly to bee in a miserable condition, whereas the contrary is most true: for *wee count them* (sayth Saint *James*) *blessed that endure.* Do they endure to the very death? *Blessed are they that dye in the Lord, for they rest from their labours:* and who would not dye here, that hee may dwell with God there in rest? who that loveth, who that hopeth, would not be where his love, where his hope is? would not have what hee hopeth for? Doth not the Lord say to his servant *Moses, No man can see my face and live?* Oh (sayth a Father) let mee dye then! for I will dye to see thee: who would not dye for the present, to dwell ever where his hope is? *If in this life we had onely hope, then were we of all men the most miserable:* but our hope is not onely in this life of the things of this life; therefore wee are not of all men most miserable, no not miserable at all.

Iam. 5. 11.

Reve. 14. 13.

Exod. 33. 20.

I have done with my Text: You see the occasion of our present meeting to Interre this little Child in Christian buriall, the last service and dutie we owe to deceased Saints: I cannot, and I know you expect not that I should say any thing of it. It is a Child of the Covenant, sealed in the Covenant, dyed in the Covenant, resteth according to the Covenant, with the God of the Covenant, of whom I doubt no more of a happy rest with *Christ the mediatour of the Covenant*, then I do of the Covenant that Christ hath sealed. and so I leave it in that rest, and returne our selves to our owne dutie and service, to call upon God for a blessing.

* * *

FINIS.

THE PLATFORME OF CHARITIE OR, THE LIBERALL MANS GVIDE.

DEUT. 15. 11.

The poore ſhall never ceaſe out of the land: Therefore I command thee, ſaying; Thou ſhalt open thine hand wide unto thy brother, to thy poore, and to thy needy in the land.

PSAL. 16. 2.

O Lord, my goodneſſe extendeth not to thee; but to the Saints that are in the earth, and to the excellent, in whom is all my delight.

LONDON,
Printed by *Iohn Dawſon*, for *Ralph Mabbe*. 1639.

THE PLATFORME OF CHARITIE OR FIVE LIBERALL ALMS GIVEN.

London
Printed by John Dawson for Ralph Mabb. 1653.

THE PLATFORME OF CHARITIE; OR, THE LIBERALL MANS GVIDE.

SERMON XXXIX.

GAL. 6.10.

As wee have therefore opportunitie, let us doe good to all, especially to them who are of the houshold of faith.

IN the sixt verse of this Chapter the Apostle begins to perswade these *Galatians*, (to whom he wrote) to *Beneficence*: and having in the ninth verse, the verse before the Text, given them great incouragement in this course. *Bee not wearie* (saith he) *of well-doing: for in due season we shall reape, if we faint not.* The words I have now read to you, are an inference upon that which went before, seeing if wee hold out, we *shall reape* in due time: then (saith the Apostle) *As wee have opportunitie, let us doe good to all*, &c. To speake something for the opening of the words, and then to observe the maine things the Apostle intends in this place.

As wee have opportunitie. Explication

Kairos, signifieth more then time, *As wee have time*, so the old Translation readeth it; but the word signifieth more, there is a *Chronos*, and a *Kairos*, a time, and an opportunitie of time. There is a time taken in the largest sence, there is an opportunitie of time

restrained

restrained to those advantages of times, that a man by wisedome may make unto himselfe for the performing of any dutie that God requires of him. This must be understood with a reference to what was spoken of before, *Wee shall reape if wee faint not.* Hee shewes there is a time of sowing, and a time of reaping: and so in *Eccles.* 3. *There is a time for all things, there is a time to sow, and a time to reape.* Now while the sowing time lasts (for that is the *opportunitie* that hee now speakes of) while the time of sowing lasts; let us embrace those times and opportunities for the doing of good.

Let us (as wee have opportunitie) doe good to all.

Doe good, is of a large extent, it is of as large an extent, as the law. All is good that is agreeable to Gods will revealed. *Bee renewed in the spirit of your mindes, that you may know what the good and acceptable will of God is.* Rom. 12.2. But in this place it is restrained to some particular acts of *Beneficence* towards men, towards the servants of God: which are then said to be good deedes, and good acts, when there is a concurrence betweene the action, and the affection, with conformitie to the Rule.

1 First, there must be actions. It is not speaking good, nor meaning good only, but it is doing good. Saith the Apostle, *If a brother be naked, or hungrie, or cold, and you say to him, goe in peace, warme thee, but you give him no fire: and goe and cloath thee, but you give him no apparell: and goe and feed thee, but you give him no meate.* Jam. 2.15,16. Here are good words now: but the deedes are not answerable; here are no good deedes at all. *Solomon* compares such complementall charitie, that is only verball, and in outward expressions, to *Clouds and windes without raine.* Not much unlike the boxes of *Apothecaries*, that are adorned with glorious tytles without, but open them, and examine the insides, you shall finde nothing but emptinesse. Well, that is the first thing: there must bee good actions.

2. Againe secondly, these must have a good rise, they must proceed from a good affection too: or else they lose the name of good actions. *Make the tree good, and the fruit* shall bee of the same condition: the actions are not good, if the affections bee naught, and therefore the same God, that requires *beneficence*, hee commands *benevolence* also, and would have men become tender-hearted, and *put on the bowels of compassion*: that they should Sympathize with others, and be like affectioned to them; to *mourne with those that mourne*, and to be with those that are bound, as being bound with them. Heb. 13.3. This is that which our Saviour calls being mercifull. *Bee mercifull, as your heavenly Father is mercifull.* Rom. 12.15. Mat. 5. Hee saith not only doe workes of mercie, but be mercifull, doe them from a merci-

full

full heart, from bowels of compaſſion, that yearne towards thoſe that are in neceſſitie. That is the ſecond thing.

But then thirdly, theſe actions, and theſe affections whence they riſe, they muſt hold conformitie with the Law. There is no good, but what is conformable to the rule of goodneſſe: that is the written word of God: and therefore all thoſe will-worſhips and idle ceremonies made according to the inventions of man; as a thouſand devices in *Poperie* (wherein they intimate a ſhow of great Liberalitie) they are not good deedes, becauſe they want that good rule that ſhould uphold and make them ſo. So much ſhall ſerve for the opening of it. Good deedes then are ſuch actions as riſe from a ſanctified affection; and receive ground and warrant from Gods will revealed in his Word to men. 3.

Againe, there is a third terme yet. *Doe good to all men*; What doth the Apoſtle meane, that every man ſhould receive the fruits of our *Beneficence?* There are ſome men notoriouſly wicked, and rather to be puniſhed than relieved: The Apoſtle meanes not ſuch, for hee gives you a Caution; *If any man worke not, let him not eate.* Relieve him not that hath abilitie to get, and will live idlie, and unprofitably; But doe good to all men; that is, to all men ſo farre as you ſee them in extreme want, unable to helpe themſelves, if their lawfull neceſſities call upon your charitie, in this reſpect all men muſt be looked unto, but eſpecially *To the houſhold of Faith.* 2 Theſ. 3.10.

By *houſhold of faith*, here he meanes the multitude of beleevers, and not only thoſe that dwell neere us, and about us, but thoſe that are diſperſed throughout the whole earth, the Churches of God: The diſperſion ſpoken of through all the parts of the world are this *houſhold of faith*: all the Saints of God, in what difference or diſtance ſoever one from another, yet they are of the ſame houſhold together; of the ſame Church of God. So the Church of God is called, *the houſe of God*; and ſometime it is underſtood of the Church militant, and ſometime of the Church triumphant. Of the Church triumphant: *In my Fathers houſe are many manſions.* There it is heaven, the place of the bleſſed. Then for the Church militant: *Moſes was faithfull in all his houſe*, ſaith the Text. And *Paul* exhorts *Timothie* how hee ſhould carry himſelfe in *the houſe of God*: that is in the Church militant. As for thoſe that live above us, they need not our good workes and actions, therefore it is intended of thoſe that are here in the Church militant; that is called Gods houſhold, becauſe there is ſuch a communion amongſt beleevers, as amongſt thoſe that live in the ſame houſe, that abide under the ſame rooſe; that live under the ſame government, that eat at the ſame Table, *&c.* So then you have the meaning of all, which is no more but this; Take thoſe advantages of times, which you can obtaine (or elſe many will ſlip unprofitablie) to bee converſant 1 Pet. 2.

sance in such actions of mercie which tend to the relieſe of the[m] that want them. If there be extreme neceſſitie, doe good to all: but if you may make choyce of perſons to whom you may doe good: chooſe *the houſhold of faith.* Thus you have the ſubſtance, and the meaning of the words. In them you may obſerve briefly theſe three parts.

Diviſion. The firſt is a determination, or limitation of time, to which the Saints are tyed in the performance of the duties that are injoyned them: *as you have opportunitie*, and while you have time.

Secondly, there is a declaration of dutie: *doe good.*

Thirdly, there is a deſcription of the perſons to whom this good muſt be done; firſt more generally: *Doe good to all:* and then more particularly, and with an eſpeciall note; *Eſpecially to thoſe of the houſhold of Faith.* Of theſe in order.

Firſt, for the determination of time (to take the words as they lie) while you have time therefore, *or as you have opportunitie*, the words themſelves doe render the maine point.

Doct. 1. It is the dutie of Chriſtians to take their advantages of times: to take the beſt opportunities of their life to doe good.

It is the dutie of Chriſtians to take the beſt opportunities of their life to doe good.

I will ſpeake ſomewhat by way of Explication of the point; and ſomething by way of Application, and ſo proceed to what followes.

Firſt for the Explication: what is intended, or meant in it, when we incite you to embrace times and opportunities. Briefly theſe two things are meant in it.

A twofold opportunitie to be taken of doing good.

Firſt, that you ſhould bee ſure not to loſe the time of life. And

Secondly, that you ſhould not forgoe the advantages, and opportunities of eſtates.

You ſhall not alwayes have life to *doe good:* and it may bee (if you have life) you ſhall not alwayes enjoy meanes, and abilitie to *doe good.* While you have life therefore, and time, *doe good*; or while you enjoy meanes: and ſo power to *doe good*: embrace theſe opportunities. That is the meaning of the Apoſtle in this place.

1. The time of life. Luke 16:9.

Firſt, then there muſt be a doing good while you have life; let your good workes goe before you; doe things while you live, and deferre not the performance of them till your death. *Make you friends of the unrighteous Mammon, that when you want, they may receive you into everlaſting habitations.* Hee calls that *unrighteous Mammon*, not that it is unrighteouſly gotten only (though that may be meant) but that which is unrighteouſly kept, is unrighteous Mammon to you; if you procured it never ſo juſtly, unleſſe you doe rightly diſpoſe of it; and if you be deſirous to doe right in diſpoſing of your mammon, of your wealth, doe it now;

That

That when you want that power, and those times, you may enjoy the comfortable fruit of the well-redeeming of the time of your life, *to receive you into everlasting habitations.* In the 25. verse of the 16. *Luke*, it is the challenge of *Abraham* to *Dives*, *Sonne remember that thou in thy life-time, haddest thy goods*; (for so the word signifieth) thou haddest thy opportunities of life, and of goods too, but now thou hast neither life nor goods left thee, to doe good with; and therefore *hee is blessed, and thou art tormented.* It was the folly of those *five Virgins.* They tooke not the opportunitie of life (for that is the thing meant there) but they posted over all to the last, and hoped that all might bee effected in a trice or minute of their life, which would haue held them employment enough all the dayes of their lives: And therefore they came short of heaven, *the gates were shut* against them, as you see, when *the Bridegroome came.* Mat. 25. 10.

If any man imagine, because it is said, *Blessed are they that die in the Lord, for they rest from their labours, and their workes follow them.* That therefore it matters not, so long as a man doth good at his death, though hee have neglected the wayes of goodnesse all his life. *Obiection.*

Let them know that by works there, is not meant the actions of men, but the fruites of their actions. *Their workes follow them*; not the workes they have deferred untill death, but the fruites of those workes, they did while they were living, and received not the benefit of them untill death. Their workes follow them, that is the fruits of their workes. It is more good and pleasant by farre, to have the actions goe before, and the fruites, and comfortable effects to succeed, and follow after. *Answ.*

But if any man yet suppose that hee may make that up in his Will, which he hath neglected, all his life long: and though hee have lived miserably, covetously, and unprofitably, all the dayes of his life, yet his thoughts may tell him, that by the *Charitable Bequests of his last Testament*, as bequeathing largely to the Church and Common-wealth, and to all sorts of people, hee may at the last make fit compensation and satisfaction, for neglect of former duties. *Obiection.*

Let no man deceive himselfe with such a bad resolution, for first it argues a signe of infidelitie, that a man will not trust God, for feare he should want in his life-time, what is the reason else that he deferres the doing good in health, unlesse it be for feare of wanting himselfe: such distrust hee hath in the providence of God. Beside, the same God which bids thee doe good when thou hast opportunitie, and while thou enjoyest the advantage of life, hee expects it now. And it may bee truly said of many that neglect those times of doing good while they lived, and haue now sup- *Answ.*

plied that defect in their deatth, by the large benevolence of their Wills; *Their will is good, but their deed is naught.*

So much for the first point. I proceed unto the second; that is, thou must not only take the time of thy life, but also the opportunitie of thy meanes, and thy estate, while there is yet *a price in thine hand*, while thou hast opportunitie, and enjoyest wealth to doe good with; redeeme the advantages and opportunities by employing them in that way, for which thou didst receive them. The time may come wherein you may desire to doe good, but cannot; wanting an estate, and opportunities whereby to doe it.

1. Of outward estates.

Prov. 23. 5. Marke what *Salomon* saith. *Wilt thou trust in a thing of nothing? for Riches have wings like an Eagle, and flie away toward heaven.* It is the vanitie of men, that they still forbeare, and stay, while their estates increase; pretending that then they shall bee better able to doe good, and extend themselves more largely: or that they may keepe their wealth, and waite for a better opportunitie. But *why wilt thou trust in a thing of nothing?* Thou seest a fowle in her flight, and now (it may be) thou perceivest it, but instantly it vanisheth out of thy sight. Why *riches have wings* (saith *Salomon*.) Thou hast them now in thy possession, and retainest them fast in hold, but presently they are departed; they flie as an *Eagle* out of thy sight.

Eccles. 11. 8. And the same wise man when he exhorteth men to *cast their bread upon the waters*; Hee gives them this reason: *Thou knowest not what evills*; thou knowest not what judgements and calamities God intends to bring upon that Nation where thou livest, upon the Citie, upon the Familie where thou dwellest, upon thy person or estate: *Thou knowest not what evils God will bring upon the earth.*

1 Tim. 6. 17. And so likewise *charge rich men in this world, that they bee not high-minded, and that they trust not in uncertaine riches, but in the living God, that they bee readie to distribute, and to communicate, and to doe good workes.* What is it that hinders men from distributing, and communicating? Because (saith) *trust in uncertaine Riches.* For if they would now learne, not to *trust in uncertaine Riches*, but account them uncertaine as they are, and put confidence in the living God, who can provide for them, when those outward meanes (which they so much rely on) faile their expectations, they would then be more liberall, and bountifull, and readie to doe good, and to communicate. So then here is the meaning of the point.

Take the opportunities of life. That is, first take the time of life, while you may doe good; and then take the meanes, the wealth, and estate, which is the time of your meanes. For this observe *Jobs* case, hee goes on discoursing of this very point, he was now a man stript of all he had, but the other day the Richest man in the East; the *Sabeans* and *Caldeans* had carried away his goods, his cattell, and his children, and all things were taken from him.

Job 31. 15, 16, 17, 18.

Yet there was one thing that administred comfort, in the day of his adversitie and his affliction, And it was this, saith he; *If I have made the eyes of the poore to faile, or if I eate my morsels alone, or if I have not relieved the fatherlesse*, &c. If I have not done thus and thus, then let the Lords fiercest judgement fall upon mee; But herein consists my comfort, my conscience beates mee witnesse, that when I had wealth, and estate, and enjoyed the goods of this life, I did good. I was *father to the fatherlesse; a foot to the lame, and eyes to the blind.* I did all the good that lay within the compasse of my power to doe, when I had meanes to doe it. I say, little doe you know (beloved) whatsoever thou art, whatsoever estate thou hast, though thou be as a naile fastned in a sure place, and thinkest thou shalt never bee moved from this condition: Thou knowest not how soone God may turne his hand upon thee, when thou maist bee as *Iob* was on the dunghill deprived of all comforts. What will be thy consolation then? that when thou hadst wealth, thou didst good with it. It will adde to thy affliction, that thou hadst great possessions, and didst neither glorifie God, nor doe good to men. So much for the opening of the point; I come to apply it.

First then, it serves for the reproofe of many to whom God hath given the *price in their hands*: But *they want hearts* to embrace the opportunities of doing good. They pretend to doe good, and have a mind inclining to good: But they have no heart to take the opportunities, and advantages of times, and meanes, which God hath bestowed on them for the same purpose, they want hearts to embrace those. Remember what *Solomon* saith, *Say not to thy neighbour, goe, and come againe to morrow, if it bee now in thine hands to give him.* The Lord will not only have a man, not denie to doe good, but besides that, hee would not have him delay to doe good; put him not from thee till to morrow, if his helpe remaine in thine hands to day; yea, though thou have a purpose to doe it to morrow, if it be in thy power to day, doe it, and defer it not till to morrow. *Vse 1.* Prov. 3. 28.

But what shall we say to those, who doe not only delay their purposes, but by protracting lose their purposes. There is nothing more ordinarie, then in some cases for men, not only to purpose truly, but to promise heartily to God, that they will performe these, and these acts of mercy, if God will deliver them from such feares and dangers, as they (at such times) are incompast with. A man that endures extremitie of weather, in a tempestious Sea, if happily hee may attaine the land in safetie: a man that is diseased with sicknesse, if now he may recover his health againe, or one that suffers imprisonment, if he may procure his libertie: or a man that is in feare of the losse of his estate, by

the meanes of some unhappy casualtie, if now hee may escape that losse: hee will bestow a great deale on God, and on the servants of God; nay, hee promises, and vowes unto God in his extremitie. But how many of those promises, as well as those other purposes, come to nothing? they have libertie, they receive health, they enjoy safetie, and have the full fruition of all their desires: but alas, how short come their vowes of performance? not one of many of them, but turnes God away without his bargaine. Remember how the Lord taxeth the people of Israel, *In the day of their distresse* (and the Lord reckons up divers and sundrie troubles they were in) then they spake good words to God: they would cleave to him, and promised to doe thus and thus. But (thus saith the Text) *They flattered the Lord with their lippes,* and were false in the Covenant with God. Is not it so (beloved) with many of us? Oh that your hearts might smite you this day, before the Lord, for many purposes, and promises that you have made of doing this or that, for the glorifying of God, and the discharge of your dutie! One man hath promised restitution of unjust gaine: another, to become more liberall, and bountifull towards others. And the Lord hath waited weeke after weeke, moneth after moneth, and yeare after yeare; and yet nevertheless you continue the same men, either unsensible, or careless to accomplish your promise to God, or rendring unto him his due. That is the first use.

Psal. 78.

Vse 2.

Secondly, let it stirre up every one of us to a care of his dutie of embracing opportunities. And when wee perswade you to take opportunities, wee would draw you a degree higher: not only to take them, but to seeke them; for how shall a man obtaine the advantage of taking opportunities, if he first seeke them not? and therefore we perswade you to that. Wee see *Abraham sitting in the doore of his Tent,* that hee might observe opportunities of doing good; hee stayed not till the men knocked at his doore for reliefe, but tooke notice of their passing by, that he might call them. Wee see a good old man in *Judges* 19. As hee perceives a stranger passing the streetes, first takes occasion to question his wants, and forbeares not till the man complaine; so willing was hee to administer to his necessities, and to embrace a fit opportunitie of doing him good. Wee see *David* expressing his thankfulnesse to God, and to *Jonathan. Hee enquires if there were any of the house of Saul, that hee might shew him kindnesse for Jonathans sake.* So should wee doe. Is there any of *the houshold of Faith* (as the Text saith, and as the Scripture calls them) unto whom I may shew kindnesse for the Lords sake? Hee hath beene better to us then *Jonathan* was to *David,* and yet wee are much more backward to Retribution, and expressions of thankfulnesse then *David* was to *Jonathan.*

Gen. 18. 19.

2 Sam. 9. 1.

But

But the Scriptures are plentifull in this, wee need not ſtand on it; I ſay this is a duty that every one ſhould diſcharge this taske: not to ſtay and forbeare till the reports of mens wants are brought to them, but to bee circumſpect and ſeeke for all occaſions that may deſerue the extent of their goodneſſe. If you live in a Pariſh wherein (happily) there remaines not many poore, yet you live in a Citie, there are many there; if there bee not many in the Citie, you live in a Country, in a Kingdome, doubtles where there are many; if there bee none there, yet thou haſt further meanes to extend thy charitie: Thou liveſt in a Church, is there any member of the Church in all the World diſperſed in *Bohemia*, in the *Palatinate*, in any place of the earth where the poore abide? enquire after them, that you may know their wants, and relieve their neceſſities.

I come now to the ſecond, from the determination of time, to the declaration of dutie, while wee have time.

Let us doe good.

I told you what this goodneſſe is, in the intent of the Apoſtle in this place. Doing good is a releeving thoſe that are in neceſſity, for that is the Apoſtles meaning, as we may ſee in the context and coherence of theſe words with the former. So then the maine Point is no more but this;

It is the dutie of Gods ſervants (as to make advantages of their times ſo) *to employ themſelves in releeving of others.* Take it more briefly. *It is a doing good, to releive others*, that is the dutie of Gods ſervants, and it well becomes them, to be employed in this work, while we have time on earth and meanes to doe it, to employ our ſelves in doing good, and releiving others. And there is familiar appearance of this in Scripture, and by reaſons alſo.

Doct. 1. It is the dutie of Gods ſervants to relieve others.

By Scripture it is commanded in precept, and commended in practiſe of the Saints. *If any of thy brethren among thee be poore* (ſaith God) *thou ſhalt not harden thy heart, thou ſhalt not ſhut up thy hand againſt thy poore brother.* The not opening the hands to relieve him, God accounts that as proceeding from the hardneſſe of the heart. *Thou ſhalt not harden thy heart againſt thy brother, &c. Caſt thy bread upon the Waters; for after many dayes thou ſhalt finde it. Is not this the faſt that I have choſen, for a man to give his bread to the hungry, and that a man ſhould releaſe thoſe that are in Captivity, and to let the oppreſſed goe free?* The Apoſtle wiſheth that as they abounded in knowledge, and in vertue, and in faith, and goodneſſe; ſo they might abound alſo in this Grace of God. The Grace of God that he there ſpeaks of, is the willing readineſſe to the doing of good. *To doe good, and to diſtribute forget not: for with ſuch ſacrifices God is well pleaſed.* You ſee there by doing good, he meanes diſtribution: the latter word doth prove the former; and both explaine this Text.

Deut. 15. 7.

Eccleſ. 11. 1.

Iſa. 58. 7.

2 Cor. 8. 9.

Heb. 13. 16.

You have it likewise commended in the practice of the Saints. I need not be large in discoursing to you the carriage of *Abraham*, of *Lot*, of *Dauid*, of *Iob*, the practice of *Cornelius*, yea of *Christ* himselfe. The Scripture is plentifull in this, and that which is more to bee observed, that although Christ himselfe were relieved by others, yet out of that hee gave a share to the poore.

Iohn 13.29.

It will appeare likewise in reason, that this is a necessarie dutie, and these may bee taken.

Reason 1. First, from the equity of it; for it is equall you should thus employ your time and estate, and those advantages of life which God hath made you doners of, partly to that purpose; and a man commits an injurie in neglecting these holy duties: and is not only become an unmercifull, but an unjust man, and so in the plainest phrase a dishonest man: hee is not just that doth not thus.

Pro.3.26.27. Therefore, *with-hold not the good from the owner thereof*, (sayth God) *when it is in thy power to give.* The poore is owner of the estate of the rich so farre as his necessitie requires it; and it proves but a matter of justice and equitie, to bestow his riches where it ought to bee bestowed: and a man is unjust in that respect if hee doe it not.

Luke 16.9 Riches are called *unrighteous Mammon* (as hath beene expressed before) when they are urighteously with-held from them to whom they should bee given, as well as when they are unrighteously gotten. So that detaining it from those unto whom it is appointed by Gods direction, converts that riches (perchance honestly procured) into the Mammon of unrighteousnesse.

Reason 2. Secondly, as it becomes a matter of justice, so it proves likewise a matter of wisedome: a man makes wise provision for the present, and the future also by this course. And therefore it makes way for the felicitie of the servants of God, to employ their endeavours in the execution of this dutie, and to lay fast hold on the forehead of opportunitie.

Psal. 41.1. First, it proves a consequent of wisedome for themselves in procuring their owne good. *Blessed is the man that judgeth wisely of the poore*, why so? *the Lord will consider him in the day of evill, and he will not give him over to the will of his enemies.* What is the thing that a man is most subject to feare in this World? but that which *Dauid* sayth concerning *Saul*, *I shall fall sometime or other by the hand of some enemie*, of some mischievous person, or malicious person or other. You see the Lord hath here promis'd a large assurance of safetie and protection from the malice of his adversaries in the day of evill, if hee wisely consider the poore. Againe it makes

Psal 37.6. much for the good of his posteritie. *The good man is mercifull*, &c. *and his seed inherits the blessing.* It may bee he perceives not such sensible and apparant fruits, or outward successe in his owne life upon this course, yet his seed inherits the blessing: and the lesse

hee

hee enjoyes, the more shall they receive of Gods goodnesse towards them, as a recompence for his benevolent kindnesse towards the people of God. And what greater legacie can man bestow upon his posteritie then to leave them (by his particular meanes) in the loving favour of the Almightie.

And as it is so for the present, so it becomes a course of wisdome for the future also. *Charge the rich men of the World that they be ready to do good, &c. laying up a good foundation for the time to come.* And by this meanes a man may provide well for eternitie. *Make you friends* (sayth Christ) *of your unrighteous Mammon, that when you faile, they may receive you into everlasting habitations.* The way for a man to provide for eternall good, is to use his tallent of wealth and estate (for the present) to the good of many. Thus wee see the Reasons plainly verified: To make use of it briefly and hasten to that which remaines 1 Tim. 6. 19.

Vse. Is it so then, that it is writ downe to bee the dutie of Gods servants to mannage the opportunities of this life for this end, and in this course of doing good; that is, of distribution and reliefe.

1. Then it serves to reprove those that neglect this dutie, and account it not a businesse of their life; onely they conceive of it as a matter of praise and commendations, a thing that they doe well in performing, and not very ill in omitting. They conceive it to bee of no absolute necessitie, but voluntary charitie, as a matter arbitrarie, but not as a dutie necessarie, and for this cause they appeare but slack and indifferent: they conceive this as a dutie to lay up wealth, but never remember the necessity of laying out wealth to bee commanded for a greater dutie then the former: they take it for their dutie to get all they can, but forget the following precept, to doe all the good with that they get, as they can. And here is the reason why there are such lavish expences bestowed upon every vanitie, that the portion of the poore, and such as ought to bee relieved with our estates in point of equitie; and by vertue of Gods Cõmandement is swallowed up by every vanity. It is spent in excessive apparell, for the satisfaction of the vaine fashion-monger: in superfluity of dyet for the Glutton, and the Epicure: in Haukes, and Hounds, and Dogs, to please the humour of the voluptuous person: it is consumed in raising up vaine and unnecessarie Buildings by earth-wormes, that make their habitations below, and lay a foundation for themselves on earth, neglecting that goodly building given of God, to the re-edifying of their soules in the kingdome of Grace. And thus is the portion of the poore consumed, and themselves (for want of the same) exposed to all the miserie that this World can inflict. Some cry they cannot doe it, wee have not an estate to undergoe it; in the meane time they runne to excesse of Riot, and make such voluptuous

tious and superfluous feasts, that the *Phenix* hardly escapes the bounds of their desires. If you can bee thus excessive in your dyet, in your apparell, in your sports, if you can cast away in presents, and in gifts, in bribes, and in gratuities, superfluously upon rich friends, there must (of necessitie) bee a defect in your will to the command of God, when you neglect the miserable condition of the poore, and lend no hand to helpe them. What is the reason of it? but because of the naturall rebellion and Athisme that is in the heart of every man against God; that they will employ their estates any way, rather then bestow them to that purpose for which they are appointed by God. Oh what account shall such bee able to make at the day of Judgement; doe but suppose *when the Bookes shall* come *to bee opened*, wherein the particular *diaries* and passages of your life shall be thus examined: *Item*, so much for a feast; *Item*, on such a day, for such another great feast, and many a hundred daies, for as many hundred feasts, wherein hundreds of the servants of God have endured extreame want, and inforced into banishment into other places, to persecution, to miserie and distresse, when thou couldst not finde one of them in a cornet of thy purse. *Item*, so much for such apparell, for such entertainment, for such building of Walks and Galleries. What nothing for the servants of God? are they so emptie, when your houses appeare so full? live they so poore, and you so richly clad? what can you spare nothing for Christ, and the distressed members of the Church all this while? Oh my beloved, remember what *Iames* sayth; *Iames* 5. *Goe to now you rich men, weepe and houle, for your garments are Moth-eaten*, whereon you have bestowed so much cost, *and your gold and silver is rustie* and canker'd, *and the rust of them shall eate up your flesh as it were fire, at that day.*

Vse 2. Let it teach therfore the servants of God to bestow their Almes most willingly, to be free and in continuall readinesse, in extending their contribution towards the necessities of those that want them; and not onely so, but to doe good in so doing, for that is the principall dutie unto which the Text doth invite you. *While you have opportunitie, do good.*

Quest. But how shall a man in such actions of mercie, and bountie, and liberalitie, make it appeare *that hee doth good?* Therefore briefly, take some helpes in this.

How to give so as to doe good.

Answ. A man that will contribute out of his estate to releeve others, and intends to doe good. First, hee must doe what hee doth justly, he must not out of mercie extended to one, injure another, but must alwayes levell his charitie by his owne abilitie. And this is that which the holy Ghost calls, the giving of a mans owne.

1 Give justly.

Eccles. 11. 1. *Cast* [*thy*] *bread upon the waters*; *thy* owne bread, not another mans. To give that which is a mans owne by right, by lawfull procu-

procuring, his owne by right of possession, the gifts bestowed out of that, makes acceptation before God, and provides a double recompence for the giver. You see how *Zacheus* gives, *If I haue wronged any man, I will restore it, and halfe my goods I giue to the poore*. That is, I will first make restitution of what I haue unjustly gotten, and then of the remainder, I will give halfe to the poore.

It is no giving for a man, to employ all his life-time in the procurement of unjust gaine; By Usurie, deceit in trading, and other indirect and forbidden courses, to heape up abundance of *red clay*, and then to summe up a large Bill of the particular good hee intends to Religion; for Churches, and for Hospitalls, and the poore, with other such like benevolences, makes but a simple satisfaction for thy unjust courses, in procuring such wealth to the prejudice, and detriment of others: this is nothing to thy advantage; all this while thou art a theefe, and giveſt ſtolne goods. Nay, thou maiſt further aſſure thy ſelfe, that Hell ſhall bee the greateſt recompence of thy charitie, becauſe thou beſtoweſt that which is not thine. Thou oughteſt firſt to have made thy eſtate cleare, and have reſtored the things that belonged unto others, and reſerved thine owne by it ſelfe, and then to give free ſcope to thy charitie to the doing of any good action, which time and occaſion could propound. This is the firſt duetie of any man that will doe good in giving, he muſt give juſtly.

2. Give wiſely. Pſal. 112.

Secondly, hee muſt give wiſely too, it is made the marke of a man fearing God, *Hee conſiders wiſely of the poore, and hee orders his affaires with judgement*. What is that? Judgement hath a twofold reſpect; it hath reſpect to the quantitie of a mans gift; and to the qualitie of the perſon to whom he gives.

In reſpect of the quantitie.

There muſt be a judgement, a wiſe ordering of things in reſpect of the quantitie which a man beſtowes, according to that expreſſion of the holy Ghoſt in *Acts* 11. 29. *They gave according to their abilities*, they kept within the limits of their eſtates, and exceeded not. So muſt thou, or elſe another man may (perchance) loſe by thy liberalitie.

In reſpect of the qualitie.

Againe, there muſt be reſpect had to the qualitie of the perſon to whom hee gives; *My goodneſſe extends to the Saints that are on earth, to the faithfull ones*: as the Text ſaith here, *to the houſhold of faith*. It is not neceſſarie to give to every one that comes next to hand. There be ſome perſons, I told you before, that are not to be relieved, except in caſe of extreme neceſſitie. Wee muſt extend our Benevolence to thoſe of the houſhold of Faith. Give unto Chriſt, and to the naked and hungrie members, that belong unto him, and thou ſhalt not want a ſweet and comfortable returne of thy charitie.

Againe,

3. Give in simplicitie. Rom. 12. 8.

Againe, as it must be done justly and wisely, so (if we desire to do good in releeving) wee must doe it simply. In the simplicitie and plainnesse of our hearts: *Let him that distributes, doe it in simplicitie*, saith the Apostle. What is that simplicitie? when a man lookes up to God with a single eye (as the eye may be said to bee single when it viewes but one object at once so) the heart is small when it respects God onely in this action of charitie, and makes no other reckoning of any outward object. A double-minded man he lookes up to God, and yet carries some respect to the outward honour which hee expects of the World; and more (often times) to the World then to God, at least he joynes them together. But if a man bee desirous to bestow his benevolence with a purpose to receive recompence from above, let him doe it for his sake that commands it, and reflect upon God in all things. *This is the testimonie of our Conscience* (sayth the Apostle) *that in simplicitie and sincerity wee have had our conversation among you*: not affecting the praise of men, but ayming *to approve our selves to God* in that wee doe. This is that which Christ advised the Pharisees, that they should not admit *their right hand to know what their left hand did.*

Mat. 6.

4. Give chearefully. 2 Cor. 8. 6.

Lastly, as it must be simple, so it must be chearefull: *God loves a chearefull giver.* And this is a perfect signe of chearfulnesse, when a man doth not only give without grudging, upon all opportunities: but when he will be carefull to prevent them in his willingnesse to seeke them. As I said before. Somuch for the second point, the dutie it selfe.

The persons to whom good must be done.

Now I proceed to the last thing; that is, the description of the persons to whom this must be done. First generally: *All*, and then particularly, *The houshold of faith.*

1. Generally to all.

First generally: *Doe good to all.*

It is as I have told you, to all that endure such wants and necessities, as that it may be a worke of mercy, and no transgression of the rule to releeve them; for those that live unprofitably, and become burthens to the Common-wealth (except in case of extreme necessitie) it loses the name of mercy to releeve them, and deserves neither reward nor commendations. Yet, if they live in extreme necessitie, then take the Rule of the Apostle; *Doe good to all*, even to them also. Wee have the Parable of our Saviour to direct us in this path where the good *Samaritan* lends his assistance to the *Jew* that fell among theeves: Wee cannot but know of the opposition and enmitie, betweene the *Samaritans* and the *Jewes*: yet wee see that in case of extremitie, the *Samaritan* helpes the *Jew*. Therein our Saviour teacheth us, that every man (in this case) is a mans neighbour, and therefore the same law that commands *to love thy neighbour as thy selfe*, intends wee should doe good to all, if necessitie require.

Luke 10.

The

The Reason is, in regard there is the same matter of one, as of another; *Wee have all one Father* (sayth the Prophet) *and hath not one God created us?* Then by Creation wee are all alike Children, though not by Adoption, and speciall Grace: and as they are the Creatures of God and beare the Image of their Maker; them ought to bee some consideration extended toward them, in case of extreme necessitie. Mala. 2. 10.

Againe, there dwells a part of Gods Image in all man kinde, and that resemblance makes us alied to each other by the bonds of Nature: then *if wee love not our brother whom wee see daylie, how shall wee love him whom wee never saw?* sayth the Apostle. Reason 2. 1 Iohn 4. 20.

To make some use briefly of this. Is it so, that doing of good is to bee extended to all when necessitie requires it? Then let it teach us (without all evasion and prorriction of those duties commanded) to embrace every object and occasion that may invite us to doe good, and to bee mercifull. Vse.

But some man may reply in this fashion, my intent is very pliable that way of goodnesse, I could willingly extend it toward such a man; but hee is a stranger unto mee, and one with whom I was never acquainted. Obiect.

What is this, but the churlish reply of *Nabal* to the servants of *Dauid?* there are divers men abroad whom I know not, *there are some servants that are runne from their masters, shall I give my bread and that I have provided for my shearers* unto them? *Nabal was his name, and follie was with him. Abigal* did truly interpret his nature to bee answerable to his name, which signified a man of follie; for if his conditions had beene otherwise, he would not have sent them emptie to their Master, knowing their absolute necessitie, in which case a stranger ought to bee relieved, and we cannot thrust him backe from our charitie. Answ. 1 Sam. 25.

Secondly, such a one (I confesse) is not a stranger, but an enemie; and when it lay in his power, hee procur'd mee all the mischiefe hee could, and should I now relieve him? Obiect.

Marke the rule of the Apostle; *If thine enemie hunger, feed him, if hee bee naked, cloath him; if he thirst, give him drinke: for in so doing thou shalt heap coales of fire upon his head.* Answ. Rom. 12.

But some man will say, there remaines so much unthankfulnes in the World, that one is soone discouraged (by peoples ingratitude) in the office of doing good. Obiect.

But what saith the Lord, *Cast thy bread upon the waters, for after many dayes thou shalt finde it.* Though it seeme no more to thee but as a stone suncke downe into the deepe, or as a morsell of bread in the water, that floates from the sight of him that casts it in, without possibilitie of recovering it againe, or receiving any fruit or benefit from the same; yet cease not to cast it there, *for after many dayes thou shalt finde it.* Answ. Eccles. 11. 1.

But

Objection. But some man replies, I doe good to some already, I give something to the maintaining of a Scholler in the Universitie; somewhat I doe for the binding of a poore Child to an Apprentishippe, and I have bestowed my good will towards the setting up of a young beginner in his trade; what is there no end of doing good?

Answ. Marke again, the advise of *Solomon* for that; *Give a portion to seven, and to eight.* If thou have done good to one, extend it to a second, to a third, and againe to a fourth, and a fift, and sixt, and a seventh, and to eight, and so long as there remaines an object of mercie, and power in thine hands to doe it, though thou hast extended the like bountie to seven, and to eight already.

Obiection Some man will answer againe, that by this course (if every man bestow his benevolence so largely) no man could become rich in this life, and God appoints some rich men in this World as well as poore.

Answer. *Solomon* answers that objection thus. *If the Clouds bee full they poure downe raine.* As if hee should have argued thus. God hath bestowed riches on men, as hee hath given raine to the Clouds, hee gave them that superfluitie of waters to poure downe on the earth for the benefit of the same; and not that they shall still detaine it to no purpose at all: So God hath given riches to men, that when they arive at a fulnesse of estate, they should then poure downe and distill the fruits of that blessing on them that are poore and live in necessitie, as the raine descends upon drie clods of earth.

Obiection But some man will say, a man might poure downe comfort, but the ill successe it meets with, and the little good it begets in them on whom it is bestowed (for they oftentimes become worse, by the receipt of such benefits,) dishearteus the giver from the extending of his charitie according to Gods command, and his owne good nature.

Answer. Saith *Solomon* for that; *As the Tree falls so it lyes, whether to the East, or West, to North, or South,* his meaning is this. As the Tree being hewen downe (lie which way it will) falls to the profit and advantage of the owner: so it proves with all things thou performest with intent to please God, and glorifie him, though they fall more prosperous, or lesse prosperous in the event; yet the conclusion converts them all to the glorie of God, his pleasure, and the advantage of the owner, and there they lye, and their recompence also.

Obiection. But some man may say, I have continued a great while in the exercise of doing of good, I am now old, and have lived thus long at my trade, and thus long I have beene a House-keeper, and thus long have had an estate in my hands, all which time I have ever employed my selfe in the performance of good offices

for

for others, and did not intermit any occasion that might invite me to the doing of good. And is it not yet time to cease?

No (saith Solomon) *in the morning sow thy seed, and in the evening let not thy hand rest.* (For all those words are but severall answers, to severall objections.) So we thy seed in the morning of thy life, when thy estate begins to be improved, and then even in the evening of thy life, when thou hast left off gaining, cease not to persist in giving. *Answ.*

Saith another man, You must not loppe the twigge too soone, that is but beginning to grow. I am but now in the way to thrive, and when I am further entred into that course, I will not faile to extend my goodnesse to others. *Obiection.*

So we thy seed in the morning of thy life. *Answ.*

But saith another man, I have done that already, and now it ceaseth to be with me as before, by reason I follow not my trade, and have no more possibilitie of getting. *Obiection.*

But let not thy hand cease in the evening, saith God. When thy shop windowes are shut up, thy compassion must still continue open, when thou hast bid faine adue, and taken thy leave of all the wayes of getting: even then, if thou enjoy an estate in thine hands, and abilitie to doe good, there is no excuse for thee to cease from bestowing it, though it be in the evening. Thus wee see there is no time excepted, nor person to be refused, if necessitie require, but a man must doe good to all men at all times. So much for that. *Answ.*

But the matter chiefly intended is these two; *That there are some poore of the houshold of faith.* That is the first. God hath (in the houshold of faith) some that stand in need of relefe. *Doct. 1.*

Secondly, that *all that are in the houshold should especially looke unto them.* *Doct. 2.*

First (I say) *there are some of the houshold of faith: true believers whose wants call for releefe.* 1. There are some poore of the houshold of faith. Mat. 25.

So wee see Christ speakes as it were for himselfe, when hee speakes of them; *I was hungrie, and you did not feed me; I was naked, and you did not cloath me.* Those that Christ ownes as his, and accounts them a part of himselfe, even those are hungrie and naked. And so likewise, *God hath chosen the poore of this world rich in faith.* They be rich in faith, and so of Gods houshold of faith, and yet nevertheless poore in this world. You shall see an example of this. A Widow comes to *Elisha* the Prophet, and tels him; *Thy servant, my husband, was a man fearing God: and yet notwithstanding the creditour is comming upon me, and will have my sonnes to bee bond-slaves.* The man feared God, and yet nevertheless the poore Widow wanted meanes, and her sonnes must be exposed to James 2. 2 Kings 4.

extremitie of bondage for discharge of his fathers ingagements.

A hard case, and yet the case of a man fearing God.

Rom. 15.26. You see then the choice of *Macedonia*, that send helpe to *the poore Saints of Achaia*, they were Saints, and yet poore; receiving helpe from a company of poore people at *Macedonia*, being so poore, that the Apostle beares witnesse of them, *they gave above their ability*.

Luke 16. We see a poore man, and yet an heire of heaven, lying full of sores, and in want, at the gate of *Dives*, that was after throwne into hell: An heire of heaven, and yet on earth a Beggar.

You see then (beloved) the point is true: now wee will descend, and see how it appeares to be so, and for what respect it comes to passe, by Gods providence.

Reason 1. First, it becomes so, that there may be a conformitie betweene the head and the members, for *Christ that was rich, for our sakes became poore*, saith the Scripture, even Christ that was rich, and

1 Cor. 8.9. Lord over all, became poore, and *in the forme of a servant* unto all,

Mat. 8.20. for our sakes, so poore that wee see, *the foxes had holes, and the fowles of the ayre had nests*; but our Redeemer had no shelter, no not so much roome, as *to rest his head*. Now there must bee a conformitie betweene Christ and his members: if the head be poore, necessitie makes the other members partake of the same Cuppe.

Reason 2. Againe secondly, if you observe, and looke on the condition of Gods Saints of *the houshold of faith* on earth here, you shall find

1 Pet. 1.11. small occasion to marvell at their simple estates, considering they are a company of travellers and Pilgrims in this world; *I beseech you, as Pilgrims and strangers, &c.* They are not only strangers, which may have riches convaide unto them, after some certaine stay in a place. But they are Pilgrims, and time will not permit their abode in one place, upon any condition of advantage; for their profession compells them from one place to another: On whom our Proverbe may truly be verified; that *a rouling stone gathers nothing*. They are Pilgrims, and Pilgrims desires extend no further (in this life) then a staffe and a scrippe; *This is the brood of travellers* (saith *David*) *that seeke thy face*.

Reas. 3. Thirdly, there followes another reason, and that proceedes from the opposition they find in the world against their course; the world labours to make them poore, and having prevailed (like an imperious Jaylour, to a distressed prisoner) endevours to keepe them under. And it comes so to passe, in regard of the naturall enmitie and division that is in the world, in opposition of the wayes of God: You shall find that our Saviour intending to

Luk. 9.53. goe to *Jerusalem*, made his way through *Samaria*, and dispatched some before to provide him lodging. But the *Samaritans* understanding, or suspecting that he was minded to goe thither, refused to entertaine him. *They would not receive him*, saith the Text.

Why?

Why? Becauſe he was going unto *Jeruſalem*. Beloved, thus deales the world with the members of Chriſt: if they would relie on the world, and make that their end, as they doe, then riches ſhould flow in in abundance, and their eſtates might arive to be as eminent and mightie as others. But if their mindes be reſolved for *Jeruſalem*, and their eyes reflect that way; Let them ſeeke their owne entertainment, for they ſhall receive no benefit, nor enjoy any contentment, by their permiſſion.

Laſtly, God diſpoſeth it to be ſo by his wondrous providence, *Reaſon 4.* that his glory may be ſo much the more conſpicuous and open, in providing that they *of the houſhold of faith* ſhould endure the ſcourge of povertie on earth, that ſo the worke of his grace may appeare the more in them, by the meanes of their povertie; for when doth grace make it ſelfe more manifeſt in the heart, then in the middeſt of ſuche extremities? The ſtarres make the brighteſt reflection, in the obſcureſt night: and grace appeares moſt glorious, chiefly in diſtreſſe; *You have heard of the patience of Job*, had not *Job* endured much ſorrow, and beene exerciſed in many afflictions, the world had beene ignorant of his vertues: hee was firſt deprived of his ſubſtance, and ſuffered the torments of his body, before hee expreſſed his patience. You have heard of the faith of thoſe people, *which wandered in ſheepes-skinnes, and goats-skinnes.* But how could you have beene acquainted with their faith, if you had not heard of their clothing? you ſee them in ſheepes-skinnes, and goats-skinnes, enduring contempt of the world, to preſerve faith and a good conſcience; and ſo you became acquainted with their faith alſo.

Is it ſo then, that Gods ſervants are thus, then let the world *Vſe 1.* wonder their fill at it, and let not us *account it a ſtrange thing*, (ſaith Saint *James*) for it befalls others of the Saints. So ſay I, when wee ſee of *the houſhold of faith* in povertie, account it no ſtrange matter, that God beſtowes not riches in this world, to one that is rich in grace. You ſee a multitude of beleevers ſtript of all they had, and yet they were holy and religious.

Secondly, condemne not their wayes, for the entertainment *Vſe 2.* they meet with in the world. Like not the worſe of the wayes of God, becauſe he afflicts his ſervants, you ſhould then *judge evill of the generation of the juſt.* You know *Job* was a man beloved of God: from heaven he witneſſeth his goodneſſe; *Hee was an upright, and a juſt man, one that feared God, and eſchewed evill.* Notwithſtanding you ſee how hee was environed with troubles, and made deſtitute of meanes, and the ſocietie of his friends, inſomuch, that his three familiar acquaintance did conclude, that therefore hee was an hypocrite, and that God had found him out in ſome ſinne. But the enſuing diſpleaſure of God towards theſe

men (though it tooke no effect becauſe of the righteous invocation of his ſervant *Job*) will tell us there belongs a judgement to thoſe that cenſure the Children of God by their afflictions, weighing their ſinnes and their ſufferings both in one ſcale together. But beware of incurring Gods diſpleaſure, by accuſing the generation of the juſt, in reſpect of their unproſperous events in this World. Thou ſeeſt one man diſgraced, in much trouble, it may bee in extreame neceſſitie for want of theſe outward bleſſings; preſently thou concludeſt ſomething is amiſſe in his life. Thou perceiveſt another growes rich, having riches, and honour, and applauſe in the World, notwithſtanding hee goes on in a prophane courſe; yet thou concludeſt certainly God loves this man: theſe are dangerous concluſions: *Cain* and *Eſau* were beloved of God, if this bee a ſigne of love, now God himſelfe ſayd that *Hee hated Eſau*. *Eſau* whom God hated, had twelve Dukes to his Sonnes, enjoying abundance and ſuperfluitie of all things: and therefore forbeare to reprove the juſt man, or call his integritie into queſtion, becauſe of his outward poverty.

Vſe. 5. Thirdly, take heed you deſpiſe not *the Houſhold of Faith* for outward povertie; thinke not meanly of them, nor the worſe of Grace, becauſe of their ſimple outſide; for this is to *have the Faith of God in reſpect of mens perſons: when a man comes in gay cloathing, you ſay, ſit here in a goodly place; but a man in meaner apparell, ſtand thou there*, &c. the meaning is this. The Apoſtle ſtands not ſo much upon the placing of men, but rather inveighs againſt the unſeemly diſpoſition of mens hearts, that ſlighted Grace in the poore members of the bodie, becauſe they were not adorned with thoſe outward ornaments that beautifie the bodie. This thing the Lord calls a deſpiſing of the poore; *yee have deſpiſed the poore*: ſo that they did not walke as beleevers, nor honour God in ſincerite, becauſe inſtead of honouring God by a familiar ſocietie with the faithfull, they deſpiſed him in contemning his Graces for their outward povertie unto whom hee had beſtowed them: not unlike to a phantaſticall offender, whoſe pardon being ſeal'd and ſent him by an unworthie perſon, choſe rather to die for his offence, then accept of his pardon from the hands of an inferiour perſon.

James 2.

Doct. 2. The houſhold of faith eſpecially to to be regarded: Pſal. 16 2. Phil. 1.

Secondly, the laſt Point is this, that *Theſe ſervants of God, of the Houſhold of Faith being poore, ſhould eſpecially bee look't unto by thoſe of the ſame houſe that are rich*: above all other perſons they are to reſpect thoſe of the Houſhold of Faith. So *David*, *My goodneſſe extendeth not to thee, but to the Saints on earth*. The Apoſtle witneſſeth of *Philemon*, *That hee had refreſhed the bowells of the Saints*, and had done good to them, taking moſt eſpeciall notice of him, becauſe of his goodneſſe extended towards them. This is the dutie.

Reaſon. And the Reaſon of it is, becauſe that for this intent hath God given

given riches unto ſome that have grace, that ſo they might eſpecially adminiſter the comfort that wealth brings with it, unto thoſe that are poore of the ſame Houſhold and profeſſion of grace: I ſay, for this very reaſon God hath furniſhed ſome of his Elect with wealth and opportunities, that above all other they might reſerve a diligent care and reſpect towards others that ſhare with them in the ſame Grace; if they doe not, I am certaine the world will not; for of all other people, thoſe that feare God are the perſons to whom they wish moſt unhappineſſe, and ſhorteſt continuance of life in this World. Therefore hath God given wealth to thoſe that have Grace, that they might miniſter a ſeaſonable reliefe to others, whoſe wants doe call for it. *Let the brother of low degree rejoyce in that hee is exalted, and let the brother of high degree rejoyce in that hee is made low:* what is the low bringing of the brother in high degree, but that hee becomes ſervant to him of low degree; his wealth and revenewes, nay all that hee enjoyes, hee confeſſeth to bee for the ſervice of the pooreſt Chriſtian. Then hath the brother of low degree occaſion enough to rejoyce, becauſe the brother of high degree receives both exaltation, wealth, and preferment, and all that hee poſſeſſeth for his good. And therefore beloved, doe not ſlightly paſſe by this neceſſarie dutie, for it will require your ſerious conſideration, and your beſt ability to performe it.

Secondly, the neere union and relation betweene one and another, ſhould bee a ſtrong obligation upon thoſe that are rich, eſpecially to extend their care and eſtate to thoſe of low degree, having grace: for they are brethren, and there is a ſtrong bond that combines them together, having all the ſame Father to beget them, they are begotten by the ſame Word of Truth, they enjoy the ſame Mother the Church: *Ieruſalem that is above is free, and is the Mother of us all*, they are brethren together of the ſame Familie. And therefore (beloved) let men ſee and acknowledge this, that whatſoever difference there is of Nation, yet they are all of the ſame Houſhold in this reſpect. You ſee the *Iewes* notwithſtanding they were diſtinguiſhed by Tribes, yet they are all nominated together the Houſe of *Iſrael*. So all the people of God let their diſtinctions bee never ſo diſtant in reſpect of wealth, of naturall birth, of decent or outward ornament, they are brethren of the ſame Familie notwithſtanding. Beloved, let us looke to this Point, we are all brethren and all of the ſame Houſe.

Reaſ. 2.

Mat. 15.

Is it not a ſhame then when one brother is full, to ſuffer another to dye with famine and hunger, for one of the ſame Houſe to let his brother fincke under reproach and diſgrace, not offering his aſſiſtance, or his hand to help him, and prevent his extremities. If this be the taſke and dutie of Chriſtians, that they ſhould eſpe-

Vſe.

cially looke to them of the Houſhold of Faith; let the inſtruction ſtirre up our endeavours to the performance of this dutie; and above all the affection wee beare to others, let the reſpect wee beare to the people of God bee advanced. Saith our Saviour Chriſt, when you come to a place *aske who is worthie*: and I could heartily wiſh that you (who intend any worke of mercie, out of the eſtate which the providence of God hath enabled you withall according to the command of this dutie) would propound the ſame rule unto your ſelves, enquiring firſt who are worthie. Beſtow not your charitie at randome, as it is the manner of many; ſuch are in want, and they looke no further: but enquire where you may bee furniſhed with better directions, who are worthie, and who are of *the Houſhold of Faith*, and inhabitants of the Familie; ſuch you are to labour to find, and having found them, looke to them.

And the more to incite you to this dutie, know that Chriſt calls for it, and doth continually expect it; He would have you (eſpecially) to have an eye to his members: *I was hungrie, and you did not feed mee*; hee calls for it that gave you your wealth.

Neither doth hee demand any thing that is not his owne, as *David* confeſſeth in his Proviſion for the Temple, *of thine owne have I given thee*: ſo you may account of whatſoever Chriſt calls for, if it bee to your eſtate; it came by his donation, and hee gave it you firſt. If you beſtow any gift on your Children, you thinke you may reſerve that power unto your ſelves, to take it againe at your pleaſure and give it unto whom you liſt, and ſhall not God be allowed that priviledge, hee that conferres many liberall bleſſings on thee? Sure thou art much in his debt, and it argues too foule an ingratitude if hee lend thee a Million, and thou refuſeſt to pay him a Mite. 1 Chro. 29.

Againe, if hee call for it, t'is not for thy loſſe that he requires it, but will give thee better riches. *Aske of him, and he will give you the Holy Ghoſt*; nay, *the kingdome of Heaven*: and thoſe are riches farre above the value of any ſubſtance thou enjoyeſt; Aske of him and hee will forgive your ſinnes, 10000 Talents, whereas hee demands but one penny of thee. I dare ſay he doth greater things for thee already, then he deſires for others.

Againe, conſider what want you have of him that demands this, Hee gives you dayly bread, (*give us this day our dayly bread*;) if you did not receive dayly bread, and a bleſſing on it from him, you neither could have bread, nor enjoy life by it.

Againe, in alſo much whatever meaſure he requires it, it is but to be lent, and to be lent upon Uſurie too. Many covetous earth-worms, would bee glad to heare of the moſt advantage by Intereſt of money, yet no Uſurie is lawfull except this, and this is ſpoken (in this

this phrase) to no other purpose, but to convince the world of sinne, that seeke gaine to their owne losse, and procure their profit a wrong way. *He that gives to the poore, lends to the Lord upon Usurie.* It is the confession of the Usurer, that to receive ten in the hundred, is great gaine; and hee concludes, that much advantage doth accrue to his Coffers, and accounts it a prosperous profession. Miserable trading, when wee exchange our Soules, and expose them to eternall destruction; for the procurement of a little wealth of this world, which hath not a minutes subsistance. But *This* is the trade of advantage, not ten in the hundred, but a hundred for ten, nay, a hundred for one. To enjoy a hundred for one here, and (in the world to come) eternall life is advantage farre above the comparison of any gaine the earth can afford us. Prov. 19. 17.

Further, marke who it is that askes this at thy hands, even hee whose favour thou must one day seeke; for whose countenance thou wouldest give all the world; it is hee before whose seat thou must appeare, that calls for this dutie of doing good with thy estate while thou enjoyest it: denie not this small courtesie to him, lest his favours (being abused) turne into anger, and thou become a miserable instance of his heavie displeasure. No man desiring the favour of a Prince or Judge in some businesse of importance, but would gladly embrace an occasion of doing him a pleasure, before the tryall of his cause, that so the Judge may take notice of his good will, and gratifie his kindnesse. Beloved, wee have speciall use for the favour of Christ, and *must all appeare before his Judgement seate.* Now wee have opportunitie sufficient, Christ in his poore members of *the houshold of faith* comes to you, expecting favour at your hands; hee wills you to doe good to them, and to him in them; What you bestow on them, he accounts as a courtesie to himselfe. *Inasmuch as you have done it to those, it extends unto him*, and what is denied them, he takes it as an injurie to himselfe. *Inasmuch as you have not done it to those, you have not done it to him.* Therefore, looke how you extend mercy here, to enjoy it hereafter, and as you expect the favour of the Judge, make way for his kindnesse, by the performance of his will, in a seasonable contribution during this life; hee that useth not mercy here, shall find none hereafter; and *Judgement shall bee mercilesse* (saith the Apostle) *to those that shew no mercie.* Nay, looke but such mercy to thy owne soule as God expecteth; you that are wealthy, according to the wealth, and riches you possesse. God will accept of no beggerly present from a wealthy man, neither will he receive a poore reward from the Coffers of him that hath bestowed much: *He that hath sowne liberally, he will reape liberally.* Looke to it, for Christ lookes for it. Wouldest thou

reape

reape liberally in that day: then sowe liberally in the meane time. Doe according to your severall abilities, and opportunities: and when you meet with advantage to doe good, take it chearefully, and make use of it willingly; it will much commend thy love to Religion, and improve thine owne good in the conclusion. So much shall serve now for this point. You see in a word the meaning and intent of the Apostle is this, that every man according to his estate and abilitie, while he hath time and meanes, should bestirre himselfe *to doe good.*

A word for the occasion in Hand.

Funerall Sermons (saith Saint *Austin*) are not comforts to the dead, but helpes to the living. It is for their sakes that survive, that God hath given us these occasions, and for your sakes that are yet living, that I have chosen this Text, where you have the rule and the example concurring together.

The life of our deceased Sister, was but a commentarie upon this Text; Shee hath beene (amongst those that knew her, in her life) a lively patterne, and example, of the performance of every dutie, that we have now spoken of. It pleased God to translate her as a choyce Plant from a farre Countrey (a Nurserie amongst the Churches in other parts) into his Vineyard, into his Garden, into his Orchard: his Church here in *England.* Since she came hither, and hath beene planted here; She became no fruitlesse, nor dead tree, but according to the blessing promised to that man which *meditateth in the law of God, day and night*: Shee brought forth fruit, and had a greene leafe among us. Shee brought forth abundance of good fruit, and is laid in the earth with the greene leafe of a good name, and flourisheth now, as a good example to those that live, even being dead. Psal. 1.

After, it pleased God when she came to *England*, to reveale to her, *the way of salvation more fully*, then she knew before, to make her understand more clearely of the power of godlinesse, and what the practice of Christianitie meant, which she before had received only in the Theorie, in formes of doctrines, but not so heartily, and seriously looking into them. Shee grew very covetous of good company, and (the benefit that comes by that) good conference and example.

Shee made great advantage of her time, in the large sense of doing good; Shee tooke her opportunities to doe good to her selfe and her soule, by the obtaining of *the knowledge of God in Christ*, and yet nevertheless, even to the last, her latter end (not being perswaded that she had done enough that way) shee promised to act *Maries part* more lively, if God would spare her longer time on earth, and exceed her former measures, by her more endevours,

and

and to refraine from *Martha's troubles.*

Thoſe opportunities ſhe embraced in health (by the providence and goodneſſe of God) were managed by her, with ſuch care and reſpect, that ſucceſſe followed their concluſions with much advantage. Shee increaſed in love (that radicall grace) as the ſap doth increaſe in the root, extending that love to Chriſt and to the ſervants of God: ever delighting in their company, prizing them at a high rate, as the onely excellent ones, and ſome very poore and weake Chriſtians, naming them according to the phraſe of our Saviour *worthy perſons:* and ſuch a one was a worthy man, or a worthy woman, being the termes wherewith ſhee expreſſed her honourable eſteeme of thoſe that feared the Lord.

Beſides, in the whole courſe of her life ſhee exerciſed the Scriptures, I have ſeen notes of her own gathering out of the Scripture: wherein it ſeemed ſhee deſired to become a profitable reader, in making uſe of ſuch particular places as ſtruck againſt ſuch corruptions, which ſhee was more eſpecially deſirous to take notice of: and ſuch directions to duties, and incouragements by promiſe were likewiſe inſerted therein, that (I am perſwaded) I cannot doe better then to commend this duty to the practice of all the ſervants of God, that when they come to peruſe the Scriptures, they would furniſh themſelves with pen and inke, and then upon all occaſions they may be noting downe ſomewhat for their owne advantage: that they may have a manuall or little Booke of obſervations, for their guide and direction in the courſe of their lives.

Shee was a hearty hater of ſinne, and of all evill, and the appearance thereof, being carefull to doe good ſo farre as ſhee was convinced in any thing to her revealed, and willing to receive inſtructions, and to be informed in thoſe things that were not revealed. Thoſe that knew her may well witneſſe with me that ſhee never neglected the ſmalleſt occaſion conducing to the improvement of her ſoule in the wayes of goodneſſe.

But for the ſecond, the maine intent of this Text, and the reaſon for which I tooke it, in this particular dutie, I may reſolve you, as it is ſaid of the vertuous woman (and may ſpeake truly, in the ſimplicitie of an honeſt heart) *Many daughters have done excellently, but thou ſurmounteſt them all.* I never knew any woman in my life more active and readie to doe the workes of charitie: according as opportunitie and her abilitie made way for the ſame. Not onely of her owne, wherein ſhe tooke her Husbands conſent with her; But where ſhee prov'd unable of her ſelfe to ſupply the neceſſities of others: her labours and indevours to incite, and ſtirre up others, made full ſatisfaction in the roome of her benevolence, and ſhe became an induſtrious Chriſtian in that kind. That I have obſerved Prov. 31.

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ved, herein shee was ever large and boundlesse: *sowing her seed in the morning, and her hands ceased not in the evening: shee gave a portion to seaven, and also to eight:* and as any came in her way that were in extreame necessitie, shee became a present helper of every of them, according to their severall necessities.

Shee was very tender hearted, and that which she bestowed to relieve others, was done in compassion of heart towards those that endured miserie. But as shee saw any *of the Howshold of Faith*, and the servants of God which shee tooke notice of by some infalibile signe: shee did not onely relieve them with her Purse, but receive them into her heart, which was still open and enlarged to give them entertainment. She was not straightned in her bowels towards them, but was large hearted, and large handed, full of Almes, when that might helpe; and when it could not, shee provoked others to exercise the like charitie. Besides, she had other wayes to succour them, in speaking for them, and stirring up others to speake for them, when words might availe them and doe them good; relieving them with money, and provoking others thereunto, when such contributions were needfull; and therein shee would not let slippe the least opportunitie, but would take the advantage of great and solemne meetings; seasoning those feasts which she frequented with some acts of mercie before they parted, that the company and societie she conversed with, might savour of this sweetnesse of mercie as a precious oyntment, and become good examples unto others; and improve the gifts and abilities which God had given them to the same purpose.

Shee was not onely mindfull of those at home, but *her goodnesse extended to the Saints* abroad. And not in respect of Nature onely, because they were come into the Countrey where shee was borne, (I speake now of those that live in distresse and exile, of the *Palatinate*, and *Germany*,) but in respect of Grace. Shee was wondrous industrious and laborious, to procure all the meanes that might bee to send over to helpe them, and even *refreshed the bowells of the Saints*; that I may truly say *the loynes of the poore* blessed God for her in many places. In what place hath shee lived, and hath not left a savour behinde her? nay, (almost) in what company hath shee conversed, but this particular dutie hath been as a precious oyntment to sweeten the conversations of all that were about her, and to worke in their mindes a vertuous intention and propensenesse to this dutie? Beloved, here you have her in her carriage and example.

What shee was in her behaviour towards her Husband, and her Children I need not speake, there are enough can witnesse it, shee carried herselfe as became a Wife to him, and a helper of the servants of God with prayers and desires, and often provoca-

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tions and incitings that way. But for her Children, shee seemed to undergoe a second travaile with them, *till Christ were formed in them*; being full of earnest desires and petitions for the working of Grace where it was not begun, and for the perfecting thereof, where it was newly entred. Shee rejoyced exceedingly in any expression of good, and more for that of Grace then any other inclination or respect.

Beloved, this was obvious and common to all, and any man might take speciall notice thereof dayly, and observe it constantly. In her servants, as there appeared the more grace in any, so much the more respect shee extended towards them. In the poore as shee perceived the more grace in any, the more relefe they received from her, &c. I say nothing what (in all this) shee suffered, those that were acquainted with her disease, know what paines shee under-went in respect of her bodie, and with what patience shee submitted to the hand of God in all things. And many know the wrong shee endured from the World, for her desire and care to doe good when she obtain'd opportunitie. Some thought her over-bold, some to busie, others thought her proud and vaineglorious, because of her often frequenting of company, and speaking openly, for the provoking of others to the exercise of goodnesse. The Lord smite their hearts that are guilty of misjudging: that which wee are to suppose in respect of her forward disposition is this. Shee was naturally of a free spirit, which being sanctified with Grace, and sharpned with love and zeale for the glory of God; made her the more resolute and familiar in frequenting good company; not to magnifie her selfe by their societie, but that her continuall conversation with them, might give her the better occasion to incite and stirre them to goodnesse. Let those that are guiltie of misprision, leave to censure her Vertues, and convert them into an example for themselves to walke in: if they doe not, the neglect will loade their soules with more woe for such contempt, then shee hath received joy for her labour.

What concern'd her in her sicknesse briefly, I have not much to say; in that they which were about her dayly, know more then I can relate: Shee did not only expect a satisfaction and assurance of heart, that her [illegible] was made with God in Christ: but besides that, [illegible] and desire to bee dissolved, (for that reason) *that she might be with Christ*. A Minister that was with her, asking how shee that had a Husband and Children, enjoying an estate and many other comforts, could be willing to forgoe so many blessings, and exchange them all for death? She from that inward sense and perswasion of Gods love to her in Christ, concluded; my Husband is deare, and my Children

dren are deare to me, but Christ is dearer. Therefore I am willing to forgoe Husband and Children, and all the contents you can number in this life, that I might live with Christ, to partake of greater felicitie then this world can afford me.

And now the Lord Jesus hath received her into his owne protection, and satisfied her expectation with the performance of his love.

But wherefore have wee spoken all this? what, that wee might adde any praise unto the dead? no: But to quicken those that are living, and incite them to the like duties. Some may thinke it impossible there should be such activenesse in doing of good, and such unwearlednesse in performing of the acts of mercy, and where (say they) shall we find such an example? you have it before your eyes, and know that examples will rise in judgement against you, and condemne you, as well as precepts: If you follow them not, while they invite you. The Text saith, *Doe good to all: especially to the houshold of faith.* And here is an example before our eyes, of one who tooke her time, and *opportunitie to doe good to all, especially to them of the houshold of Faith. Goe thou, and doe likewise.*

* * *

FINIS.

DEATH PREVENTED, OR, MORTALITIE CHANGED.

LAM. 3. 58.

O Lord, thou haſt pleaded the cauſes of my ſoule, thou haſt redeemed my life.

JOB. 33. 29. 30.

Loe, all theſe things worketh God oftentimes with man, to bring backe his ſoule from the pit, to bee enlightned with the light of the living.

LONDON,
Printed by *Iohn Dawſon*, for *Ralph Mabbe*. 1639.

I A T H

LONDON
Printed by John Dawlman, for Ralph Mabbe. 1639.

DEATH PREVENTED, OR, MORTALITIE CHANGED.

SERMON XL.

JOB. 14. 14.

All the dayes of my appointed time will I waite till my change come.

THis Booke of *Job* comprehends the Hiſtory of a good man, and of his many tryalls. Though goodneſſe deliver from Hell, yet it privildgeth not from temptations, or croſſes; yea, the more eminent Holineſſe is, many times the more it is expoſed to ſharpe and manifold aſſaults.

Job is ſet upon on all ſides, he found the Divell a ſore enemie, and his great eſtate a ſuddaine ſhipwrack; his Children in a moment cruſht to peeces. Hee had but three Points of Land to looke at in this troubleſome ſea, and every one of them ſeemed rather to augment, then to leſſen the ſtorme. His Wife, whoſe breath ſhould have ſweetned and eaſed his griefe, was an impatient vexation. His friends, whoſe counſells and compaſſions ſhould have beene an eaſie harbour, and tender reliefe, they became his bitter and cenſorious judges. Yea, his God, who by his owne teſtimonie hee ſerved, and feared with ſingular uprightneſſe, and whoſe bowells are

ever tender and compaſſionate to ſuch, and upon whoſe gracious acceptance hee thought to quiet and anchor his troubled ſpirit; yet anon he ſeemed not onely a ſtranger, but an enemie; and this went deepe, that even Mercie it ſelfe ſeemed cruell, and Kindnes ſo unkinde and harſh.

But what was his behaviour under all theſe? For the generall ſweet and heavenly, For ſome particulars, ſad and weak; when faith did worke hee was above all his ſtormes. In the deepeſt calamitie, faith can ſettle and compoſe the ſoule, and fill it with the ſweeteſt comforts. When ſenſe and nature did worke, then hee was much impatient, and the winde had the better over him: In the one hee ſhewes himſelfe a Chriſtian, In the other a man: In the one *Job* is beyond himſelfe, in the other below himſelfe; According to the time and manner of theſe ſeverall workings, he is like or unlike himſelfe. Thus it is with the beſt, whoſe outward change doth not more vary; but their inward carriage doth as much change. At length *Job* after many diſputes with his friends, and conflicts with himſelfe, concenterates his thoughts in two maine Points.

1 One was ſtill to truſt in God, let him bee what hee will, and let him doe what hee will; though hee ſhould continue his preſent tryalls, yea and exceed them; though hee ſhould kill mee, yet ſaith hee (Chap. 13. 15.) *though hee ſlay mee, I will truſt in him*, and there he diſpoſeth of his ſoule.

2 Another was to prepare for death; all the dayes of my appointed time I will waite till my change come, and there hee diſpoſeth of his bodie. Many arguments hee layeth downe in this Chapter which did occaſion him to theſe thoughts and reſolutions.

The firſt is the brevitie of mans life. Verſe 1. 2. *Man that is borne of a Woman is of few dayes, hee commeth forth like a Flower, and is cut downe; hee fleeth alſo as a ſhadow, and continueth not.* He ſayth not yeeres, nor moneths, nor weekes, but dayes, and theſe dayes not many but few, and theſe few dayes not long, but ſhort, as quickly ſet as the ſhadow, as quickly crept as the flower.

Secondly, the miſery of that ſhort life, in the ſame place, *and full of trouble*; as if every Article of life were repleniſhed with ſorrow, even as every veine of the body is with bloud: this is own experience could tell him.

Thirdly, the certaintie of Death. The Sunne hath his appointed race, which in the Winter is ſhort, in the Summer long, but in both it hath a certaine time of ſetting; ſo the race of mans life, to ſome it may be ſhorter, to ſome longer, but the night will come, and all muſt be cloſed up in Death, *verſe* 5. *His dayes are determined, the number of them, they are with thee, thou haſt appointed his bounds*

which

which hee cannot paſſe; and if ſo, then high time for *Job* to thinke of it, and prepare for it.

Death began in a manner to ſeize on him already in ſeverall parts; in his feet, for his wealth was gone; in his loynes, having loſt his children; in his heart, his friends leaving him; in his boſome, for his wife was a diſcomforter; nay, in his very life it ſelfe, ſo much as was wrapt up in the outward part of his body, for that was diſeaſed; in his ſpeech and ſpirits, they grew hoarſe and faint, all theſe were the harbingers of a future diſſolution. Well therefore might *Job* conclude, ever I muſt not live, and long I cannot live; therefore though in much miſerie, and in bad dayes, I will thinke of Death, and fit my ſelfe for a good end, and apply my ſelfe ſeriouſly, and wiſely for a good worke; *All the dayes of my appointed time will I waite till my change come.*

Which words containe in them two parts.

Parts of the Text.

Firſt, his future diſſolution, which hee calls a *change*, and a change that is comming upon him, as if hee had beene the next man, *till my change come.*

Secondly, his preſent diſpoſition, *I will waite*, hee thinkes of death, before death, and prepares to die, while yet he lives. Neither was this a death-pang, a fitte, a humour which began quickly, and expired ſuddenly. Nay, he will make it a ſerious buſineſſe, as if this ſhould be his every dayes worke; *All the dayes of my appointed time will I waite.* Some reade it of my appointed warfare, and others of my appointed labour; they all intimate that hee meanes by his appointed time, his appointed life; the leaſe or terme of breathing, which God had allotted, allowed, and decreed.

There are two propoſitions which naturally iſſue from the words, and comprehend the juyce and marrow of the Text.

Firſt, that there is a change, which will befall the ſonnes of men.

2. Secondly, we ſhould alwayes waite till it come; I begin with the firſt, that

There is a change which will befall the ſonnes of men.

Doct. 1. A change wil befall all the ſonnes of men.

Be we poore, or bee we rich; bee we noble, or bee we ignoble; be we proſperous, or be we afflicted; be we ſtrong, or be we weake; be we old, or be we young; be we good, or be we bad; be we male, or be wee female; whatſoever our natures bee, whatſoever our parts be, whatſoever our places be, whatſoever our ages be, whatſoever our courſes be, whatſoever our wayes be; how faire and how durable our eſtates may appeare, yet at length there is a change which will befall us. That which *Jacob* ſpake in a patheticall way, *Joſeph is not, and Simeon is not*, may truly be

ſaid of all the ſonnes of men; once they were, now they are not: though once we reckoned them upon our account, yet at length they are ſhut out, and ſtand aſide as cyphers.

But that you may the better underſtand what change it is that is here meant, you are to know, that there is a fourefold change.

Firſt, a change of the condition, this I call a temporall change, wherein ſome, or more, or all, of our outward comforts, are ſhrivelled, and feared up by ſome preſent miſerie. When povertie breakes in upon us, as the hunter doth upon his game; and cauſeth our riches as ſo many birds (to which *Solomon* compares them,) to take to themſelves wings and flye away. When ſickneſſe ſtayeth our health in the bed, and impriſoneth us to the chamber. When our friends glide away from us, like a river through their Apoſtacie, or ſtart aſide like a broken bowe through their falſhood or trecherie. When the neere relation of Husband and Wife, Parents and Children is cut aſunder, and the many ſad teares for their loſſe, imbitter all our former comforts. But this is not the change intended in the Text.

Secondly, there is a change of the Body, and this I call a corporall change, for even theſe vilde bodyes of ours ſhall bee changed. Looke as the ſpring is a refreſhing change to the ſeaſon of the yeare, ſo ſhall the Reſurrection be an exceeding change to our bodyes; or as the morning is a change to the night, ſo at the Reſurrection ſhall our bodyes awake, and their corruption ſhall put on incorruption; neither is this the change which *Job* here intends immediatly, though ſome expound his ayme to be at this, from whom I cannot abſolutely diſſent, yet I thinke they hit not the right ſcope.

Thirdly there is a change of the Soule, that I call a Spirituall change, wrought in the ſoule by the Spirit of God: nothing makes in this life ſuch a change as true grace. *Wee all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame Image from glory to glory, even as by the Spirit of the Lord,* 2 Cor. 3. 18. This change is like the tuning of a diſordered inſtrument, or like the refining of corrupt mettall, or like the clearing of the darke ayre; or like the quickning of a dead *Lazarus*; but neither is this change that the text intends.

Fourthly, there is a change of the life, and this I call a mortall change, we ſhall all be changed, ſaith the Apoſtle, 1 *Cor.* 15. 5. life hath the firſt courſe, but death will have the ſecond. As in a Comedie ſeverall perſons, have ſeverall parts to act, which when they have diſpatched, they all draw off of the ſtage; ſo though in life we all preſent our ſelves on the ſtage of this world, and act ſeverall Scenes and parts, yet at length we muſt all retire and paſſe away through one and the ſame doore of mortallity. This is the

change

change which *Job* ſpeakes of, to wit, a change of his life by Death.

Here then are two things to bee demonſtrated, and proved, for the making good of the point in hand, *viz.* 1. That death is a change. 2. That this change of death will befall all the ſonnes of men.

Death a change, and why ſo termed.

Firſt, that Death is a change, not an anihilation. A change is a different, and a divers order, or manner of being. Anihilation is one thing, and mutation is another thing: there the thing ceaſeth utterly to be: here the thing only ceaſeth to be as once it was; ſo it is with Death, it doth not reduce us to nothing, but alter our former ſomething, it changes our manner, or order of being, not our being abſolutely,

Now obſerve, Death is a change in five reſpects;

Firſt, it changes that neere union of the Soule and the body, and makes of one two ſeveralls; they that were as the hands mutually claſping, or as two perſons conjugally tyed together, when Death comes it plucks them aſunder, and divides one from the other, as farre as heaven is from the earth.

Secondly, it changes our actions or worke. Whiles life remained here in our bodies, while our day laſted, we might have fedde the hungry, clothed the naked, viſited the ſicke, r[illegible]ved the diſtreſſed, frequented the ordinances, bewailed [illegible]nes, but when death once enters, the night is come, in whi[illegible]n can worke, thou art then turned, changed into an inſe[illegible] rotten, and loathſome carkaſſe.

Thirdly, it changes our countrey. Whiles we live here, wee are as children put abroad to ſchoole in a ſtrange place; hence it is wee are ſo often in the Scripture called Pilgrims and ſtrangers. This earth, this lower world is not the proper home of the Soule. But when Death comes wee change our countrey, wee goe home to our owne place, to our owne Citie; the wicked ſhall goe to their owne place, as it is ſaid of *Judas*; and the godly to their owne Mountaine, to their owne Kingdome.

Fourthly, it changes our companie. In this life we converſe with ſinfull men, emptie creatures, infinite miſeries, innumerable conflicts; but when Death comes, all this ſhall be changed, wee ſhall goe to our God, and Father, to our Chriſt and Saviour, and *to the innumerable company of bleſſed Angels and Saints, and the ſpirits of juſt men made perfect*,

Fiftly, it changes our outward condition. When Death comes thou ſhalt never ſee the wedge of gold againe, thou ſhalt never find thy delights in ſinne any more, all the excellencie of the creature, and the contentments of them, and the ſenſuall rejoycing in them, ſhall goe out with life: Death ſhall ſhut and cloſe them up in an eternall

eternall night, which ſhall never riſe to another day. So much for the firſt thing, that Death is a change.

The change by death muſt befall all men,

I come now to ſpeake briefly of the ſecond, that this change of Death will befall all the ſonnes of men, *Pſal.*89.48. *What man is hee that liveth, and ſhall not ſee death, ſhall hee deliver his ſoule from the hand of the grave?* We love to ſee moſt things, the eye is never ſatisfied with ſeeing, and yet many things there are which we ſhall never ſee. Every man cannot ſee that which one man doth, but there is one thing which every man ſhall ſee, hee muſt ſee death. There are many enemies from whom wee can deliver our ſelves, and many more from whom we may be delivered, but yet there is one enemie from which wee cannot defend our ſelves, nor bee defended by others, he will be to ſtrong for every man; let him ſtrive, repine, order his dyet, intreate, doe what hee will or can, No (ſaith the Pſalmiſt) none ſhall deliver his ſoule from the hand of the grave. And he puts a *Selah*, a note of obſervation at the end of the verſe.

That all the ſonnes of men are ſubject to this change by death, will appeare to you by theſe familiar Arguments. The

Reaſon 1. Firſt may be taken from the qualitie of our lives, which is ſweetly ſet out in the Scripture under the termes of changeable things, all which point out unto us the certaintie of death; Sometime our life is compared to a ſhew, *Pſal.*39.6, *Surely every man walketh in a vaine ſhew.* In a ſhew you know there is ſome deviſe or other opened, carryed a-while about, but at length it is ſhut up; ſo it is with our lives. Sometime againe it is compared to a ſhade or a ſhadow, *Job* 8.9. *Our dayes upon earth are a ſhadow*; a ſhadow is but an imitation of a ſubſtance, a kind of nimble picture which is ſtill going and comming, and will ſet at laſt, perhaps it is ſuddenly eclipſed, ſo is our life. Sometimes againe it is compared to a vapour, *James* 4.14. *What is your life, it is even a vapour that vaniſheth away*, like a poore cloude, ſometimes looking white, ſometimes blacke; ſometimes quiet and ſettled, ſometimes againe toſſed up and downe with every wind, and at laſt conſumed and brought to nothing, ſo it is with our lives. Sometimes alſo compared to a Tale, *Pſal.* 90.9. *Wee ſpend our yeares as a tale that is told*, a meere diſcourſe of this thing, and that thing, and indeed but a very parentheſis of a more tedious diſcourſe, and many times it is broken off in the very telling, ſo it is with our lives. Sometimes againe, it is as graſſe, as in *Eſay* 46. *The voyce ſaid crie aloude; what ſhall I crie, all fleſh is graſſe, and the goodlineſſe thereof as the flower of the graſſe.* And verſe 7. *The graſſe withereth, and the flower fadeth, becauſe the Spirit of the Lord bloweth upon it.* And *Job* in this chapter calleth it a Flower, *Hee commeth forth* (ſaith he) *like a flower, and is cut downe.* A flower is a ſweet thing, but of an earthly breed, fedde with

ſhowres

ſhowres, at its beſt, when it is in all its glory, it is but to day, and to morrow, it withereth, and is fit for nothing but the Oven; ſo it is with our lives.

Many expreſſions of the like nature might be added, the Scripture is plentifull in theſe compariſons, comparing our life to the Spiders webbe, to a Weavers ſhuttle, to the breath of a candle, to a pilgrimage, to a journey, to the dayes of an hireling, &c. all of them things of a changeable and variable nature.

Reaſ. 2. The ſecond argument may be taken from the qualitie of our Natures, and therein there are two things conſiderable, both which imply a certaintie of death.

Firſt, our compoſition, and matter whereof we are made, wee are reared out of a mouldering and waſting principle, our bodies are therefore ſtiled an earthly houſe, 2 *Cor.* 5. 1. A houſe though of Iron will in time be cankered; but a houſe of earth, as it is moſt impotent againſt aſſaults, ſo it is of its owne nature moſt apt, and ſubject to diſſolution. And in this reſpect alſo they ar termed Tabernacles: Now a Tabernacle you know is a thing of no perpetuitie, made only to be ſoone ſet up, and that in a mans paſſage; and then aſſoone taken downe againe.

Secondly, beſide this there is in our nature, ſinne and corruption, and this is it that doth put us to the ſword, and cauſe this deadly change: this tares our lives with a continuall conſumption. The tree breedes the worme, which will deſtroy the life of the tree; wee in *Adam* gave leave to ſinne, and now it is that ſin gives leave to death; *In the day that thou ſhalt eate thereof, thou ſhalt ſurely dye*, *Gen.* 2. 17. and *Rom.* 5. 12. *By one man ſinne entered into the world, and death by ſinne, and ſo death paſſed over all men, in that all have ſinned.* The ſhadow doth not ſo neerely attend the body of man, as Death doth the body of ſinne. And *Rom.* 6. 23. the very *wages of ſinne is death.* God ſhould doe that man wrong that hath hired out his ſoule all his dayes to ſinne, if he did not at night pay him with the wages of death.

Reaſ. 3. The third Argument may be drawne from the certaintie of the Reſurrection, wee all beleeve the reſurrection of our bodyes, and and therefore wee muſt needes conclude a change of our bodyes, for what is the Reſurrection but life from death, for *the dead to heare the voyce of Chriſt and live?* What is it but a breathing in of the ſoule againe, the lighting of the candle againe? the body could never be raiſed if it were not firſt changed; *Thou foole*, ſaith Saint *Paul*, 1 Cor. 15. *that which thou ſowest is not quickned, except it dye.*

Reaſon 4. The fourth Argument is from the infallibilitie of Gods decree, *it is appointed unto men once to dye, and after death to come to judgement*, *Heb.* 9. 27. Thou mayeſt ſooner expect, that the courſe of the heavens

Heavens ſhall bee altered, and the Center of the earth bee diſlocated, then that the purpoſe of God concerning mans mortalitie ſhould bee reverſed; nay, that may be, *for heaven and earth ſhall paſſe away*, but this ſhall never be, *not one jot of the word of God ſhall fall to the ground.* God hath purpoſed it; and none ſhall diſannull it; nay, he hath eſtabliſhed his purpoſe with a word of confirmation, *Gen. 2. in the day thou eateſt thereof thou ſhalt* [*ſurely*] *dye.* As if hee ſhould have ſaid, Doe not deceive thy ſelfe, but build upon it, I have ſpoken it, and *will not alter the thing that is gone out of my mouth*; as ſure as thou liveſt, if thou eateſt, thou ſhalt dye.

Thus you ſee the firſt aſſertion cleared unto you, I will addreſſe my ſelfe now to the ſecond, of which briefly too, and then make Application of them both together.

Doct. 2. *As there is a certaintie of our change, ſo wee ſhould alway waite till it doth come.*

There are two things which I will here inquire of, for the fuller illuſtration of this point.

First, what this continuall wayting may import.

1. Secondly, why there ſhould be ſuch a conſtant wayting for the day of our mortall change.

1. What it is to waite for death.

First, this continuall wayting mainly imports two things; one a certaine expectation of death: for wayting is an act of Hope expecting ſomething, *if wee doe hope for that wee ſee not, then doe wee with patience waite for it*, ſaith the Apoſtle, *Rom.* 8. 15. A man is then ſayd to wayte for death, when hee is looking for it at every turne, as a Steward waites for his Maſter when hee continually expects his returne, when upon every voice hee heares, or upon every knocke at the doore, hee ſaith, oh my Maſter is come, this is hee that knockes. So a man is ſayd to wayte for death, when in every action of his life, in every motion of his eſtate, in every paſſage of his courſes, ſayth; well I muſt dye, when though his bones are full of marrow, yet I muſt dye; when though riches come in like a flood, yet I muſt dye; when changes appeare upon himſelfe, or others, yet I muſt dye, I have no abiding here; *I am but a ſojourner, and a ſtranger, as all my fathers were.* I muſt not enjoy my Wife for ever, Children for ever, Friends for ever, Lands for ever, theſe comforts for ever, my life for ever, it is but a leaſe which may ſoon expire, I am but a ſteward, and I muſt bee called to an account, ſuch a one is gone before, and I muſt follow after; the writ of *habeas corpus* hath ſeized on him, and for ought I know the next may bee for mee, ſo when death comes, I am readie to anſwer it as *Abraham* did his Sonne *Iſaack*, *here I am*; it comes not upon mee *as a thiefe in the night*, when I am a ſleep and thinke not of him; but as *Ionathans* arrow to *David*,

who

who ſtayed in the field and expected when it ſhould bee ſhot, and then hee roſe up and embraced him: *Yee Brethren* (ſayth *Paul* in 1 *Theſ.* 5. 4.) *are not in darkneſſe, that that day ſhould overtake you as a theife, ye are all the children of the light, therefore let us not ſleepe as doe others, but let us watch and bee ſober.* This is the firſt thing that wayting imports. Another thing it impores, is a ſerious preparation for the day of our change; for it is not a naked expectation of a change, ariſing from the certainty of death; but it is alſo a religious preparation, improving the interim of time for the beſt advantage for a mans ſoule before the day of change doth come, which is here implyed in wayting. *Solomon* calls it a remembring, *Eccleſ.* 12. 1. *Remember thy Creatour in the dayes of thy youth, whiles the evill dayes come not, and the yeares draw nigh, when thou ſhalt ſay I have no pleaſure in them:* what is this remembring of the Creatour? but a care to know him, a feare to offend him, a ſtudie to obey him: and when is that to bee done? Now, *now remember*: there muſt bee a preſent acting of this; *Moſes* calls it a *numbring of our dayes*; *Pſal.* 90. 12. and more then that, ſuch a numbring as is joyned with an *applying of our hearts to wiſedome:* and the reaſon is, becauſe wiſedome it directs to the choyce of ſuch particular actions and works, as tend to happineſſe; ſo ſhould a man (after his ſerious conſideration of death) applie himſelfe to ſuch wayes and ſuch actions, by which hee may comfortably cloſe up his life with death; it is a great point of wiſedome to ſute actions with their ends, to fit and ſquare the wood before wee build the houſe; to learne and diſcipline a troope before they goe to battell; to rigge and trimme and furniſh the ſhippe, before wee launch to ſea, this is preparation indeed.

Now this preparation for death conſiſts in two things. Firſt, in an undoing of that which unfits us to dye: Brethren, hee who is not fit to live, hee is not yet fit to dye; and that which ever maſters the life, will be of greateſt force in death. The Father ſpake it boldly on good grounds, *I am not aſhamed to live, nor afraid to dye:* now that which unfits a man to dye is ſinne, it makes him finde a bitter enemie of death. Oh when this *King of terrours* ſhall preſent himſelfe by thy bed ſide with his arrowes in his hands, I meane thy ſinnes; hee will wound thee with infinite amazement and horrour; *the ſting of death is ſinne*, ſaith the Apoſtle, 1 *Cor.* 15. Thou doſt not prepare thy ſelfe for death, if thou doſt not undoe thy ſinnes which thou haſt done in thy life: the which conſiſts

Where in the preparation for death conſiſts.

1

In freeing our ſelves from ſin in our life-time.

How that is done.

First, in a narrow ſearch of thy ſinfulneſſe, both of nature, and practice.

Secondly, in a ſecret humbling of thy ſoule for them.

Thirdly, in an unfeigned repentance and forſaking of them.

Fourthly, in a conſtant imploring and obtainig of mercie for them,

them, in the bloud of Christ. If thy soule doth give sinne its discharge now, death shall give thy soule a discharge hereafter.

2. In having our persons qualified.

How that is done.

Secondly, in the quallifying our persons for the conquest of death; there are three things by which wee shall bee able cheerefully to meet, and assuredly to conquer death.

First, by having interest in the Lord Jesus, *The sting of death is sinne, and the strength of sinne is the Law; but thankes bee to God who hath given us victorie through our Lord Jesus Christ.* If thou hast gotten Christ into thy armes by faith, thou carriest thy peace, strength, and advantage both through life and death. *For wee are more then conquerours through him that loved us*, sayth the Apostle, *Rom.* 8. 37. *And to mee to live is Christ, and to die is gaine*, sayth the same Apostle, *Phil.* 1. 21. if thou hast a good Christ, thou mayst bee confident of a good death.

Secondly, renewednesse of our nature. What Saint *John* spake of the Martyrs (as some conjecture) *Blessed and happie is he that hath part in the first resurrection, on such the second death hath no power*; that say I of a person renewed by the sanctifying qualitie of Gods Spirit; I, happie is hee, hee shall have power even over the first death. *The Spirit and the Bride sayth come*; if a man hath gotten the heavenly Spirit which beautifies the soule with the ornaments of Grace, as the Bride is with her ornaments; hee is a fitted person, hee may well say to Death *come*, and to Christ, *come Lord Jesus, come quickly.*

Thirdly, uprightnesse of conversation; *Righteousnesse delivers from death*, sayth *Solomon*, and *the righteous hath hope in his death*; if a mans worke be Christs service, if hee have a heart enclined to keepe a good conscience in all things, to keepe himselfe exact to the rule, and to walke with God; *Blessed is that servant, which his Master when he commeth shall find so doing*: that man that hath looked to Gods Word to guide his life, may confidently look up to Gods mercie, to comfort him in death. *Remember, O Lord,* (sayth *Hezekiah Isa.* 39.) *how I have walked before thee in truth, and with a perfect heart.*

Why we must wayte and be prepared for death.

Now, all this doth the wayting for our change import in the Text, to wit, a serious expectation of it; first by undoing those sinnes of ours, which else for ever will undoe us, and by interesting our persons into Christ, from whom we must likewise receive the Spirit to change our hearts, and uprightnesse to forme a-new our conversation. But then you will say, Why must there be such a wayting for this? these grave clothes are too sadde for the freshnesse of our life; and would you have us be like the mad-man in the Gospell, who lived among the Sepulchres? Nay, I beseech you let us consider, and settle our thoughts a little, and you shall be stayed with reason; there are many strong Arguments and reasons

ſons, why we ſhould thus waite, both by expectation and preparation.

Firſt, it is the maine errand of our life; God did not ſend us into this world to ſinne, and to adorne our ſelves with the creature, but to bring him ſome honour, and then to dye: the factor is not imployed to take his pleaſure abroad, but to doe his Maſters worke, and then to returne home. *Tertullian* confeſſeth he was a great ſinner, and therefore borne to repentance; therefore doth God give us life, as the Maſter allowes the ſervant a candle to worke by, that we may repent of our ſinnes, and get our hold in Chriſt, and worke out our ſalvation, and doe the great buſineſſe of beleeving, to be good, and to doe good, and ſo by Death to goe up to heaven. *Reaſon 1.*

Secondly, death is but once, and that needs to bee well done which can be but once done; if there might be another ſpace after death, a ſecond edition to correct the faults, and eſcapes of the former, then a preſent and ſpeedie preparation were not altogether ſo neceſſarie; but ſaith the Apoſtle, *It is appointed for all men* [*once*] *to dye, and after death to come to judgement*, Heb.9.27. no more but once. Wee uſually ſhadow out Death with an houre-glaſſe; A fit Embleme, but that when an houre-glaſſe is runne out, it may bee turned againe; but this once out, can be ſet up no more, thou ſhalt never live to amend thy errours in dying; O then how needfull is it before-hand to prepare for Death! *Reaſ. 2.*

Thirdly, when death hath done with thee, then God will begin with thee; thou muſt once die, and after this come to Judgement, *Heb.9.27.* To judgement, what is that? thou muſt bee preſented before the holy, and juſt, and great God, who is the Judge of the quicke and the dead, and with all that thou art, and with all that thou haſt done, there muſt appeare then before him all the courſes of thy life; all the bent of thy affections, all the ſecrets of thy heart ſhall then be pulled in peeces, and opened, and all thy workes, and all thy words ſhall bee exhibited, ſcann'd, and ſurveyed, and that with ſeverity and righteouſneſſe; how ſay you then, is it not fit to be preparing for Death, to fit thy ſoule, to reforme thy heart and life? wilt thou be preſented before Gods ſevere Judgement-ſeat with Uſurie in thy baggs, with bribes and oppreſſion in thy hands, with a ſcumme of holineſſe in thy mind, with uncleanneſſe in thy members, with drunkenneſſe in thy mouth, with ſwearing in thy tongue? O Lord, I tremble to thinke of it. *Reaſ. 3.*

Fourthly, the ſoule when it is once gone by Death, can never be recovered any more, the tree may be cut, and that may grow againe, the ſhippe may be loſt, and the wealth laboured up againe, but if the glaſſe be broken in peeces, it cannot bee made whole *Reaſon 4.*

againe; the ſoule of man is but one, and the loſſe of that one, is the loſſe of it for ever; when death hath cloſed up thy eyes, thou ſhalt never have opportunitie to pray more, to weepe more, to humble thy ſelfe more, to faſt more. Never any Prophet or Apoſtle ſhall come unto thee in the Name of God more; after death all the Ordinances ceaſe unto thee for ever, and all the ſpace of returning ſhall ceaſe unto thee for ever; thou ſhalt not lye a fewyeares in flames of wrath, and then get leave to come out and take a better courſe; O no, if once there, then for ever there; this life is the time of mercy and ſpace of repentance, but when Death ſhall deliver thee up to be judged by the Lord, thou muſt ſtand for ever to his ſentence; therefore as Chriſt ſpake, *Agree with thine adverſary while thou art in the way, leſt the Judge deliver thee to the officer, and hee caſt thee into priſon; I tell thee thou ſhalt not depart thence, till thou haſt paid the laſt mite,* Luk.12.58. And get oyle into your lampes before the doore be ſhut.

5. Fiftly, conſider it will be as much as thou canſt doe, to doe the worke of Death, when Death doth come, therefore prepare and get all thy other worke done before.

For, my Beloved, conſider three things;

1. Firſt, Conſcience uſually is moſt active at the time of death; a man that could withſtand, and ſilence it in his life, yet when hee comes to dye, he ſhall heare his voyce, and perhaps not bee able to ſtand under the bitter inditements, and manifold accuſations of it; then it will ſpread the booke of thy life before thee, and then, and there thou ſhalt ſee thy ſinnes as gaſtly preſented, as if they were ſo many wounds newly made.

2. Secondly, thy patience will bee tryed with varietie of paine, interruption of ſleepe, every place will be a thorne to thee, and every action a burden.

3. Thirdly, thy faith may be tryed to the utmoſt, if thou lookeſt to thy Wife, her teares may trouble thee; if to thy Children, their cryes may perplexe thee; if to thy friends, they may bee diſcomforters to thee; and will Satan let thee alone all this while, will he let him lye downe in comfort, who would not ſcarce let him live an houre in peace? oh what a victory would it be, if hee could at the laſt make thee caſt away thy confidence! it is true he cannot attaine it, but he may deſperately attempt it. Why brethren, who knoweth the power of thoſe ſharpe temptations which may then beſet him? Verily, all the holineſſe which we have attained already, all the duties we have performed already; we may then looke on them with teares, and cry out, O why no ſooner? why no better? why no more? then all the ſtrength of thy faith will be little enough to ſupport thee.

Will there then be a change befall even all the ſonnes of men.

Then

Then (to make some Use and Application of what hath beene said to ourselves.) First, build no Tabernacls here; *Wee have here no abiding Citie.* And, *brethren*, (saith the Apostle) 1 *Cor.* 7. 29, 30, 31. *The time is short, it remaines that they that have wives, bee as if they had none; and they that weepe, as though they wept not; and they that rejoyce, as though they rejoyced not*, &c. Why this thirst for riches? there will bee a change; why this unwearied seeking after the things of this life, as if thy soule were to goe into a barne, or a bagge, and there tumble it selfe for ever? *Thou foole, this night may thy soule bee taken away, and whose possessions shall then thy carefull and only gettings bee?* the glasse will be broken, and all the wine will flye abroad: though thou hast with much eagernesse grasped the world in this life, yet in death thy hands must open themselves, and let it goe; thou must not hold the world above thy life, nor thy life beyond the day of death; no, wee cannot alway have that which we desire, wee must certainly part with what we most esteeme of. *Vse 1.*

Secondly, what comfort is this to a good soule! *If wee had hope onely in this life* (saith Saint *Paul*) *wee of all men are most miserable*, 1 *Cor.* 15. Death is a happy change to a holy person: *Vse 2.*

First, it is a change which shall put a period to all his changes in this life: his outward condition, how oft doth it change? sometime by joy and sorrow, sometime by comfort and miserie, by health and sicknesse, by abundance and want, but when Death comes, all sorrow shall flye away for ever; thou shalt never bee more troubled with a sick body, with a sad estate, with common losses; but the change of a temporall life, shall set thee in a full and settled possession of an heavenly. His inward condition how oft doth it change? sometime free, anon distressed; now a sweet view of heaven, anon darkned with feare; now rejoycing in Christ, anon buffeted with Sathan; now blessing God for grace, anon distracted with the insolent workings of remaining corruptions: but when Death comes, then comes a change of all this, it will release thee for ever of sinne and Sathan; after death sinne shall be a burden no more, and Sathan shall be a tempter no longer, but thou shalt be as happy as thou canst desire, and shalt enjoy thy God, and thy Christ, without feare or trouble, in glory, in felicitie, in eternity; all the cruell insolences of tyrants, shall come short of thy soule, thou shalt be above their malice, and beyond thy selfe. 1

Secondly, it is a change, and no worse then a change, just as *Joseph* changed his garments, and went into *Pharaoh*; so thou shalt put off thy body, and goe into glory, put off thy mortality, and goe into immortalitie. 2.

Oh what terrour to wicked men! a day of change will befall them. *Vse 3.*

them! Why didst thou say Oh *David there is no bands in their death, and they are not in changes like other men?* Verily I should have checked thee, hadst thou not recanted it presently thy selfe, *Psal.* 73. 4. 17, 18. 19. and reported it to us, that they are set in slipperie places, and are brought into desolation, and cast down into destruction in a moment, and utterly consumed with terrour; Good Lord, what a change is that to them! they judged with insolent and unrighteous judgement the Children of God now, but death will change this; the unjust steward shall be called to an account, and he that beat his fellow servant, shall bee eternally judged by a righteous God, and their honour shall sincke in the dust, neither shall their riches deliver them from wrath, but they shall see him whom they have peirced and persecuted, and shall not be able to escape his presence. A dismall thing will this bee, that a man shall have his honour die, and the great God put disgrace upon him; a dismall change indeed, when a man shall see all his power changed into impotencie, his pleasures into torment, and wrath put upon his soule; when God shall separate thee from his presence, thou shalt not have a drop of ease, nor any friend to assist thee, nor any hope of comfort, thou shalt bee stript of them all, and in a moment shall a change of all this bee. O consider this (if there be any here) that forget God, least he teare you in peeces and there bee none to helpe; remember and consider your latter end, and applie your hearts to wisedome.

Use. 4. Last of all, shall there be a change that shall befall every sonne of man? then, *Oh that this people were wise* as *Moses* sayth, *that they would remember their latter end*, all the dayes of our appointed time, to waite till our change come. What do you thinke of servants to whom you had committed servile employments till you came home, and if when you come home they were absent, and you found one in the street drunke, another in a chamber with a strumpet, how would you take this? Brethren thinke upon it; we are Gods servants, or should bee; two things are imposed upon us, one to honour God, another to save our owne soules: if hee finde us doing the workes of the Divell, and the flesh, and finde us in the workes of the World, how will hee take this? Come saith God, I have lent you a life this many years, I told you what you should be, and what you should doe, and what have you beene doing all this life? what have your workes been? what courses have you taken? are these the fruits of your waies, to have a life runne over with ignorance, with prophanesse, &c. Alas! when a man at that time shall have nothing to say but, Lord, I have lived in such a sin all my dayes, I have fulfilled my owne desires; thou hast set mee in this World, and I have laboured to get a great estate all my dayes; Another may say, I have spent my time in drunken societie,

tie, &c. What will God ſay to theſe men? are theſe the endings of thy life, the fruits of thy opportunities? where is the repentance I called for at thy hands? where is that godly ſorrow that I called for, for the ſins of thy life? did not I ſend thee into the world for this end, to get Grace, to get Faith, to make up thy accounts with mee thy God, and haſt thou no regard to it? Well thou haſt beene fooliſh, inconſiderate for the time that is paſt; yet now underſtand that a day of change will befall thee. O let us be perſwaded, I beſeech you bee perſwaded to it, *in this our day, to know the things that concerne our peace, whileſt it is called to day not to harden our hearts*; whileſt it is called to day not to deferre our repentance, thou art not aſſured of any more time then preſent; Death may meet with thee as thou ſetteſt in thy ſeat, as thou goeſt out of the Church doore, and thou knoweſt thy heart hath beene wicked; oh why wilt thou ſet thy eternall eſtate upon ſo ſmall a point, as it were the caſt of a Die. Remember what *Daniel* ſayd to *Nebuchadnezar*, let it have acceptance with thee; *breake off thy ſinnes by repentance*, &c. Seing we muſt dye, and appeare before the judgement ſeate of God, what manner of perſons ought we to bee in all holineſſe of life and converſation? as ſoone as we are we begin to ſinne, and as ſoone as wee are wee begin to dye, let us looke upon our account and bee faithfull to our ſoules; perhaps thy accounts are yet to make, oh bee ſure to let it bee the firſt thing thou doeſt, and give thy ſelfe no reſt till thou haſt done it; and when thou haſt done this, labour to cleare it with the bloud of Chriſt, labour by humble confeſſion, and hearty repentance to turne unto the Lord, goe on in a holy courſe, and then aſſuredly wee ſhall live with joy, and dye with peace; when wee can get grace in our ſoules, ſorrow for our ſins, newneſſe in our natures, reformation in our lives, uprightnes in our waies, faith in Chriſt; a diſcharge from God, peace of conſcience; oh what a happie day, the day of death will bee to our Soules!

* * *

FINIS.

tie, &c. What will God lay to their charge
of thy life the fruitfully opportunities where is the repentance
I called for mercy where is that godly sorrow that I call
led for, for the time of my life I read the word
for this end, to get Faith, to live up to the measure
with me thy God, and Christ, &c. Well then hast
been faithful, incouraged to thy self, know the
day will be a day of darkness to the perfect
ded, I beseech you be perswaded, &c. Is it not
Christ dwell, &c. Is it not a time of
ch why will you die? &c. Is it not
of God, what more
ore
ore
done this, labour to
humble
grow in holy
and
with peace, when we can get free in our
forrow for sin, reward in our
Christ, cut off from God, peace of con
science, oh what a happie day the
day of death will be to
our Soules!

FINIS.

ΕΞΑΛΕΞΙΟΝ.

HEXALEXIUM.

OR,

SIX CORDIALS TO STRENGTHEN THE HEART OF EVERY FAITHFVLL CHRISTIAN AGAINST THE TERROURS OF DEATH.

By DANIEL FEATLEY *D.D. Chaplaine to his ſacred Majeſtie.*

Philip. 1. 21. Ἐμοὶ τὸ ζῆν χριστος καὶ τὸ ἀποθανεῖν κέρδος.
Chriſt is to me life, and death is to me advantage.

Κατῆλθε εἰς θανάτου ἀθάνατος καὶ θανάτῳ χαθῆλε θάνατον λειτυργ' ἐλληκὸ.
The Immortall deſcended into a ſingle combate with Death, and gave Death a deaths-wound by his death, Greek Liturg.

LONDON,
Printed by *John Dawſon*, for *Nicolas Bourne*. 1639.

ITER NOVISSIMVM.

OR,

MAN HIS LAST PROGRESSE.

A SERMON PREACHED At the Funerall of the Right Worſhipfull Sir THOMAS THINNE, Knight.

SERMON XLI.

ECCLES. 12. 5.

Man goeth to his long home, and the Mourners goe about the ſtreetes.

ALthough I might in the Kings (King *Solomons*) name command, yet I will rather in the *Preachers* (his other ſtyle) humbly entreate your religious attention to the laſt Scene, and Cataſtrophe of mans life, conſiſting of two Acts, and thoſe very ſhort.

1 The dead his paſſe, *he goeth*, &c.
2 The Mourners march, *they goe about*, &c.

Whereas the whole Scripture is a Volumne of divine Sermons, and the Authour of every booke a Preacher, and every Chapter a leſſon, and every verſe, and piece of a verſe a Text. *Gregorie Nyſſcen* reaſonably demands, why this Book which treateth throughout of the vanity of the world, and miſerie of man, is intituled, *The booke of the Preacher?* To paſſe by other anſwers rendred by him and others, not ſo pertinent to our preſent purpoſe, I conceive this title of *the Preacher* is in ſpeciall ſet over this booke, to intimate unto us, that (according to the Argument thereof) there is no Doctrine ſo fit for all Preachers to teach, and all hearers to learne

πῶς τοῦτο μόνον ϗ ἐξαιρετὸν τῇ ἐπιγραφῇ τῆς ἐκκλησιάσου χαλκεντέλα. *Prol. in Eccleſ.*

learne, as the vanitie of the creature, and the emptineſſe of all earthly delights and comforts. And in very deed there is no meditation more ſerious, then upon the vanitie of the world, no conſideration more ſeaſonable, then of the brevitie and uncertainty of time it ſelfe; no knowledge more wholeſome then of the diſeaſes of the mind; no contemplation more divine, then of humane miſerie and frailtie. Which though we reade in the inſcription of every ſtone, ſee in the fall of every leafe, here in the knole of every bell, taſte in the garniſhing and ſauce of every diſh, ſmell in the ſtench of every dead corpſes; feele in the beating of every pulſe: yet we are not ſenſible of it, wee will not take knowledge of it, though we cannot be ignorant of it. In which conſideration the Wiſe man, whoſe *words are as goads and nailes*, verſ. 11. pricks us deepe with the remembrance hereof, ſo deepe that hee drawes blood *ſanguinem animæ*, the blood of the ſoule; as Saint *Auſtin* tearmeth our teares, *lachrymæ ſanguis animæ*. For who can reade with drye eyes, that *thoſe that looke out of the windowes ſhall bee darkened*. Who can heare without horrour, that *the keepers of the houſe ſhall tremble*, or conſider without ſorrow, that *the daughters of muſicke ſhall be brought low*, or comment without deepe fetched ſighes upon *mans going to his long home, and the mourners going about the ſtreetes*, to waſh them with teares, and ſweepe them with Roſemarie.

Agnoſcere volumus, quod ignorare non poſſumus, Cypr. de Mortal.

Origen, after he had choſen, rather *facere periculosè quam perpeti turpiter*, to burne Incenſe to the Heathen gods, then to ſuffer his body to be defiled by a Blackamore, and the flower of his chaſtitie which he had ſo long time preſerved to be ſome way blaſted, at a Church in *Jeruſalem*, goeth into the Pulpit, openeth the Bible at all adventures, intending to preach upon that Text which he ſhould firſt light upon, but falling upon that verſe in *Pſal.* 50. *But to the wicked, ſaith God, what haſt thou to doe, to declare my ſtatutes, or that thou ſhouldeſt take my covenants in thy mouth?* (which contained his ſuſpenſion) ſhutteth his booke, ſpeaketh not a word more, but comments upon it with his teares: ſo me thinkes having read this Text, in which I find all our capitall doomes written, I cannot doe better, then follow that Fathers preſident, and ſhut up not only my booke, but my mouth alſo, and ſeale up my lippes, and comment upon the coherence with diſtraction, the parts with paſſion, the notes with ſighes, the periods with groanes, and the words with teares, for alas, as ſoone as a man commeth into his ſhort booth in this world, which he ſalureth with teares, he goeth to his *long home*, in the next, *And the mourners goe about the ſtreetes.*

Vid. Vit. Orig. præfix. operib.

Infans nondum loquitur, & tamen prophetat. Serm. de bono pat.

It is lamentable to heare the poore infant which cannot ſpeake, yet, to boad his owne miſery, and to prophecie of his future condition,

condition, and what are the contents of his Prophecie, but lamentations, mournings and woes? Saint *Cyprian* accords with Saint *Auſtin* in his doleſull note, *Vitæ mortalis anxietates, & dolores, & procellas mundi quas ingreditur in exordio ſtatim ſuo ploratu, vel gemitu rudes animæ teſtatur*; Little children newly borne, take in their firſt breath with a ſigh, and come crying into the world, aſſoone as they open their eyes they ſhed teares, to helpe fill up the Vale of teares, into which they were then brought, and ſhall bee after a ſhort time carried out with a ſtreame of them, running from the eyes of all their friends. And if the Prologue and Epilogue bee no better, what ſhall wee judge of the Scenes and Acts of the life of man, they yeeld ſo deepe ſprings of teares, and ſuch ſtore of arguments againſt our aboad in this world, that many reading them in the bookes of *Hegeſias* the Platonicke, preſently brake the priſon of their body, and leaped out of the world into the grave; others concluded with *Silenus*, *Optimum non naſci, proximum quam primum mori*; That it was ſimply beſt never to be borne, the next to it to die out of hand, and give the world our *ſalve*, and take our *vale* at once. *Cic. primo, tuſc.*

How-be-it though this might paſſe for a ſage Eſſay, and a ſtrong line amongſt Philoſophers, yet wee Chriſtians, who know that this preſent life to *all that live godly in Chriſt Jeſus*, how full of troubles, cares, and perſecutions ſo ever it bee, is but a ſad and ſhort Preface to endleſſe Volumnes of joy, an Eves faſt on earth to an everlaſting feaſt in Heaven, ought thus to correct the former Apophthegme, *Optimum renaſci, proximum quam primùm mori*; That it is beſt to be new borne, and then (if it ſo pleaſe God) after our new birth to bee tranſlated with all ſpeed into the new Heaven.

But ſoft we cannot take our degrees in Chriſts ſchoole *per ſaltem*, we muſt keepe our Termes, and performe our exerciſes, both of faith, obedience, and patience: wee muſt not looke from the Font, to be preſently put into the *rivers of pleaſures*, ſpringing *at Gods right hand for evermore*. Wee muſt take a toyleſome journey, and in it often drinke of the *waters of Marah*: Wee muſt *ſuffer with Chriſt, before wee reigne with him*: Wee muſt taſte of the bitter cup of his Paſſion, before wee drinke new Wine with him in his Kingdome: wee muſt *ſowe in teares* here, that wee may *reape in joy* hereafter. Every man goeth, though ſome ſet out ſooner, ſome later, and ſhall arive at his *home*, but let him looke to his way, as the way is he taketh, ſo ſhall the *home* be into which he is received, if he take the way on the right hand, and keepe within the pathes of Gods commandements, his *home* ſhall be the *New Jeruſalem deſcending* from God, moſt gloriouſly ſhining with *ſtreetes of gold, gates of pearle, and foundations of precious ſtones*, where *all teares ſhall*

be wiped from his eyes; but if he take the broad way on the left hand and follow it, his *home* shall be a dungeon or vault in Hell, where he shall be eternally both mourner and Corps.

But to shoot somewhat nearer to the marke: Marriages and *Funeralls* though most different actions, and of a seeming contrary nature, yet are set forth and as it were apparelled with parallell rites, and ceremonies; our raiments are changed in both, because in both our estate is changed, Bells are rung, flowers are strowed, and feasts kept in both, and anciently both were celebrated in the night by Torch-light: Hee that hath but halfe an eye, may see in the Ritualls of the Ancients, the blazing and sparkling as well of the funeriall, as the nuptiall lights; and no marvaile the shadowes meete when the substances concurre; the pictures resemble one the other, when the faces match; the accessaries are corresponding, where the principalls are sutable as here they are; for in marriage single life dyeth, and in death the soule is married to Christ: The couple to bee married in ancienter times, first met, and after an enterview and liking of each other, and a contract signed betweene them, presently departed, the Bride to her Mother, the Bridegroome to his Fathers house till the wedding day, on which the Bridegroome late in the night was brought to his Spouse, and then hee tooke her and inseparably linked himselfe unto her. Here the couple to bee married in man are the bodie and the soule; at our birth the contract is made, but after a short enterview and small abode together, the parties are parted, and the bodie the Bride returneth to her Mothers house the earth, but the soule the Bridegroome to his Fathers house, *the Father of spirits* in Heaven, as both their gests are set forth in this chapter verse 7. the *dust returnes to the earth* as it was, and *the spirit to God that gave it*. But in the evening of the world at that dreadfull night, after which the Angell *swore there should bee no more day or time* here: the soule is given by God to the bodie againe, and then the marriage is consummated, and both for ever fast coupled and wedded for better, for worse, to runne one everlasting fortune, and to participate either eternall joyes or torments together. Thus man is brought to his long *home*, or as the Seventy and Saint *Jerome* render the Hebrew, *his house of eternitie, and the mourners go about the streets*: here is a short reckoning of all mankinde, like to that of the Psalmist, who alluding to the name of the two Patriarches sayth, *Coll*, ADAM ABEL, *All men are altogether vanitie*, so here upon the foot of the account in *Bonaventures* casting, all appeare wretched and miserable, *describitur miseria mortis in morientibus & compatientibus*, all are either dead corpses, or sad mourners; corpses alreadie dead, or mourners for the dead; and their courses, and motions are two.

In Eccles. chap. 12.

1 { Straite, *man goeth*, &c.
2 { Circular, *mourners goe about*.

The dead goe directly to their *long home*, the living fetch a compasse and round about: the *termini* of which their motions shall bee the bounds of my discourse at this present. Wherein that you may the better discerne my passage from point to point, I will set up sixe Posts or standings.

1. The Scope.
2. Coherence.
3. Sense.
4. Parts.
5. Doctrine.
6. Use.

The Scope will give light to the Coherence, the Coherence to the Sense, the Sense to the Parts, the Parts to the Doctrine, the Doctrine to the Use. Wherefore I humbly entreate the assistance of Gods Spirit, with the intention of yours; whil'st in unfolding this rich peece of Arras, I shall point with the finger to.

1 { The maine Scope.
2 { The right Coherence.
3 { The litterall Sense.
4 The naturall Division.
5 The generall Doctrine.
6 The speciall application of this parcell of holy Scripture.

First the Scope. 1. The Scope.

Although all other Canonicall bookes of this old and new Testament were read in the Church; yet as *Gregorie Nyssen* acurely observes, this booke alone is intituled *Ecclesiastes* the Preacher, or Church-man: becausse this alone in a manner tendeth wholy to Ecclesiasticall politie, or such a kinde of life or conversation as becometh a Preacher, or Church-man. For the prime scope of this booke, is to stirre up all religious mindes to set forth towards Heaven betimes in the morning of our dayes, Chap. 12. verse 1. *Remember thy Creatour in the dayes of thy youth*; to enter speedily into a strict course of holinesse, which will bring us to eternall happinesse, to dedicate to God and his service, the prime in both senses, that is the first and best part of our time. For as in a glasse of distilled water the purest and thinnest first runneth out, and nothing but lees and mouther at the last; so it is in our time and age.

ὅτι μόνη τῶν ἁγίων ἐκκλησιαστικὴν πολιτείαν βλέπει καὶ δι' ἣν αἱ ἐπιστολὰς τῆς κατορθώσεως φέρει.

Optima quæq; dies miseris mortalibus ævi
prima fluit.

Our best dayes first runne, and our worst at the last: And shall wee offer that indignitie to the Divine Majestie, as to offer him the Devills leavings? *florem ætatis diabolo consecrare, faecem Deo reservare*, to consecrate the toppe to the Devill, and the bottome to God;

God; feed the flesh with the flo wer, and the spirit with the bran; serve the world with our strength, and our Creatour with our weaknesse; give up our lusty and able members as *weapons to sinne*, and our feeble and weake to righteousnesse. Will God accept the blinde, and the lame, the leane, and the withered for a sacrifice? How can we remember our Creatour in the dayes of our age, when our memorie and all other faculties of the soule are decaied? How shall wee beare Christs yoake, when the *Grashopper is a burthen unto us?* when wee are not able to beare our selves, but bow under the sole waight of age? What delight can wee take in Gods service, when care, and feare, and sorrow, and paine, and manifold infirmities and diseases wholy possesse the heart, and dead all the vitall motions and lively affections thereof? Old men are a kinde of *Antipodes* to young men; it is evening with them, when it is morning with these; it is Autumne in their bodies, when it is Spring in these: the Spring of the yeare to decrepit old men, is as the Fall, Summer is Winter to them, and Winter death; it is no pleasure to them to see the *Almond-tree flourish*, which is the *Prognosticatour* of the Spring, or the *Grashopper* leape and sing, the *Preludium* of Summer; for they now minde not the *Almond-tree*, but the *Cypresse*; nor thinke of the Grashopper, but of the worme, because they are far on in their way to their *long home, and the mourners are already in the streets*, marshalling as it were their troops, and setting all in equipage for their *funerall*; no delectable objects affect their dull and dying sences, but are rather grievous unto them, as the Sunne and Raine are to old stumpes of trees, which make them not spring againe, but rot them rather, and dispose them to putrifaction.

Cupressus funeria.

And so I have past the first, and am come to the second Post or standing.

3

The Coherence.

The right Coherence:

When they shall be afrayd of that which is high, and feare shall be in the way, and the Almod-tree shall flourish, and the Grashoper shall bee a burthen, and desire shall faile, because man goeth to his long home. If this Consequence be firme, the Coherence must needs bee good; but if this bee infirme and lame, that must needes bee out of joynt, let us then consider of the Consequence.

Senes in limine mortis vitæ sunt avidissimi. Aristot. de long. & breu. vitæ.

Surely *Aristotle* seemeth to bee of another minde, whose observation it is, old men that have their foot on Deaths threshold, would then draw backe their legge if they could, and at the very instant of their dissolution are most desirous of the continuance of their life, and seeing the pleasures of sinne like the Apples of *Tantalus* running away from them, they tarch at them the more greedily, for want is the wheele one of desire, and experience offereth us many instances of old men, in whom Saint *Paules* saith growes

young againe, who according to the corruption of nature which Saint *Austin* bewaileth with teares, *malunt libidinem experiri quam extingui*, they are so farre from having no lust or desire of pleasures, as being cloyed therewith, that they are more insatiable in them then in youth; the flesh in them is like the Peacockes, *quæ multa retundisset*, which after it is fod, in time will grow raw again, so in them after mortification by diseases and age, it reviveth. *Sophocles* the Heathen Poet might passe for a Saint in comparison of them, for hee thanked God, that in his old age he was free from his most Imperious mistris, lust: these men on the contrary, desire to inthrall themselves againe in youthly pleasures, and concupiscence in them is kindled even by the defect of fewell; it vexeth them that their sinnes forsake them, that through the impotencie of their limbes and faculties, they cannot runne into the like excesse as in former times: their few dayes before death, are like Shrovetide before Lent, they take their fill of flesh and fleshly desires, because they suppose that for ever after they must fast from them. Thus they spurre on their jadish flesh now unable to runne her former Stages, saying; let us crowne our selves with Rose-buds, for they will presently wither, *let us eate and drinke, for to morrow we shall dye.* *Cic. de senectute.*

To reconcile the seeming difference betweene the miracle of humane wisedome, *Aristotle*; and the Oracle of divine, *Solomon*, two distinctions may bee made use of.

Of old Age. 1.

1. In the entry, when it is vigorous.
2. In the exit, when it is decrepit, *et ne ad mala quidem bona.*

Of old Men. 2.

1. As they ought to bee.
2. As they are.

When *Euripides* was taxed as too great a favourer of the female Sex, because in all his Tragedies he brought in vertuous women, and fitted them with good parts to Act; whereas *Sophocles*, and other Poets of that Age, brought lewd and immodest women upon the Stage, and put odious parts upon them; hee made this Apologie for himselfe: others sayth hee, in their Poems set forth women as they are, but I, such as they should be: *Solomons* words are capable of a like construction, *desire fayleth because man goeth to his long home*: that is, it doth in the best, and should in all; for what a prepostrous thing were it, for a man that hath one foote already in the grave, and is drawing the other after, to desire to cut a crosse caper, and dance the morrice? or for him that is neere his eternall Mansion house, to hanker by the way, and feast and revell it in

an

an Inne. Moreover, *Solomon* here speaketh of a *Barzillai*, who hath no taste of his meate, no sence of delight, no use, in a manner, of sense, to whom dainties are no dainties, because hee cannot taste them; musicke is no musicke, because hee cannot heare it; sweet odours are no sweet odours, because he cannot smell them; precious stones are no precious stones, because hee cannot valew them; the fairest beauties are no beauties, because hee cannot discerne them: In a word, hee speaketh of an old man in whom all carnall lusts are either quite extinct, or happily exchanged into spirituall, or swallowed up with sorrow and feare of death, and a horrible apprehension of judgement.

The sense. And so I come to the third Stage, which is the litterall sense and genuine interpretation of the words.

As in *Origen* his Hexapla, every word almost had an Asterisk, or starre upon it; so there needs a starre or some other light to be put upon every word of this Text, for there is a mist of obscuritie upon each of them, and a man may well misse his way, if hee know not exactly, who is here the man? what's meant by his *going*, or gate? where is *his long home?* and whence are these *Mourners?*

Que. 1. First, whether man bee taken *Collectivè* for the whole kinde, or *Species*, as the Logicians speake; or *Distributivè* for every man in particular, wee shall seeme to bee at a losse. Man taken *Collectivè*, stirres not a foot to his *long home*; for Philosophie reprieveth universall natures from death, or dissolution: and true it is, though single men every day dye, yet mankinde dieth not: If man bee taken *Distributivè*, for all particular men of what ranke or qualitie soever, wee shall have much to doe to distinguish the men in the former part of the Text, from the mourners in the latter. If all are attended with mourners to their funerall, then mourners themselves must have mourners; and so either the traine will bee infinite, or the lag will bee destitute of mourners.

Que. 2. Secondly, why useth hee this phrase of going, if it import death, sith some expect death and move not at all towards it, some runne to it, to some it is sent; some leape into it, as *Cleombrotus*; some ride to it in state, as *Antiochus Epiphanes*; some are tumbled downe into it, as *S. Purius, Melius*, some are dragged to it, as *Sejanus?* In a word, when death surprizeth most men, and that in all postures of the bodie, why is dying here called going? *man goeth.*

Que. 3. Thirdly, where is this *long home?* in Heaven, or in Earth, Purgatorie, or Hell? If wee speake of Heaven, or Hell, the Epithet *long* falls short, for they are eternall habitations; of Purgatorie, or the grave (supposе there were any Purgatorie) yet neither of them may bee properly termed a *long home*, sith neither the bodie

stayes

ſtayes long in the one, nor the ſoule in the other.

Fourthly, whence are theſe *mourners?* if they are mercenarie and hyred from home, they are no true mourners; if they are true mourners, they keepe their Cloſets, they gad not about the ſtreets, they ſhut themſelves long at home for their friends that are gone to their *long home.* *Que. 4.*

To diſpell all this miſt of obſcuritie, and ſet a light upon each of the materiall words of the Text, I anſwer.

To the firſt Quere, that a *man* is here to be taken, neither *Collectivè* for all mankinde in a lumpe, nor *Diſtributivè* for every particular man without exception, but *indefinite, or communiter*; for man in the ordinary courſe or tract; for you ſhall hardly finde a man that hath no friend to drop a teare into his Grave. As for the laſt men that ſhall ſtand upon the earth, and ſhall bee alive at Chriſts comming; they ſhall indeed paſſe by death properly, yet they ſhall dye after a ſort, by paſſing from a mortall ſtate, to an immortall; and if their long home bee Heaven, they ſhall need no mourners; if Hell, they ſhall want none to beare them companie, for at Chriſts ſecond comming *all kindreds of the earth ſhall mourne before him.* I anſwer *Sol. 1.*

To the ſecond, that going here is not taken *pro motu progreſſivo*, in ſpeciall, as walking, or running, but in generall, for paſſing to another world which way ſoever, whether wee make our way, or it bee made for us; whether wee goe to death, or death come to us; nay whether wee ſtirre, or lie ſtill; whether wee are ſound of foote, or lame, never had feet, or have loſt them, wee goe this way of all fleſh, as I ſhall ſhew hereafter. I anſwere *Sol. 2.*

To the third, that by *long home*, according to the Chaldee Paraphraſt, is here meant the grave, or the place where our bodies, or (to ſpeake more properly) our remaines are beſtowed and abide till the time of the reſtitution of all things; the Originall is *Beth olamo*, which S. *Jerome* renders *domum æternitatis ſuæ*, becauſe from thence (as *Lyra* noteth) he never returneth to live here; or the houſe of his hidden time, to wit, where hee lyeth hid in his Coffin, and no eye ſeeth him: whereunto holy *Iob* alluding ſaith, Chap. 14. 10. *Man dieth and waſteth away, and giveth up the ghoſt, and where is he?* or *domus mundi ſui*, (as *Caietan* will have it) the houſe of his world, meaning the world of the dead; or *domus ſeculi ſui*, the houſe of his generation (as *Pagnine*, *Montanus* and *Tremelius* well expreſſe it) the place where all meete who lived together, the rendevous of all our deceaſed friends, allies and kindred even as farre as *Adam*: this home may bee called a long home, in compariſon of our ſhort homes from which we remove daylie, theſe houſes we change at pleaſure, that we cannot; there our fleſh, or our bones, or at leaſt our aſhes or duſt ſhall bee kept *Sol. 3.*

in ſome place of the earth or ſea, *till the Heavens ſhall bee no more*, *Job* 14. 12. I anſwer

To the fourth, that by *mourners* are here meant all that attend the corpſes to the funerall, whether they mourne in truth, or for faſhion, and they are ſayd here to *goe about the ſtreets*, either for the reaſon alleaged by *Bonaventure*, *quia prædolore quieſcere nequiunt*, becauſe they cannot reſt for hearts griefe and ſorrow, or they goe about the ſtreets to call company to the funerall, or becauſe they fetch their compaſſe, that they might make a more ſolemne proceſſion to the Church, or Sepulchre. Among the *Romans*, the friends of the deceaſed hyred certaine women whom they called *preficas*, to lament over their dead: for the moſt part among the *Jewes* this ſad taske was put upon widowes, or they tooke it upon themſelves, as the words of the Prophet imply, and *there were no widowes to make lamentation*, and of the Evangeliſt alſo, *Acts* 9. 39. and *the widowes ſtood by weeping for Dorcas*, and indeed widowes are very proper for this imployment: When a Pot of water is full to the brimme, a little motion makes it runne over. Widowes, that are widowes indeed, and have loſt in their Huſbands all the joy and comfort of their life, have their eyes brimme full of teares, and therefore moſt eaſily they overflow, *vidua optimè deflent viduas*. Widowes are the fitteſt to bemoane widowes; and what is the body viod of the ſoul, but a widow deprived of her loving mate? theſe widowes went about the ſtreets weeping and howling, to awake the living out of their dead ſleepe of ſecuritie, and to ring in their eares that leſſon of the Prophet, *all fleſh is graſſe, and the glorie of it as the flower of the field.* As in a great Clock, when the Index pointeth to the houre, the wheeles move, the Clocke ſtrikes, and there is a great noyſe, till the plummets or weights touch the earth, ſo ſayth *Filius Fabri* in his ſame, when the Index pointeth to the laſt houre of a rich man, the Bell rings, and there is a hideous and fearefull noiſe of ſingers and mourners, and this continueth till the waight, to wit the waightie corpſes of the dead toucheth the ground, and is put into the earth, after which the tumult ceaſeth, and the loud muſicke is turned into ſoft and ſolemne, the Lidian, into Dorricke, and the ſhallow channells of teares, which made ſuch a noyſe, ſhall runne into the depth of ſilent ſorrow, or *Mare mortuum*. And ſo I come to the fourth Stage.

Et ſtrepitus iſte perdurat quouſq; pondus ideſt ponderoſũ corpus ad terram perveneritſed corpore in terram projecto ſtatim ceſſat tumultus Deſtruct. vit par. 4. c. 2.

The diviſion

The naturall diviſion of the Text.

There are but three things appertaining to man here.

1. Life.
2. Death.
3. Buriall.

And

And ſee they are all three in the Text.

1. *Man goeth*, there is his life.

2. *To his long home*, there is his Death.

3. *And the Mourners goe about the ſtreetes*, there is his buriall deſcribed by periphraſis.

And ſo I am upon the fift ſtage.

The Doctrine,

The Doct.

Mans life is a voyage, his death the terme or period of this voyage, his Grave his home, and Mourners his attendance; you may obſerve a kind of ſequence in theſe obſervations in the Concatination of them; the firſt link drawes the ſecond, the ſecond the third, the third the fourth; if our life be a pilgrimage, our death muſt needes be the terme and our arivall at our Countrey, if Death bee our arrivall, the Grave muſt needes bee the houſe for our bodyes, if the Grave bee our houſe, what fit attendance there but mourners? Our life is a pilgrimage, ſo it is tearmed by *Jacob*, Gen. 47. 9. *The dayes of the yeares of my pilgrimage are* 130. *yeares*; And by *David*, Pſal. 119. 54. *Thy ſtatutes have beene my ſongs in the houſe of my pilgrimage*; *and wee are all pilgrims and ſtrangers* 1 Pet. 2. 11. and our fathers were no better; *Pſal.* 39. 10. *I am a ſtranger, and ſojourner, as all my fathers were*, *Vita eſt via, & omnes Chriſtianus viator*, Our life is a way, and every man living in this world a paſſenger. A direct motion, and that continuate, and uninterrupted from the cradle to the coffin, from the wombe to the tombe, is the way of all fleſh, a way in which children walk, before they can goe; and old men crawle, when they cannot now goe; Infants who never had the uſe of their limbes, and impotent old who have loſt them, yet runne this race, wherein though ſome make a longer line, and others a ſhorter, yet all finiſh their courſe: a ſtrange race, wherein though a man ſtand ſtill or ſleepe, yet hee advanceth forward, and gaineth ground; and he goeth ſo much the faſter, by how much he is the weaker, for the leſſe vigorous, the more ſpeedily he tends to his long and laſt home: the houre-glaſſe is running, whether the Preacher proceeds, or makes a pawſe; and the ſhippe is ſayling whither it is bound, when wee ſleepe in our cabbine: ſo whether wee wake or ſleepe, moove or reſt, be buſie or idle, minde it, or mind it not, we walke on toward our long home.

That which Saint *Paul* ſpake in a morall, or divine ſence, *Seneca* makes good in a naturall; *Wee dye daily*, for every day, nay every houre, we loſe ſome part of our life; as our yeares increaſe, ſo our time decreaſeth; for the more yeares, moneths, dayes, or houres that we have lived, the leſſe we have to live: the glaſſe is running, not only when the laſt ſand drops out, but all the while: ſo wee are expiring and dying, from the running of the firſt ſand in the houre-

Quotidiè, morimur quotidiè enim demitur aliqua pars vitæ.

houre-glaſſe of our life, to the laſt, from the moment we receive breath, to the moment that we breath out our laſt gaſpe.

Thus the *man* in my text goeth, or rather runneth ſtill in his naturall courſe, that is, every man, for the word in the originall is *Adam*, in whom wee all die, who is ſo tarmed from *Adama*, the earth, not that more ſolid part of the earth, but the brittleſt of all, red earth, ſand, or duſt, *Pulvis es in pulverem ivis*, Of duſt thou art made, and duſt ſhall be made of thee. Now if there be any living upon earth, who hath none of this earth in him, let him balke the way of all fleſh; but if the earth be an ingredient, nay, a predominant in his compoſition, then aſſure himſelfe his reſolution ſhal be into it, for the *Duſt will return to the earth as it was*, ver. 7.

Bern. in ſerm. Senibus mori & in Januit juvenibus in inſidiis.

Plato conceived the celeſtiall bodyes to be made, as it were, of the flower and pureſt of the elements, but the ſublunarie, and terreſtriall of the bran and lees. (Beloved) we are made of dregs, and our mother is *muther*, couſin-germaine to corruption once removed, all men are either young or old; the difference betweene them is no more, then wee find in the tranſlations of my Text; the old man, *it*, the young man, *ibit*, the one is now going, the other ſhall goe to his long home; the one may die ſoone, the other cannot live long; If he dye naturally, he keepeth his owne pace, and goeth of himſelfe; if he dye by violence, he is driven forward, and mending his pace, ſooner arriveth at *his long home*.

But as there is *a naturall body, and a ſpirituall body*; an earthly *Adam*, and a heavenly; ſo there is a naturall courſe of man, of which I have finiſhed my diſcourſe; and a ſpirituall, of which I am yet to begin: As the naturall life, ſo the Chriſtian is a progreſſe in which we ought not to ſtay, but to advance, ſtill proceeding from grace to grace, and vertue to vertue; If we ever looke to ſhine as the Sun in the kingdome of the Father, we muſt not be like *Joſhua* his Sunne that *ſtood ſtill*; or *Hezekia's* that *went backe ten degrees*; but like *Davids*, which *like a gyant* runnes his courſe, and never ceaſeth; I need not direct any man in his naturall courſe from life to death, every man knowes it, and whether hee knowes it or no, he ſhall accompliſh it, the ſpirituall courſe is more conſiderable, which is *itinerarium ad Deum*, a Journall to eternitie, a progreſſe from earth to heaven; this progreſſe a man begins at his regeneration, and in part endeth in his diſſolution by Death, but wholly and fully after his Reſurrection; the way here is Chriſt; the *viaticum* the bleſſed Sacraments; the light the Scriptures; the guides, the miniſters of the Word; the theeves that lie in waite to rob us of our ſpirituall treaſure, the divells; our convoy the Angels; our ſtages ſeverall vertues and degrees of perfection, the Citie to which we bend our courſe, *Jeruſalem that is above*, wherein are many Manſions, or eternall houſes.

And

And thus as before the old man, ſo now the new man goeth to his long and eternal home, without any reſting place betweene, at which all the ordinary ſort of the Romaniſts muſt bait, though little for their eaſe, cooling or refreſhing, for it is in a hot-houſe, nay, a houſe all on fire; nay all of fire, and that as hot as hell; I meane *Purgatory*, wherewith if *Solomon* had beene acquainted, hee would have changed this *motto of mortalitie*, and not have ſaid, *man goeth to his eternall home*; but to his purging bath, and the Friers goe about the ſtreetes ſinging Maſſes and Dirges for his ſoule; aſſuredly if the ſoules of thoſe that die under the Goſpell need a ſacrifice to deliver them from the torment of a temporarie hell, or *Purgatorie* fire, the ſoules of them that died under the Law much more needed it; why then did *Moſes* appoint none for them? why did none of the inſpired Prophets pray for the releaſe of their ſoules? *Solomon* if there had beene ſuch a ſtop in the mid-way, would have made a pawſe in his ſpeech, and not ſaid immediately man goeth *In domum eternitatis ſuæ*, into his everlaſting home, as the Seventie, and the vulgar Latine, (which no Papiſt upon paine of a curſe, can reject,) render the Hebrew *Beth gnolomo*. Purgatorie is no ſuch home; therefore *Gregorie* of *Neoceſarea*, and *Cyprian* ſo expound this Text, that they quite leave out this immaginarie fire kindled in the paper walls of Purgatorie. *Gregorie* ſaith, the good man marcheth out joyfully towards his eternall houſe, but the wicked drawes backe and bedewes the threſhold with teares, and fills all with lamentations: and that wee may know when a man taketh poſſeſſion of his eternal home, Saint *Cyprian* tels us it is upon the expiring of our leaſe in the poore tenement of our body.

Æ vi temporalis ſine completo ad eterna vel mortis vel immortalitatis hoſpitia dividimur.

If there be a *Purgatorie* for Soules after this life, why not for bodyes alſo which need as much purging as ſoules? if ſuch a place be to be found, wee are certainely like to heare of it from Philoſophie or Divinitie, and may diſcover it either in the mappe of the World, or in the type of Heaven, the holy Scripture. Nature gives us no notice of any ſuch place; in Scripture wee finde indeed a Purgatorie, but it is either in the *laver of our regeneration*, or in the blood of our Redemption, for ſo wee reade 1 *Iohn* 1. 7. *The blood of Jeſus Chriſt cleanſeth*, or purgeth *us from all ſinnes*; if from all ſinnes, then none are left to bee burned out with Purgatorie fire. The Philoſophers indeed deſcribe a fire in the night, which they call *ignis fatuus*, or the fooles fire, becauſe it leads fooles out of their way, whereby they often fall into bogges, or theeves hands; is not this Romiſh Purgatorie, that *ignis fatuus*, that leades fooles in the night of errour out of their right way, whereby they truly fall into theeves hands? I meane the Monkes and Friers, Prieſts, and Jeſuits, who though they can purge neither the bodies, nor the

Scelus aut exuitur igne.

ſouls of the deceaſed, yet they can the purſes of the living, by theſe fire-works of their witte. But I liſt not to dwell any longer in Purgatorie, becauſe there is no ſuch reall place, either in the world, or out of it. I am now come, though long firſt, to mans long home, which cannot be deſcribed in a ſhort time, and therefore I leape into my laſt ſtage, which as you may remember was;

Application The Application of the Text to this ſad occaſion. As a contrary order is uſed in a compoſitive method, to that which is taken in a reſolotive, ſo I muſt now uſe in the Application of my Text, a method direct contrary to that which I followed in my Explication: for therein firſt I ſhewed you how the naturall man goeth to his long, and the Spirituall to his eternall home; and after how, and why, and what ſort of Mourners went about the ſtreetes lamenting the deceaſed; but now I am firſt to ſpeake of the Mourners, who have already finiſhed their circular motion, and then of the direct motion of the *Man*, the *man* of qualitie, the *man* of worth, the *man* of eſtate and credit, who is already arived at his *long Lete*, and now entering into his long home.

Touching the Mourners I cannot but take notice of their number and qualitie; the number is great we ſee, yet wee ſee not all who yet are the trueſt Mourners, pouring out their ſoules to God with teares in their private cloſets.

Illa dolet verè, quæ ſine teſte dolet.

Her portion of ſorrow like *Benjamins*, is five times more then any others, whoſe loſſe of a Husband, and ſuch a Husband is invaluable. Secondly, the qualitie of the Mourners is not ſlightly to be paſſed by, *debetur iis religioſa mora*; for, not only great ſtore of the Gentrie and Commons, but ſome alſo of the Nobilitie, the chiefe Officers of the Crowne, and Peeres of the Realme; not Religion only and learning, but Honour and Juſtice alſo hath put on Blackes for him, thereby teſtifying to all men their joynt-reſpect to him, and miſſe of him. And if any prompted by *Judas* ſhall object againſt this Solemnitie, and prolixe ceremonie *ut quid perditio iſta?* To what ſerves this waſte? might not the money have been better expended in charitable almes, to the reliefe of very many poore. I anſwer in the words of our Saviour, *Hæc oportet facere, & illa non omittere*; Thoſe workes of charitie they ſpake of, ought to be done: and theſe of decent Rites and ceremonies not to be left undone: the rule of the Apoſtle, Let all things be done decently and in order, is a warrant as well for the due Exequies of the dead as Obſequies of the living: if all things muſt be done decently, and in order, in the State and Common-wealth, much more in the Church, whoſe embleme is, *Acies ordinata*, an Armie marſhalled in excellent order, with Banners diſplayed; and if all things

things in the Church muſt bee ſo carried then Funeralls as well as Nuptialls, Burials as well as Chriſtnings, and if ſo, then ought they to bee celebrated not after the prepoſterous manner of ſome in the night as workes of darkneſſe: but in the day as works of Pietie, in honour of them who have received the inheritance of Saints in light, not penuriouſly and baſely, but nobly and liberally; where the quality of the dead requireth it, and the eſtate will beare it. Howbeit I confeſſe, that as Magnificence is alwayes a vertue, ſo prodigalitie is a vice; and one of thoſe maſter-vices which hath gotten a great head in this Kingdome, and a Garland upon it. Yet to doe the dead right, though luxurie bee guiltie of the death of many: yet the dead are no way guiltie of this ſuperfluitie, they neither order it, nor are ſenſible of it; neither is the prodigalitie (under the weightie burden whereof the Land groaneth) ſo much ſeene in blacke clothes, as in Silkes and Velvets, cloth of Gold and Tiſſue; not in Jeat as in Pearle, and precious ſtones; not in building Marble Sepulchres for the dead, as Marble houſes for the living; not in armorie, as in luxurie; not in pendants, as in attendants; not in Funeralls, as in Nuptials, Maskes and Pageants, Court entertainments, and Citie feaſts, at which if *Vitellius* or *Apicius* were bidden, they would condemne themſelves for too much frugalitie. What *Seneca* ſpake of time, *ſolius temporis prodigi ſumus, cujus unius honeſta eſt avaritia*, wee are laviſh of our time, of which covetouſneſſe is onely commendable; we may invert, and with truth confeſſe, we are frugall for the moſt part in thoſe things (I meane the ſervice of the living God, and offices of pietie to the dead) wherein not only bounty, but magnificence alſo is moſt commendable. If any bee otherwayes minded, and repine and grudge at this laſt honour to the dead, and comfort to the living; I ſhall uſe no other reproofe of him at this preſent, then a like to that of *Conſtantine* recorded in *Euſebius* „ Goe to *Aceſius* who art ſo preciſe, and holdeſt none wor„ thy to keepe pace with thee, *fac ſcalam, & aſcende ſolus in cœlum* „ Make a ladder, and climbe up alone upon it to heaven: ſo let theſe men make them a Bere like the new-found Chariots in the Low-countreyes, that runne of themſelves without a driver, and let them be carried alone in it to their long home; Let no Mourners follow them, nor eye pittie them, or ſhed teare for them.

Nec enim lex juſtior ulla eſt.

But let them who have lived in credit die in honour; let them who in their life time did many good offices to the dead, after they are dead receive the like offices from the living. Out of which number, envie it ſelfe cannot exempt our deceaſed brother. Of whoſe naturall parts perfected by Art and learning, and his Morrall much improved by grace. I ſhall ſay nothing by way of amplification

plification but this, that nothing can bee sayd of them by way of amplification. All rhetoricall exaggeration will prove a *minus* diminution of them. In summe, he was a most provident housholder, loving Husband, indulgent Father, kinde Landlord, and liberall Patron. So kinde a Landlord, that when his Tennants were behinde with him, hee was so farre from suing them, or putting them to trouble to extort his due from them; that instead of receiving from them, hee lent great summes unto them; by the good employment whereof they were enabled to recover themselves and pay him. So liberall a Patron hee was, that hee not onely freely bestowed all the Benefices that fell in his gift, but was also at all the charge of institution, induction, composition, first-fruits, and whatsoever burthen fell upon the Incumbent: Such patterns of Patrons, wee may rather wish then hope for after him; what shall I need to adde more concerning him, whose birth was illustrious, his education liberall, his Patromonie great, his Matches sutable, his life exemplaric, and his death cómfortable? Single vertues wee meet with in many, but such combinations as were in him, such affabilitie in such gravitie, such humilitie in such eminencie, such patience in such tryalls, such temperance and moderation in such abundance, as we have just cause to blesse God for in him, so we have great cause to pray for in others of his Ranke. In his tender yeares hee was set as a choyce Plant in the famous Nurserie of good learning and Religion, the Universitie of *Oxford*, where living as a Commoner in *Corpus Christi* Colledge, under the care and tuition of Doctor *Sebastian Wenfield*; hee very much thrived and grew above his equalls both in grace and in knowledge, gaining to himselfe as much love, as learning. After hee was removed from thence, hee fell into very great troubles, as well before as after the death of his Father, but the Lord delivered him out of all: These crosses and afflictions served but as Files to brighten those gifts and graces in him, which shined afterwards most brightly in his more setled estate, and eminent employments, being chosen Deputie Lievetenant in *Wiltshire*; Commissioner in three Shires, Foure times High-Sheriffe, and often knight for the Shire in Parliament; in all which places of important negotiations and great trust, hee so carried himselfe, that all men might see in all his actions, hee had a speciall eye to the Motto in his Escouchion, *Feay bonne cause*, for with *Mary* hee alwayes chose the good part, and stood up for the truth, which hee confirmed with his last breath. You have heard what hee was in publicke, but what was hee in private? wee have seene him in the Sunne, how demeaned hee himselfe in the shade? True, Religion is like the precious stone *Garamantites*, which casteth no great lustre outwardly, but *semper intus habeat aureas gutus*: but wee may discerne

cornea as it were golden drops within. Three of theſe after I have preſented to your view, I will then ſet free your patience, and give your ſorrow full ſcope to vent it ſelfe in teares. The firſt of theſe was tenderneſs of conſcience, which is one of the moſt infallible tokens and markes of the Child of God; ſo tender was hee, that he would undertake no buſineſſe before hee was fully perſwaded of the lawfulneſſe thereof, both by cleare texts of Scripture, and the approbation of moſt learned and conſcientious Divines; hee made ſcruple, not onely of committing the leaſt knowne ſinne, but of imbarking into any action which was queſtionable among thoſe that love the truth in ſinceritie. And therefore, although God bleſſed him with great wealth, and ſtore of coyne, yet hee never put it to Uſurie or Intereſt thereby to increaſe it, for he held the tolleration of the Law in this Kingdome to bee no ſufficient warrant for any violation of the divine Law, the diſtinctions lately coyned, of toothleſſe and biting Uſurie hee no way allowed, judging truly, that all Uſurie according to the Hebrew Etymologie, is biting, and hath not onely teeth, but Adders teeth envenomed, for all Uſurie if it bite not our Brother as *per accidens* ſometimes it may not, yet it biteth the conſcience of all ſuch who have any remorſe of ſinne. The ſecond *aurea gutta* was Chriſtian compaſſion, whereby he tooke to heart the afflictions of *Joſeph*, and miſerie of *Lazarus*, whoſe ſores hee cured with the moſt precious *balſamum* hee could buy for his money. What *Plinie* writeth (lib. 32. c. 8. *Attalus uſus eſt Thynni recentiores adipe ad ulcera*) on the fiſh in Latine *Thynnus*, that it is a ſoveraign remedie againſt many diſeaſes, and cureth all kinde of ulcers, was truly verified in him; for hee furniſhed himſelfe with the beſt cordialls and the rareſt medicinall receipts; and when hee heard of any poore, ſicke, or hurt; hee not onely ſent them money, but *BeZar*, and *balſamum*, thinking nothing could coſt him too deare, whereby he might ſave the life, or recover the health of the pooreſt member of Chriſt Jeſus. In the yeares of dearth and ſickneſſe, he ſent proviſion to all the Pariſhes about him, and thrice a weeke relieved a hundred at leaſt at his gate: neither did his compaſſion dye with him, for in his Will and Teſtament confirmed by him the day before his death, hee bequeathed divers Legacies to the poore, whereof theſe following came to my notice. To Saint *Margarets* in *Weſtminſter*, 10. pound. To *Kempsford*, 60. pound. To *Coſley*, 60. pound. To *Froome*, and the Woodlands, 100. pound. To *Warmeſter*, 100. pound. To *Deverill*, and *Mounten*, 100. pound. The laſt *aurea gutta* which I ſhall preſent to your view at this time, was his fervencie of zeale for the truth of the Goſpell; in all the Benefices which hee beſtowed, hee tooke ſpeciall care to make choice of men ſound in the Faith, no way warping either to Po-

pish superstition, or schismaticall separation: as he made greatest account of those Ministers of the Gospell, who were fervent in spirit, zealous for the truth, so he hated none more then temporizers, and lake-warme Laodiceans: he seldome spake of any Romanist without expressing a great detestation of their idolatrie, and superstition: the night before he changed this life for a better, after an humble confession of his sinnes in generall, and a particular profession of the Articles of his beliefe, in which hee had lived, and now was resolved to die, he added, I renounce all Popish superstition, all mans merits, trusting only upon the merits of the Death and passion of my Saviour; and whosoever trusteth on any other, shall finde when hee is dying, if not before, that hee leaneth upon broken reedes. Here after the benediction of his Wife and Children, being required by me to ease his mind, and declare if any thing lay heavie upon his conscience; he answered, nothing he thanked God; yet like an obedient child of his Mother, the Church of *England*, both heartily desired, and received her absolution: and now professing that hee was most willing to leave the world, he besought all to pray for him; and himselfe prayed most fervently, that God would enable him patiently to abide his good will and pleasure, and to goe through this last and greatest worke of faith and patience: and the pangs of Death soone after comming upon him, he fixed his eyes on Heaven from whence came his helpe, and to the last gaspe, lifted up his hand, as it were, to lay hold on that Crowne of righteousnesse, which Christ reacheth out to all his children, who hold out the good fight of Faith to the end, and conquer in the end; Which crowne of righteousnesse, the Lord who hath purchased with his blood, after we have finished likewise our courses, of his infinite bountie bestow upon us all. *Cui, &c.*

FINIS.

TEMPVS PVTATIONIS. Cant. ii. 11.

OR,

THE RIPE ALMOND GATHERED.

A SERMON APPOINTED to be Preached at the Funeralls of the Right Honourable, the Earle of EXETER, in the Abbie Church at *Westminster*.

SERMON XLII.

GEN. 15: 15.

And thou ſhalt goe to thy Fathers in peace, thou ſhalt bee buried in a good old Age.

IT was the manner of the *Egyptians* and *Greekes* to embalme the dead bodies of great Perſonages, and anoynt them all over with Honey, which kept them a long time from corrupting and putrifying in their Sepulchres. Thus the *Macedonians* preſerved the Corpes of *Alexander* (as ſome Hiſtorians report) above a hundred yeares from rotting in his Coffine. But *Gemiſtus Phleton* being to performe a like Rite to *Ageſilaus*, for want of Honey layd his Corpes in Waxe made of Honey-combes. I am ſorrie I am at this time to give the Motto to this Embleme. A Perſon of qua-

litie

litie, a Person of wealth, a Person of noble birth, a Person of Honour, a Person of fame and renowne, whose soule is already bound up *in the bundle of life*, is now to bee brought with Honour to his *long home*; and though not his Bodie, yet his name to bee *embalmed*, and preserved as it were *in honey*, in the sweet Commemoration of his Vertues: and the first Standard-bearer of Religion under his Majestie, and the great *Master* of these *sacred Rites and Ceremonies* was designed to doe this office, and hee richly provided for it; of whom I may truely say as *Homer of Nestor*.

τῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

Cujus ex ore melle dulcior fluebat oratio.

But sith it hath pleased the Divine Providence, whose footsteps are not knowne, to take away for a time the use of his feete, who should at this time have *stood on this holy Mount*. Bounden dutie and service hath layd upon mee *Genistus Pletons* taske; and I am constrained as hee was *in-opia mellis cera mortuum circùm linere*, to use Waxe for want of Honey, and vulgar oyle in stead of precious balme: my best Apology is, that I prayed heartily with *Moses*, *that God would send the message* (I am to deliver) *by him by whom hee should send*: But hee will make choice of his owne instrumenrs, and sometimes of set purpose hee will make use of the weake and ignoble, the more to shew his power through the infirmitie, and glorie through the ignobleneſse of the meanes. The Walls of *Jericho* shall fall with a noyse onely, and this noyse shall not bee the shrill and sweet sound of silver Trumpets, but the harsh and hollow sound of Rams hornes; and even from this disappointing of the chiefe Actour in this *mournfull Scene*, and taking a Novice in his roome, you may gather *this flower* as it were *by the way*, and *strew* it with others *upon the Hearse*, *that men cannot resolve, or certainly build upon any thing in this World*; weare sure of nothing, not so much as of the Tombe wee shall bee layd in, not of our winding-sheet, not of our grave-clothes, not of our Mourners, not of our Preacher: Wee are not sure of our Tombe-stone, for when *Joseph* of *Arimathea* hewed out a Tombe-stone out of the Rocke, hee intended it for himselfe; yet was hee not layd there, but our Saviour in it: We are not sure of our grave, cloathes, and winding-sheet; for *Heliogobalus* the Emperour provided himselfe of rich furniture in this kinde; and moreover, in case he should come to a violent end, or be forced to make away himselfe, hee kept by him golden fetters, and silken ropes, and made a Bath of Rose-water to drowne himselfe in, yet none of all these were made use of at his miserable death and ignominious burial in a laystall. Nay, a man is not sure that his skinne shall cover his flesh, for *Zisca* his skin was plucked

plucked off after his death, and a Drumme made of it. Laſtly, a man is not ſure of his Bearers or Mourners, nor the Preacher who ſhall make his Funerall Sermon, as you learne to your coſts this day. For that *exceſſive ſpeech* of Saint *Ierome*, abaſing himſelfe in compariſon of *Ruffinus* will prove *defective*, in expreſſing the difference betweene him whom you heare, and whom you ſhould heare. *I ſhall thinke my ſelfe happie if I can but tread in any of his ſteps, or imprint, but one of his notes in your heart.* Which that I may doe the better, I have borrowed his characters, I meane the words of that Text which he choſe, as beſt befitting this occaſion, wherein we ſee that performed to one of the ſonnes of *Abraham*, which was long agoe promiſed to the *Father of the faithfull*, that *he ſhould goe to his Fathers in peace, and bee buried in a good old age.*

The hand of a dead man ſtroaking the part, cures the Tympanie, and certainly the conſideration of death, is a preſent meanes to cure the *ſwelling of pride* in any; for in this life many things make oddes betweene men and women; as birth, education, wealth, alliance and honour: but Death makes all *even, reſpice ſepulchra*, ſaith Saint *Auſtin*, *Survey mens graves, and tell mee, then who is beautifull, and who is deformed:* all there have hollow eyes, flat noſes, and gaſtly lookes; *Nireus* and *Therſites* cannot bee there diſtinguiſhed: *tell mee who is rich, and who is poore*; all there weare the ſame weede, their winding-ſheete: *Tell mee, who is noble, and who baſe and ignoble*, the wormes claime kindred of all: *tell mee, who is well houſed, and who ill*; all there are beſtowed in darke and dankiſh roomes under ground. If this will not ſatisfie you, take a ſive and ſift the duſt and aſhes of all men, and ſhew me *which is which.* I grant there is ſome difference in duſt: there is *powder of Diamonds*, there is *gold duſt*, and braſſe *pinne-duſt*, and *ſaw-duſt*, and *common duſt*; the *powder of Diamonds* reſembles the reliques of Princes; *gold duſt*, the remaines of Noble-men; *pinne-duſt*, the remaines of the Tradeſman; *ſaw-duſt*, the remaines of the day-labourer, and *common duſt*, the remaines of the vulgar, which have no qualitie or profeſſion to diſtinguiſh them; yet all is but duſt. At a game of *Cheſſe*, wee ſee Kings and Queenes, and Biſhops, and Knights upon the board, and they have their ſeverall walkes, and *comeſt* one with the other in *points of State* and honour: but when the game is done all together with the Pawnes are ſhuffled in one bagge; in like manner in this life men appeare in different *garbes*, and take divers courſes, ſome are Kings, ſome are Officers, ſome Biſhops, ſome Knights, ſome of other rankes and orders. But when this life like a game is done, which is ſometimes ſooner, ſometimes later, all are *ſhuffled* together with the *many* or vulgar ſort of people, and lye in darkneſſe and obſcuritie till the *laſt man is borne* upon the earth, but after that

Coelous hiſt.

I may adde, Gravitatis eloquentiæ, & eruditionis veſtigia, ego cinis & veliſſima pars luti, & ſcintilla dum vertor, ſatis habeo ſi ſplendorem illius imbecillitas oculorum meorum ferrè poſſit.

Aug. l. de Nat. & grat. reſpice ſepulchra, & vide quis ſervi quis Dominus, quis dives, & quis pauper, diſcerne ſi potes virgam à rege, fortem à debili, pulchrũ à deformi.

Erunt

Erunt ipſis quoq; fata ſepulchres.

the Grave which hath ſwallowed up all the ſonnes of *Adam*, ſhall be ſwallowed up it ſelfe into victorie. Till then wee ſhall all goe τὴν πάτριον ὁδὸν, in our ſeverall ranke and order, *take our laſt walke, the way of all fleſh*; and it is happy if wee *goe it* as *Abraham* did here *in peace*, and a ſpeciall bleſſing, if we be *gathered* as hee was *to his Fathers* in the *Autmne* of a *good old age*.

Sophocl in Antig.

In which words we have two *Acts* of a *Tragedie*, the former *acted upon his ſtage, thou ſhalt goe to thy fathers*, the latter *under* the *ſcaffold*, and *bee buried in a good old age*. None die better then they, who have life in their hope: and none live better then they, who have death in their mind and thought; eſpecially if it be in the time of their health, and bloome of their beautie, and pride of their youth, and top of their earthly happineſſe. For this cauſe *Joſeph* of *Arimathea*, is ſuppoſed by many, to have ſet his Sepulchre in his Garden, as it were to *ſawce* his *ſweeteſt pleaſures*, with the ſad thoughts of his Funerall: and *John* ſurnamed the *Almoner* began his Sepulchre, on the day he was Conſecrated Patriarke of *Alexandria*: and it was the manner of the ancient Emperours at their Coronation feaſt, to have ſeverall ſorts of Marble ſhewed them, to the end, that they might chooſe one of them for their Tombe-ſtone; and agreeable hereunto the interlinearie gloſſe yeeldeth a reaſon why God commanded that the oyle wherewith the Kings were annoynted, ſhould bee compounded with Cinomon, and other ſpices, *quod ſit cinericii coloris*, becauſe it is of the colour of Aſhes, or rather ſuch mold as is digged out of Graves, to put them in mind that very day in which they were made *gods* upon earth, that they ſhould *die like men*. In which regard wee have great cauſe to bleſſe the providence of our heavenly Father, who in the midſt of our Mariage feaſts, and many occaſions of mirth and joy, preſents us with ſuch ſad ſpectacles, as here we ſee; tō the end we ſhould not exceed in our mirth, or too farre ſet our heart upon the pleaſures and comforts of this life, which like ſticks under a pot after a *blaze* fall ſuddenly into *aſhes*. Let us learne from all the changes and chances of this mortall life, not to ſing a *requiem* to our ſoules here, with the foole in the Goſpell, becauſe *wee have wealth laid up for us, for many yeares*, for if our *riches take not their wings*, and flye away from us, wee ſhall bee taken away from them, we ſhall be *arreſted* by Gods *Bayliffe*, Death, and *then wee muſt goe*.

But thou ſhalt goe.

Our obſervations from this Scripture ariſeth from two ſprings,

1. { The manner.
2. { The matter.

The

The former divides it ſelfe into two Rivelets, the latter into three: In the former, to wit, the manner I obſerve,

1. That theſe words were ſpoken to *Abraham* in a Dreame, *(when the Sunne was going downe a heavie ſleepe fell upon him.)*

2. That they were ſpoken by way of Gracious promiſe.

In the latter, to wit, the matter I obſerve three bleſſings beſtowed upon *Abraham*.

1. A comfortable death, *Thou ſhalt goe in peace.*

2. An honourable buriall, *and bee buried with thy Fathers.*

3. A ſeaſonable time for both, *in a good old age.*

Firſt, of the manner; When the Sunne was ſetting, a dead ſleepe and dreadfull darkneſſe fell upon *Abraham*, and God ſhewed him in a dreame, the miſerie and thraldome of his poſteritie in Egypt: *Know of a ſuretie, that thy ſeed ſhall be a ſtranger in a land that is not theirs, and ſhall ſerve them, and they ſhall afflict them* 400. *yeares*, verſ. 13. and leſt at the ſight hereof his heart ſhould utterly have failed him, and his *bowels dried* up within him like *a pot-ſheard*; God cleareth the skie which was clowded with a *ſmoake of a fiery furnace*, ver. 17. and cheareth his heart, reviving him with a promiſe of ſafetie, and peace for himſelfe, and of deliverance of his poſteritie alſo out of their grievous ſervitude, after a certaine period of yeares allotted for the promiſe of the *growth and ripeneſſe of the Amorites ſinnes.*

For dreames in generall, the great Secretarie of Nature diſcovereth unto us, that the Dreames of good men, are better than the Dreames of bad; and he will have his *fælix* or happy man to have a ſingular priviledge above other men, even in his ſleepe. And doubtleſſe, as a good conſcience is a *full feaſt in the day*, ſo it is a light *banquet* in the night; for better thoughts, and phantaſies in the day, beget better dreames in the night: as the brighter colours in the Window, when the Sunne ſhineth caſt clearer *ſpecies intentionales*, or reflections from them on the Wall. God is with his children, as well in the night, as in the day, and he imparts his counſells, and diſcloſeth his ſecrets, as well by dreames in the one, as by viſions in the other. That propheſie of *Joel, I will poure out my ſpirit upon all fleſh, and your young men ſhall ſee viſions, and your old men ſhall dreame dreames*, though it were *fulfilled* in the day of Penticoſt, (as Saint *Peter* inſtructeth us) yet ought it not to be reſtrained to that day, or the Apoſtles time only. For it hath been verified in all after-ages, and holdeth ſtill for profitable, and comfortable irradiations of Gods Spirit upon the ſoule, by day and night, though not for ſupernaturall and propheticall revelations, or not ſo frequent: Dreames therefore as they are not with the Eaſterne people ſuperſtitiouſly to be obſerved; ſo neither are they utterly

Ariſt. Eth.

utterly to be neglected, as idle and vaine nocturnall phantaſies, The Poet could ſay:

Homer Ile. ὀνεῖρ ἐκ Διός ἐστι.

Ariſtot. phy. *Jupiter* ſends Dreames, and *Ariſtotle* dreamed not, when hee wrote his exact diſcourſe of Divination by dreames; nor *Artemidorus* when hee publiſhed his curious tract, intituled ὀνειροκριτικα, *judgement of Dreames*, for the experience of all times proveth, that the Dreames of many men, eſpecially a little before their death, have been very conſiderable: When the *Windowes of the ſenſes* are *ſhut*, the ſoule hath beſt leiſure to looke into her ſelfe: and after ſickneſſe hath battered downe the walls of the darke priſon of the body, in which ſhe was cloſe kept, more light breakes in upon her, and ſhe *ſeeth farther off* then ſhe could before; and this is the meaning of the Platonicks, in that their *Apophthegme*, *anima promonet in morte, The ſoule lookes out*, as it were, *neere death*: For this particular in my Text, God is gracious to many of his children now adayes by Dreames, or otherwayes to give them notice of their departure hence. To ſome he maketh knowne the yeare, to ſome the moneth, to ſome the very day and houre, when they ſhall *goe the way of all fleſh*. And as here he fore-ſhewed *Abraham* his departure from hence *per viam lacteum*, by *the milkie way*, as it were, that is by a ſweet and pleaſant paſſage of a naturall death in the autumn of his life: ſo alſo in a Dreame he repreſented to Saint *Polycarpe*, and Saint *Cyprian*, their paſſage *per viam ſanguineam, The bloody way of martyrdome*. *Policarp* not many moneths before hee was ſacrificed for a *whole burnt-offering to God*, dreamed that his bed was all on fire under him: and Saint *Cyprian* ſaw in a Dreame the Proconſull give order to the Clerke of the Aſſizes, to write downe his ſentence (which was to have his head cut off with a Sword) which when the Clerke by ſignes made knowne to Saint *Cyprian*, the godly Biſhop earneſtly deſired a little delay of the execution, that he might *ſet his houſe in order*; and the Clerke anſwered him in his dreame, that his petition was granted; and ſo it fell out accordingly, that that day twelve moneth (after he had this Dreame) this Saint of God cloſing firſt his owne eyes, loſt his head on earth, but received a glorious *crowne of martyrdome* in heaven.

Acts and mon. p. 1.

Pontius Diaconin vit. Cyp.

The ſecond thing I obſerved in the manner was, that theſe words were uttered by way of promiſe to *Abraham*, whence *Calvin* rightly inferreth, that *Abrahams* long life, was a favour of God unto him, not the purchaſe of his owne merits, much leſſe the fruit of his owne care, for although ſpeaking *in ordine ad ſecundas cauſas*, a man may be ſaid by the obſervation of phyſick rules, to prolong his dayes upon earth, as *Galen* did, who was otherwayes a man

a man of a very crazie body, and could not in all likelyhood have held out halfe ſo long: yet if wee ſpeake *ſimply* and *abſolutely*; it is certaine, that as no man can by his care adde a cubite to his ſtature, nor an houre to his life, beyond the period ſet by God before all time; for *my times are in thy hands*, ſaith *David*, and our *dayes are determined*, ſaith *Job*, *the number of our moneths is with thee; thou haſt appointed man his bounds, which hee cannot paſſe.* Job 14. 5. and 7. 1. *Is there not an appointed time to man, are not his dayes, as the dayes of a hireling?* The *Almond* tree groweth not upon the head of any, without *dew from heaven*; here it grew and bloomed in a ſeaſonable time. If life be a bleſſing, long life is a greater bleſſing; eſpecially if it be crowned with a happy death; for the laſt Act maketh our life a Comedie, or a Tragedie; and as the evening proves the day, ſo a mans eſtate at his death, and after *over-rules the verdict* of his life. Pſal. 31. 15.

Dicique beatus,
Ante obitum nemo ſupremaque funera debet.

and ſo I fall into the road of my Text, and begin to treate of the peaceable end of thoſe who die in the faith, and lie in the boſome of *Abraham*.

Goe to thy fathers in peace.

There is a great difference about the interpretation of this phraſe, *Ibis ad patres*, and the reaſon of the difference is, the difficultie which inſueth upon every interpretation: For if we referre theſe words to the body of *Abraham*, and the buriall thereof in the Sepulchres of his Fathers; this Expoſition complieth not with the truth of the ſtorie; for none but *Sarah* lay in this cave, *Abrahams* Fathers were elſe-where beſtowed. If we referre them to the ſoule of *Abraham*, and illuſtrate them with this gloſſe, *Thou ſhalt goe in thy ſoule, to the glorious troupe of thy Anceſtours*; a queſtion then will grow, what that place is whether his Fathers went before him, is it Heaven? but ſome of *Abrahams* Fathers were Idolatours, and we have no warrant to place any Idolatour there. Is it Hell? thither no man *goes in peace*, neither did ever yet any Jew, or Chriſtian ſo *rubbe his forehead*, or rather *arme it with braſſe*; as to affirme that the ſoule of *Abraham in whom all generations of the earth were bleſſed* was in Hell: ſhall wee then ſend him to the *Rabbins Limbus*, or the Popiſh Purgatorie, or the auncient Fathers *occulta receptacula* hidden receptacles, or unknowne places; wherein *Tertullian* conceiveth, that the ſoules of the faithfull departed, reſemble thoſe among the Romans, *who ſtood for offices, and the day of the election, while the voyces were in calculation, expected in a white gowne, whether they were choſen or not.* Saint *Auſtine*, alſo is

Tertul. de reſurrect. in candidâ expectant, ut candidati magiſtratum ambientes expectabant ſuffragia.

very expresse for these hidden Cells; *from the death of a man till the last resurrection, the soules are bestowed in hidden receptacles, as every soule is worthy either rest or paine.* To dispell this mist which hath caused many to misse their way, first by the light of the Scripture, I will cleare the Point in question, and then interpret the phrase.

Eucharid ad Laurent. omne tempus quod inter homines mortem, & ultima resurrectionis interpositum est animas abdita receptacula continent, sicut quæq; digna est, vel requiæ, vel etiamnum, pro eo quod sortita est in carne dum viveret.

First then for the soules of the faithfulls flight after shee is free from this clog of flesh; I answer, that it is straight to Heaven *to the assembly of the first borne* there, and *the spirits of just men made perfect:* for of *Enoch* who was *translated*, that *he might walke with God*, and of *Elias*, who was carried up into Heaven in a fierie Chariot; there is little doubt can bee made; and lesse of *Abraham*, *to whose bosome in Heaven Lazarus was carried:* and least of all on the Theife, to whom Christ promised on the Crosse, *this day thou shalt bee with mee in Paradise.* Why should Saint *Paul* so earnestly desire to bee *dissolved and to bee with Christ*; if after his dissolution till the day of judgement, hee should not come neare him nor see his face? Why should all godly Christians bee so willing *to bee absent from the bodie, that they might bee present with the Lord*, if after they were absent from the bodie they should not come into the Lords presence? who dare question that which the Apostle so expresly and so confidently delivers, *wee know that if the house of our earthly tabernacle bee dissolved, wee have an eternall in the Heavens.*

As for the phrase thou shalt *go to thy Fathers*, it is but an elegant circumlocution of the period of our life; *a quaver upon the close* thereof, for the meaning is, thou shalt dye, or *go the way of all flesh*,

Quo pius Æneas quo dives Tullius & Ancus.

whether all thy Fathers went before thee, good and bad, rich and poore; for Deaths sickle like the *Italian* Captaines sword, which could not distinguish betweene a *Guelf* and *Gibelive*, slaies all, and makes a prey of all. The righteous soule must for a time be divorced from the body as well as the soule of the wicked, and in the graves the *Wormes claime kindred* of the elect, as well as of the reprobate: the consideration whereof, put the Preacher into a passion, *how doth the righteous man dye as well as the wicked?* (as it is said of *Abraham*, that hee is *gathered to his Fathers*, so it is sayd also of *Ishmael* and may bee of the wickedest man that breathes.) And herein the language of *Canaan*, and the language of *Ashdod*, doe not much differ: for what the *Romans* meane by that their phrase, *abiit ad plures*, *hee is gone to the many*. The *Hebrewes* in a sanctified phrase expresse by *abiit ad patres*, *hee is gone to his Fathers*, or *gathered to his people*, whereof some interpreters give this acute reason: It *cannot bee sayd of us here whilest wee live, that wee are gathered to our owne people* in a spirituall sense, *because here good and bad are gathered together*, Elect and Reprobate sojourne together, all

are as it were *joynt Comminers* upon the earth, the Citie of God, and the Citie of the World sayle in the same shippe to the Haven of death. The *Draw-net of the Gospell* catcheth *sweet* and *stinking fish*, in Gods *field*, *Tares grow with Wheat*, in his *floare*, *there is much Chaffe with good graine*. But after death, *God taketh his Fanne in his hand*, and *purgeth his Floare*. After wee depart hence, God placeth and sorteth his Children by themselves, and the Children of the World and the wicked are by themselves; and so every man is exactly *gathered to his owne people*, every starre is set in his owne constellation, every graine is put in his owne heape, every person and family is joyned to his owne tribe, wee all passe by the same gate of death, but presently after wee are out of it; some take *the right hand*, and are ranked with *sheepe*; others, *the left hand*, and are *ranked among his goates*. We are all like Plate worne out of fashion, and wee must all bee altered, and therefore of necessitie must bee *melted*, that is dissolved by death; but after wee have *runne in the fire of the judgement* of *God*, of that which was pure mettall God will make *Vessells of honour*, but of the *drosse and alcumie stuffe*, that is the prophane or impure person or hypocrite *vessells of dishonour*; and these shall *shine like the sunne in the Firmament*, those shall glow like coales in the fire of hell for ever more. By this it should seeme may some object, that the righteous have no prerogative in death above the wicked, but onely after death; and consequently that God promised *Abraham* no blessing in these words, *thou shalt goe to thy fathers*; it had beene rather a singular favour to have kept him out of the *common trade* with *Enoch*, and have *translated him, that he might not see death*. this objection is answered in the next words.

In peace it is no speciall blessing or favour to bring us to our fathers by death, for *Statutum est omnibus hominibus semel mori*, the *Statute provideth sufficiently* to send us to the place where wee were borne, but to send us thither in peace, is a singular favour which God vouchsafeth his dearest Children, especially in such a peace as *Abraham* went in, wherein a three fold peace concurred.

1 Peace of estate.
2 Peace of bodie.
3 Peace of conscience.

Thou shalt goe to thy fathers in peace, that is in a peaceable time, or the dayes of peace, the stormes foreshewed thee hanging over thy Posteritie, shall not fall in thy time, but thou shalt dye in a blessed calme; thy house being set in order, and thy friends about thee, thy children shall close thine eyes, and they whom thou broughtest into the World, shall carry thee without out of the World.

Secondly, thou *shalt goe to thy fathers in peace*, that is, thou shalt have an easie and a quiet passe ἰδιαναισία there shall bee no great strugling at thy departure, but a kinde parting of soule and bodie; thy soule shall earnestly desire to returne to *the Father of spirits*; and though thy bodie shall contend in courtesie to stay it a while, yet it shall without much adoe yeeld: thou shalt like a ripe Apple fall from the Tree without plucking, or a violent blast of Winde, thou shalt *goe out* of thy selfe as a *golden Taper* when the waxe is spent, and thou shalt leave a sweet smell, *a good name like a precious perfume after thee.*

Thirdly thou *shalt goe to thy fathers in peace*; that is in peace of conscience, *and peace with God, which passeth all understanding*; thou shalt have no trouble in thy minde at the houre of death, no terrours of conscience, no fearefull conflict with despaire, no dangerous assault of Sathan, no flashes of hell fire, all thy sinnes shall bee *blowne away like a cloud*, and the beames of Gods countenance shall shine brightly upon thee, and dry up all thy teares, *non sic impij, non sic*, it shall *not bee so with the wicked, it shall not bee so with them*, for there is *no peace to the wicked* sayth my God, neither in life nor death; but as a ruffe sea is ruffest of all, and most foaming and raging of all at the shore; so the life of a wicked man is alwaies unquiet, but most troublesome at all neare the end. If hee die not in some garboyle, as *Sylla*; or in the act of uncleannes with *Iohn* the Twelfe; or voyding his entralls with *Arrius*; or rending his bowells with *Iulian*; or falling upon his own sword, with *Nero*; or raving and raging, with *Lavinius*; if hee bee not punished in bodie with some violent fit of sicknesse, or unsufferable pang of torment, yet hee *goeth not to his fathers in peace*; for there is sent *a hue and cry after him to apprehend him*, and lay him in *chaines of darknesse* till the generall *Assises* at the dreadfull day of *Doome*, when hee shall not bee *found of God in peace*, but in wrath, and reading in the looke of the Iudge of quick and dead his dreadfull sentence; hee shall cry to the *hills to fall upon him, and to the mountaines to cover him from the presence of God, and wrath of the Lambe.*

Esay 48.22.

Apoc. 6.16.

And *thou shalt bee buried in a good old age.*

Although the heathen Philosophers made little accompt of of Buriall, as appeared by that speech of *Theodorus* to the Tyrant, who threatned to hang him, *A little paultry at whether my carkasse putrifie above the earth, or under it*, and the Poet seemes to bee of his minde, whose strong line it was,

Erasm. Apoph. Theodoro parum interest humine an in sublime putrescat.

Tertul. de resurrect.

which was *Pompeys* case, and had like to have beene *Alexanders*, and *Williams* the Conquerours. Yet all Christians who conceive

more

more divinely on the ſoule, deale more humanly with the bodie, which they acknowledge to bee *membrum Chriſti*, and *Templum Dei*, *a member of Chriſt* and *Temple of God*. If charitie commands thee to *cover the naked*, ſayth Saint *Ambroſe*, *how much more to burie the dead?* when a friend is taking a long journey, it is civill for his friends to bring him on part of the way; when our friends are departed and now going to their grave, they are taking *their laſt journey*, from which they ſhall never returne *till time ſhall be no more*; and can wee doe leſſe then by accompaning the Corpes to the grave, *bring them* as it were part *on their way*, and ſhed ſome few teares for them, whom wee ſhall ſee no more with mortall eyes? The Prophet calleth the grave *Miſiabin*, a *ſleeping chamber*, or reſting place; and when wee read Scriptures to them that are departing, and give them godly inſtructions to dye, wee *light them* as it were to *their bed*; and when wee ſend a deſerved teſtimonie after them, wee *perfume the roome*. Indeed if our bodies (which like *garments wee caſt off at* our death) were never to bee *worne* againe, wee need little care where they were *throwne*, or what became of them; but ſeeing they muſt *ſerve us* againe, their *faſhion being onely altered*, it is fit wee carefully lay them up in deaths *Wardrobe* the grave: though a man after hee have loſt the jewell, doth leſſe ſet by the caſket, yet hee who loves much, and highly eſteemeth of the ſoule of his friend, as *Alexander* did of *Homer*, cannot but make ſome reckoning of the Deske or Cabinet in which it alwaies lay; wee have a care of placing the picture of our friend, and ſhould wee not much more of beſtowing his bodie? If buriall were nothing to the dead, God would never have threatned *Coniah* that hee ſhould have *the buriall of an Aſſe*; nor the Pſalmiſt ſo *quavered* upon this dolefull *note*, *dederunt cadaver ſervorum tuorum cœli volucribus*, *O God the heathen are come into thine inheritance, thy holy Temple have they defiled, and made Jeruſalem an heape of ſtones, the dead bodies of thy ſervants have they given to the fowles of Heaven.*

Jerem. 22.19.

Pſal. 79.1, 2.

But *thou ſhalt bee buried in a good old age.*

Procopius obſerveth it in *Miriam*, *Aaron*, and *Moſes*, that as they exceeded one the other in holineſſe, ſo in dayes; for *Aaron* out lived *Miriam*, and *Moſes*, *Aaron*: *long life is a crowne, when it is found in the wayes of righteouſneſſe*, *cum ſenectute bona*: and albeit it is almoſt the *burthen* of every mans ſong, that *age is a burthen*, and a perpetuall diſeaſe, or rather a continuall tract of diſeaſes, and a *ſequence* of maladies; yet none for ought I ſee goeth about to lay downe this burthen, or to bee cured of this diſeaſe; even they who moſt eloquently declaime upon the vanitie, and exclaime againſt the miſeries of this life, and wiſh a thouſand times that they were dead, would bee loath to bee taken at their word.

Ταῦς in Greeke ſignifieth *præmium* a reward, as well as *ſenectus* old age, and doubtleſſe old age in generall is ſo to be accompted, for it is reckoned among the bleſſings which God beſtowed upon *Iob*, *Iſaac*, *David*, and *Iehoida*, who are all ſayd to *have dyed in a good old age, or full of dayes*, riches, and honour. For howſoever to ſome men in ſome caſe, contraction of their dayes hath proved an aduantage, by abridging their preſent, and preventing their future ſorrowes, as it was to good King *Ioſiah*, who was timely *taken away, that he might not ſee the euill* which after his death fell upon his people, and to Saint *Auſtine*, who died immediatly before *Hippo* was taken. Yet length of dayes ordinarily is a bleſſing, and promiſed to ſuch as obey their Parents, *honour thy father and thy mother, that thy dayes may bee long*: as on the contrary, ſhortning the dayes of life is threatned by the Pſalmiſt as a curſe to the *blood-thirſtie and deceitfull man*, and *Ely* tooke it for ſuch, when *Samuel* from God told him there *ſhould not bee an old man in his familie*. How ſoever if old age be not perpetually and ſimply a bleſſing in it ſelfe, yet as it is here qualified with *bona*, I am ſure it is. The Almond-tree is beautifull of it ſelfe, how much more when it is hung *with jewells and precious ſtones*, as *Xerxes* his Platinas was, and crowned with health, riches, honour, and the comfort of a good conſcience. Theſe make old age ſuch a burthen, as bladders are to him that ſwimmeth which beare him up; or feathers to a bird, which though they have ſome weight, yet by them ſhe raiſeth her ſelfe up and flyeth.

Doſſid. in vit.

Exod. 20. 12. *Pſal.* 55. 23. The bloud-thirſtie and deceitful man ſhall not live out halfe his dayes. 1 Sam. 2. 31.

By this time you expect I know the application of this Scripture, but it is made alreadie, not in word, but in deed; not by mee, but by him whoſe emptie Casket wee behold with teares; yet rejoycing that God hath taken out the jewell to adorne his Spouſe the triumphant Church in Heaven. He is alreadie *gone in ſoule to his Fathers*, and is now going in bodie to them to be buried in their Sepulchre, his bodie and ſoule are now *diſtracted*, and wee for his *diſtraction*; his ſoule is *gone*, and our hearts are *gone*. I ever held *ſighes* the beſt *figures*, and *teares the fluemeſt rhetoricke* in a Funerall ſpeech; if I had better known this honourable Perſonage, I could have ſpoken more in his praiſe, yet no more then the Citie and Countrey will prove to bee true, by the miſſe of him.

Hiro. epitaph Paul. ſentimus quid habuemus, poſtquam habere deſiuimus.

Deſiderantur reliqua.

Otiũ ſola.

FINIS.

TO PÆAN,
OR,
CHRIST'S TRIUMPH OVER DEATH.

A FVNERALL SERMON
Preached at *Lambeth*. August 3.
1639.

SERMON XLIII.

1 Cor. 15. 55.

O Death, where is thy ſting? O grave, where is thy victorie?

IFeare leſt ſome here preſent, that are of a more melting diſpoſition, ſtung with the ſenſe of their preſent loſſe, and overcome with griefe and ſorrow for it, may frame an anſwer with a deep ſigh to the interrogations in my Text ſaying, here is Deaths ſting, here is the Graves victorie: here is Deaths ſting, for it hath ſtung him to death, who was the ſtay of my comfort and joy of my life: here is the Graves victorie, for it holdeth the corpſe of my deareſt friend captive, and cloſe priſoner in his Coffin. If any thus troubled in mind, heare mee this day, let them ſtop the flood-gate of their teares, and lengthen their patience but to an houre,

houre, and by Gods assistance in the explication, and application of this parcell of Scripture. Shall I make [illegible] that their friend is not dead, but sleepeth, and that death hath not swallowed up him, but he hath swallowed up death into victorie, and that already in soule hee insulteth over Death in the words of my Text, *O Death where is thy sting?* and shall hereafter in body, when *this corruptible shall put on incorruption*, insult in like manner over the grave, saying, *O grave where is thy victorie?*

This sentence is like a Ring of gold enameled, or cloth of Tissue imbrothered, or a peece of rich plate curiously wrought and engraven, *materiam superabit opus*, the workmanship seemes to goe beyond, or at least equall the mettall. For this sentence consisteth of three figures at least.

First, an Apostrophe which by a kind of miracle of art giveth life to dead things, and eares to the deafe, like to that, *O earth, earth, earth, heare the voyce of the Lord.*

Jer. 22.29.

Secondly, an insultation like to that in the Prophet *Esay*; *Where are the gods of Hamar, and the gods of Arphad, or the gods of the Citie of Sepharvaim.*

Es. 37.13.

Thirdly, a double Metaphor, the former taken from a Serpent, Bee, Waspe, or Hornet: the latter taken from a Conquerour: for Death is here compared to a Bee, Waspe, Hornet, or Serpent without a sting: the Grave to a Conquerour that hath lost his bootie, or prisoner, *O Death*, &c. Such *Drawne-workes wrought about with divers colours* of Art, we find often in the Sacred *context*, especially in the Prophecies of the old Testament, and the Epistles of Saint *Paul* in the new. If we looke up to the heavens, we finde in some part of the skie single starres by themselves; in others a *Constellation* or conjunction of many starres: so in some passages of holy Writ you may observe one figure or trope, as namely a *membrum*, or *similiter cadens*, as, *I was hungry and you gave mee meate; I was thirsty, and yee gave me drinke; I was naked, and you clothed me; I was sicke, and in prison, and you visited mee*; or an Allegorie, as *Where the body is, there the Eagles will bee gathered*; or an Apostrophe, as, *Heare O heavens, and hearken, O earth*; or an exclamation, *Oh that they were wise, then they would understand this! Oh that my people would have hearkened to my voyce, and that Israel would have walked in my wayes!* In other passages, a conjunction and combination of many figures; and ornaments of speech, as in that Text of the Prophet *Jeremie*, *Is there no balme in Gilead, no physitian there? Why then is not the health of my people restored?* In which one verse you may note foure figures. First an *interogation* for more emphaticall conviction. Secondly, a *communication* for more familiar instruction. Thirdly, an *Allegorie* for more lively expression. Fourthly, an *apoſiopesis* for safer reprehension: and the like wee may observe

Matth. 25.35, 36.

Matth. 24.28. Esay 1.2. Deut. 32.29. Psal. 81.13.

Jerem. 8.22.

serve in our Saviours exprobration; *O that thou knewest in this thy day, the things that belong to thy peace! O Jerusalem, Jerusalem, which killest the Prophets, and stonest those that are sent unto thee; how often would I have gathered thy children, as a hen doth her chickens, and thou wouldst not!* Here is a *posie* of rhetoricall *flowers*, an exclamation, *O si cognovisses, à reticentia; at least in this thy day, saltem in hoc die tuo*; A repetition, *Jerusalem, Jerusalem*; an interogation, *how oft would I? quoties volui?* And lastly, an Icon or lively expression to the eye; *sicut galina congregat pullos suos; As the hen gathereth her chickens under her wings.* Luk. 19. 41, 42 Matth. 23. 37.

Where are now our Anabaptists, and plaine *pack-staffe methodists*, who esteeme of all flowers of Rhetoricke in Sermons no better then stinking weedes, and of all elegancies of speech then of prophane spells? For against their wills, at unawares they censure the holy Oracles of God in the first place, which excell all other writings, as well in eloquence, as in Science; doubtlesse as the breath of a man hath more force in a Trunke, and the winde a lowder, and sweeter sound in the Organ-pipe, then in the open ayre, so the matter of our speech, and the theame of our discourse which is conveyed through figures, and formes of Art, both sound sweeter to the eare, and pierce deeper into the heart, there is in them *plus ὀπτικὸν*, and *ἀκουστικὸν*, more evidence, and more efficacie, they make a fuller expression, and take a deeper impression. Secondly, where are our prophane Criticks, who delight in the *flesh-pots of Egypt*, and *loath Manna*, admire carnall eloquence in Poets, and heathen Oratours, and taske the Scriptures for rude simplicitie, and want of all Art and eloquence? It is true, the Scripture is written in a style peculiar to it selfe, *the elocution in it is such as Lactantius* observeth *that it becommeth not but bookes, as neither doth that wee find in other bookes become it.* As the matter in Scripture, so the forme is divine (*nec vox hominum sonat*) which consisteth not in the words of mans wisedome, but in the evidence of the Spirit. Yet is there admirable eloquence in it, and farre surpassing whatsoever we find in all other writings. Wherefore *Politian* the Grammarian, who pretended he durst not touch any leafe in the Bible, for feare of defiling the purity of his language, or furring the glosse of his style, is condemned as well by learned humanists, as Divines: And the impudence who went about to cloath Gods word with gay and trimme phrases of heathen Oratours, and Poets, was punished by God with losse of his wits. Thus have we viewed the forme, let us now have an eye to the matter, our Lords conquest over Death, and the Grave. There are two things most dreadfull to the nature of man, Death and the Grave, the one severeth the soule, the other consumeth the body, and resolveth it into dust: the valiantest conquerours that with their bloody flags and colours, *Divin. instit. l. 1. ut nec ipsam decent alia, nec alios ipsa.* *Bellar. l. 1 de Verb. Dei. c. 2.*

lours have ſtrucke a terrour unto all Nations, yet have beene affrighted themſelves at the diſplaying of the pale and wan colours of Death: the moſt retired Philoſophers, and Monkes, who have lived in Cells, and Caves under the ground: yet have beene ſtartled at the ſight of their Grave. How much then are wee indebted to our Chriſtian faith, that not only overcommeth the world, but alſo conquereth the feare of Death, and the grave, and dareth both in the words of my Text, *O death, ſting mee if thou canſt; O grave, conquer mee if thou bee able; O death, where is thy ſting; O grave, where is thy victorie.*

In which words the Apoſtle like a Cryer, calleth Death and the Grave into the Court, and *examineth* them upon two *Articles*, firſt concerning the *ſting* of the one, ſecondly concerning the *victorie* of the other: Will it pleaſe you then to fixe the eye of your obſervation upon the parts of this Text, as they are layd before you in termes of Law.

1 A *Citation.*
2 An *Examination.*

In the Citation upon
1 the manner of it,
2 the parties cited
1 Death,
2 Grave.

In the *Examination*
1 Upon the firſt *Interrogatorie* put to Death, touching the ledging of his ſting,
2 Upon the ſecond *Interrogatorie* put to the Grave, touching the field of his victorie.

Firſt, for the manner of Citing, it is by an Apoſtrophe, a figure often occurring in holy Scripture, as in the booke of Kings, *O altar, altar, O ye mountaines of Gilboa*, and of the Pſalmes, *lift up your gates, and be ye lift up you everlaſting dores!* and of the Canticles, *Ariſe O North, and blow O South*, and in the Prophets, *O earth, earth, earth.* In imitation of which ſtraines of rhetoricke the Auncient Fathers in their funerall Orations, many times turned to the deade, and uſed ſuch compellations as theſe, *and Conſtantine, and Paule, leave O Conſtantine, forbeare O Paule.* From which paſſages our adverſaries very weakely, if not ridiculouſly, inferre the invocation of Saints departed, making weapons of plumes of rhetoricke, and argumentes of ornaments, and when in fulle ſcope, Divinitie of rhetoricke, and articles of faith. Of tropes of ſentence by a like conſequence, they might conclude that mountaines and trees, and the earth, and gates, and death, and hell have eyes to

looke

looke upon us, or eares to heare us, or that we ought to invocate them, becauſe the Holy Ghoſt maketh ſuch Apoſtrophes to them, as the Fathers doe to the ſoules of Saints newly departed out of their bodies.

Secondly, for the parties here cited and called in their order, firſt Death, and then the Grave: Death goes before the Grave, becauſe men dye before they are buried, and the Grave is properly no Grave, till it bee poſſeſſed by a dead bodie, before it is but a hole or pit. *O Death*, In Hebrew *Maveth*, from *Muth*, whence *mutus* in Latine is derived; and mute in Engliſh, becauſe Death bereaveth us of ſpeech; and for a like reaſon the Grave is tearmed *Domus ſilentii, a houſe of ſilence.* In Greeke, θανατὸς, either *quaſi* τάνατος from ταίνω or *quaſi* εἰς τὰ ἄνω *ſnpple* φερόμενον, either from a word ſignifying to ſtretch, becauſe death ſtretcheth out the bodie; or from words ſignifying to tend upwards, becauſe by death the ſoule is carried upwards, *returning to God that gave it.* In Latine *Mors* either *quaſi* μόρος, our fatall portion, or as Saint *Auſtine* will have it *a morſu*, becauſe the biting of the Serpent cauſed it. The letter or word, is but like the barke or rinde, the ſenſe is the juyce, yet here wee may ſucke ſome ſweetneſſe from the barke or rinde: From the hebrew *Muth* we learne that *our tongues muſt bee bound to their good behaviour concerning the dead*, we muſt not make them our ordinarie table talke, or breake jeaſts upon them; much leſſe vent our ſpleene, or wreake our malice on them; wee muſt never ſpeake of them but in a ſerious and regardfull manner, *de mortuis nil niſi bene*; From the Greeke θάνατὸς as it is derived from ταίνω *mutando* τ *tenuem in* θ *aſpiratam*, wee muſt learne to *extend our hands to the poore*, eſpecially neare death, which ſtretcheth out our bodies, and to ſend our thoughts εἰς τὰ ἄνω, to the things that are above, whether if wee dye well the Angells ſhall immediately carrie our ſouls. From the Latine *mors* ſo tearmed *quaſi* μόρος or μερὰ a μόρος *diuido*, wee are to learne to bee *contented with our lot and beare it patiently*; conſidering firſt, that wee brought it upon our ſelves, ſecondly, that wee gaine this ſingular benefit by it, that our miſerie ſhall not bee immortall.

O Death! to which Death ſpeaketh the Apoſtle? for the Scripture maketh mention of the firſt and ſecond death, and Saint *Ambroſe* alſo of a third. The firſt Death with him is the death of nature, of which it is ſayd, they ſhall ſeeke death and not finde it: The ſecond of ſinne, of which it is ſaid, the ſoule that ſinneth ſhall dye the death: The third, of grace, which ſets a period not to nature but to ſinne. The Death here meant, is the firſt Death, or the Death of nature, which the Philoſophers diverſly define according to their divers opinions of the ſoule. *Ariſtoxenus* who held the ſoule to bee an harmonie, conſequently defined Death to bee

Nazianz. orat 38. moriemur ut peccati preciſionem homo lucretur, ne malum ſit immortale ita pœna in miſericordia cedit.

Amb. in Luke, mors triplex eſt 1. naturæ de qua dicitur quærent mortem, & invenient ſecundæ culpæ, de qua dicitur animæ quæ peccat morietur, tertia gratiæ in qua non natura ſed delicta moriuntur.

bee a discord. *Galen*, who held the soule to be Crasis, or a temper, Death to be a distemper. *Zeno*, who held the soule to bee a fire, Death to bee an extinction. Those Philosophers who held the soule to be ἀντιλιχνια, that is, as *Tullie* interpreteth it *continuam motionem*, Death to bee a cessation. The vulgar of the Heathen who held the soule to bee a breath, Death to be an expiration. Lastly, the *Platonickes* who held the soule to be an immortall spirit, Death to bee a dissolution, or seperation of the soule from the bodie, and this is two fold.

1 Naturall,
2 Violent.

1 Naturall, when of it selfe the naturall heate is extinguished or radicall moisture consumed; for our life in Scripture is compared, and in sculpture resembled to a burning lampe: the fire which kindleth the flame in this light, is naturall heate, and the oyle which feedeth it, is radicall moisture. Without flame there is no light, without oyle to maintaine it no flame; in like manner, if either naturall heate or radicall moisture fayle, life cannot last.

Sen. ep. 70. nihil melius æterna lex fecit quam quod unum introitum ad vitam nobis dedit, exitus multos.

2 Violent, when the soule is forced untimely out of the body; of this Death there are so many shapes, that no Painter could ever yet draw them. Wee come but one way into the World, but we goe a thousand out of it: as wee see in a Garden-pot, the water is powred in but at one place, to wit the narrow mouth, but it ranneth out at 100 holes.

Dye

Some
1 By fire as the *Sodomites*.
2 By water, as the old World.
3 By the infection of the Ayre, as threescore and ten thousand in *Davids* time.
4 By the opening of the earth, as *Corah*, *Dathan*, and *Abiram*, *Amphiram*, and two Cities, *Buris*, and *Helice*.

Some meet with Death

In
1 Their Coach, as *Antiochus*.
2 Their chamber, as *Domitian*.
3 Their bed, as *John* the Twelfe.
4 The Theater, as *Caligula*.
5 The Senate, as *Cæsar*.
6 The Temple, as *Zenacherib*.
7 Their Table, as *Claudius*.
8 At the Lords-Table, as Pope *Victor*, and *Henry* of *Luxemburge*.

Death

Death wounderh and ſtrikeh ſome

With
1 A pen-knife, as *Seneca.*
2 A ſtiletto, as *Henry* the Fourth.
3 A ſword, as *Paul.*
4 A Fullers beame, as *James* the Lords Brother.
5 A Saw, as *Iſaiah.*
6 A ſtone, as *Pyrrhus.*
7 A thunderbolt, as *Anuſtatius.*

What ſhould I ſpeake of *Felones de ſe*, ſuch as have *throwne away* their ſoules.

Sardanapalus made a great fire and leaped into it.
Lucretia ſtabbed her ſelfe.
Cleopatra put an Aſpe to her breaſt, and ſtung therewith dyed preſently.
Saul fell upon his owne ſword.
Judas hanged himſelfe.
Perennius cut his owne veines.
Hieronimus beate out his owne braines.
Licinius choaked himſelfe with a napkin.
Pompey dyed by ſwallowing hot burning coales.
Hannibal linked poyſon out of his ring.
Demoſthenes out of his Pen, &c.

What ſeemeth to looſe as the ſoule and the bodie, which is plucked out with a haire, driven out with a ſmell, frayed out with a phancie? verily that ſeemeth to be but a breath in the noſthrills which is taken away with a ſent, a ſhadow which is driven away with a cars-crow, a dreame which is frayed away with a phancie, a vapour which is driven away with a puffe, a conceit which goes away with a paſſion, a toy that leaves us with a laughter, yet griefe kild *Niobe*, laughter *Philemon*, a haire in his milke *Fabius*, a flye in his throat *Adrian*, a ſmell of lime in his noſthrills *Fauſtus*, the ſnuffe of a candle *Child* in *Plinie*, a knell of a Bailon *Anacyeon*, and a Iceſickle one in *Martial*, which cauſed the Poet to melt into teares, ſaying

O vbi mors non eſt, ſi jugulatis aqua?

what cannot make ſure of vs, if a ſmall drop of water congealed can doe the deſert of death, and guile of conſcience, and in the ſame ſubſtance in my Text into a ſerpent, and ſay vnto thoughts in the ſpirituall ſenſe of *Death* where is thy ſting? for we ſee in ſtead of our ſweetneſſe in our cuppes, in our drinkes, in our apparell, in our bread, in our Coate, in the Countrey, in the Cities, in the Fields, in the Land, in the Sea, in the

chamber, in the Church, and in the Church-yard, where we meet with the second *partie* to bee *examined*, to wit the *Grave*.

O Grave, ᾅδης, In the language of *Asdod* it signifieth one thing, but in the language of *Canaan*, another.

The Heathen writers understand by it

Hippoc. Aph. νομιζεται τὸ ἐξ ἀδὺ εἰς τὸ φῶς δυσχωρὲι γίνεσθαι, τὸ δ' ἐκ τοῦ φάους εἰς ἄδυ μᾶλλον ἀπολισθαι.

First, the first matter out of which all things are drawn, and into which they are last of all resolved. So *Hippocrates* taketh the word in his *Aph.*

Secondly, the ruler of the Region of darkneſſe, or prince of Hell, ſo *Heſiod* taketh it, δοῦπον ἀπὸ στυγεροῦ Ἔρεβος. *Heſ. lib. in theo.*

Thirdly, the ſtate and condition of the dead, or death it ſelfe, ſo *Homer* taketh it, Ἅιδος ἐσθλὸς ἐνὶ φθιμένοις ἀνὰ μοῖραν.

Luke 16. 23. In the language of *Canaan*, it is either taken for the place of torment of the damned, *and in hell he lift up his eyes being in torments, and ſeeth Abraham afarre off, and Lazarus in his boſome.*

Gen. 37. 35. 1 Kings 2. 6. Pſal. 6. 5. Pſal. 89. 48. Iſa. 38. 18. Secondly, for the Grave, and that moſt frequently in the Seventie Interpreters, as namely, *I will goe downe into Hades to my ſonne*, that is, the Grave: and *let not his heavie head goe downe into Hades, that is the grave, in peace*; and *in death there is no remembrance of thee, and who will give thee thanks in Hades, that is the Grave*; and *what man is hee that liveth and ſhall not ſee death, and ſhall hee deliver his ſoule from the hands of Hades?* that is the Grave, and *Hades* that *is the Grave cannot praiſe thee*, Death cannot celebrate thee, and ſo it muſt bee here taken. For though Hell in regard of the Elect bee conquered, yet it eternally poſſeſſeth the reprobate men and Devills, neither ſhall it bee deſtroyed at the day of judgement, or emptied, but inlarged rather and replenished with the bodies of all the damned, whoſe ſoules are there already. But *Hades* that is the Grave, ſhall loſe all her captives and priſoners, for *the earth and ſea ſhall caſt up all their dead.*

Apoc. 20. 13.

Wee have the parties to bee examined, let us now here the Articles upon which they are to bee examined. First Death is to anſwer to this interrogatorie, *where is thy ſting?* theſe words may bee underſtood two manner of wayes.

1 } Actively.
2 } Paſſively.

1 Paſſively, *where is thy ſting?* that is the ſting thruſt out by Death, in which ſenſe the ſting of Death is no other then the preſent ſence of the deſert of death, and guilt of conſcience, and a dreadfull expectation of future torments, for ſinne, and the curſe of God for all ſinne, and the fearfull looking for of the death of the body, but to take away his ſting from the death of the body, but to take away his ſting from the death of the ſoule, that is, the curſe of God for ſinne, and the fearfull looking for of the death of the ſoule, that is, the curſe of God for all

of a punishment of sinne, a remedie against all sinne; of a short and fearefull *cut* to eternall death, a faire and safe *draw-bridge* to eternall life.

2 Actively, *where is thy sting?* that is the sting which *causeth and bringeth Death:* In this sense *the sting of death is sinne, non quem mors fecit, sed quo mors facta est peccato enim morimur, non morte peccamus*, as Saint *Austine* most accutely and eloquently; Sinne is sayd to bee the sting of Death, as a cup of poyson is sayd to bee *a potion of death*, that is, a potion bringing death, *for wee dye by sinne; wee sinne not by death, sinne is not the off-spring of death, but death the off-spring of sinne*; or as the Apostle tearmethit *the wages of sinne.* And it is just with God to pay the sinner *this wages*, by rendring death to sinne, and punishing sinne with death: becaus sinne severeth the soule from God, and not onely grieveth and despightfully entreateth, but without repentance, in the end thrusteth the spirit out of doores: And what more agreeable to Divine justice, then that the soule which willingly severeth her selfe from God, should bee unwillingly severed from the bodie? and that the spirit should bee expelled of his residence in the flesh, which expelleth Gods grace, and excludeth his Spirit from a residence in the soul? This *sting of death* is like the Adders, *two forked* or double; for it is either originall or actuall sinne; originall sinne is the sting of death, *in the day thou eatest of the Tree of knowledge, thou shalt surely dye:* and *as by one man sinne came into the World, and death by sinne, and so death passed upon all men, for that all had sinned.* Secondly, actuall sinne is the sting of death; *the soule that sinneth, it shall dye; the sonne shall not beare the iniquitie of the father, nor the father the iniquity of the sonne, the righteousnesse of the righteous shall bee upon him, and the wickednesse of the wicked shall bee upon him.* Howbeit, if wee speake properly, originall sinne as it is a pronesse to all sinne, so it maketh us rather obnoxious to death, then dead men: but actuall sinne without repentance, slayes out-right. *Adam* did not die the day hee eat the fruit, but that day became *mortalis*, or *morti obnoxius*, guiltie of death, or liable to it; originall sinne alone maketh us *mortes*, but actuall *mortuos*, dead men. The Devill like to a Hornet, sometimes *pricks* us onely, but *leaveth not his sting in us*, sometime he leaveth *his sting in us* and thats farre the more dangerous. He is pricked only with this sting, who sinneth suddenly and presently repenteth: but he who the Devil bringeth to a habit or custome in sinne, in him hee *leaveth his sting.*

Gen. 2. 17.
Rom. 5. 12.
Ezek. 18. 20.

Now wee know what the sting is, let us enquire where it is? The answer is, if wee speake of the reprobate men, or Devills, it remaineth in their consciences; if wee speake of the Elect, it is plucked out of their soules, and it was put in our Saviours bodie, and there deaded and lost, for *hee that knew no sinne, was made sinne*

for us, to wit, by imputing our ſinne to him, and inflicting the puniſhment thereof upon him; *That wee might bee made the righteouſneſſe of God in him, for the chaſtiſement of our peace was upon him, and by his ſtripes were wee healed, who his owne ſelfe bare our ſinnes in his owne body on the tree.* *Athanaſius* repreſenteth the manner of it, by the ſimilitude of a Waſpe loſing her ſting in a Rocke, *Veſpa acculeo fodiens petram*, &c. *as an angry Waſpe thruſteth her ſting into a rocke, cannot pierce or enter farre into it, but either breaketh her ſting, or loſeth it all: ſo Death aſſaulting the Lord of life, and ſtriving with all her might to ſting him, hurt not him, but diſarmed her ſelfe of her ſting for ever.*

2 Cor. 5.21. Eſa. 53.5.

1 Pet. 2.24.

The firſt interrogatorie is anſwered, wee know where Deaths ſting is; let us now conſider of the ſecond interrogatorie, concerning the victorie of the Grave; *O grave! where is thy victorie?* If the Grave, as ſhee openeth her mouth wide, ſo ſhe could ſpeake, ſhee would anſwer: My victories are to be ſeene in *Macpelah*, *Golgotha*; in all the gulphs of the Sea, and Caves and pits of the Earth, where the dead have beene beſtowed ſince the beginning of the world. My victorie is in the fire, in the water, in the earth, in all Churnells and Cæmitaries, or dormitories, in the bellies of fiſh, in the mawes of beaſts, in holy ſhrines, Tombes and ſepulchres, whereſoever corpſes have beene put, and are yet reſerved. Of all that ever Death *arreſted*, and they by order of divine Juſtice have beene *committed* to my cuſtodie, never any but one *eſcaped, whom the heaven of heavens could not containe*, much leſſe any earthly priſon, he might truly ſay, and none but he; *O grave! where is thy victorie?* all ſave him I keepe in ſafe cuſtodie, that were ever ſent to mee.

Yet may all that die in *Jeſus*, and expect a glorious Reſurrection by him, even now by faith inſult over the Grave, for *Faith calleth thoſe things that are not, as if they were, it looketh backward as farre as the Creation, which produced all things as the firſt of nothing: and as farre forward to the reſurrection which ſhall reſtore all things from nothing*, or that which is as much as nothing; Faith with an eye *annointed with the eye-ſalve of the ſpirit* ſeeth death *ſwallowed up into victorie, and the earth and ſea caſting up all their dead, and upon this evidence of things not ſeene* triumpheth over Death and Hell, ſaying, *O Death, where is thy ſting? O Hell, where is thy victorie?*

Muſculus in Gen. fides in id quod futurum eſt proſpicit, ac de eo non ſecus, ac ſi jam factum eſſet gloriatur.

Wee have ſpoken hitherto of Death and the Grave, let us now heare what they have to ſay to us. Death ſaith, *feare not mee*; the Grave, *Weepe not immoderately for the dead*: Death bids us *die to ſinne*: the Grave, *Burie all thy injuries and wrongs in the pit of oblivion*; both ſay to us, *flye ſinne, and neither of us can hurt you*; both ſay to us, *Give thankes to him, who hath given you victorie over us both, the ſting of death pricks you not, unleſſ you die in the boſome of*

Chriſt,

Christ, rather delights and tickles you. Death is no more Death, but a sleepe, the Grave is no more a grave, but a bed. Death is but the putting off of our old *rags*, the Grave is the *Vestrie*, and the Resurrection the new *dressing, and richly embroydering* them.

Enough hath beene said to convince us, that Death which before was like a Serpent armed with a deadly sting, is now but like a silly flye that buzzeth about us, but cannot sting. Yet as long as there is sinne in us, we cannot but in some degree feare Death: and as long as naturall affection remaines in us, *take on* for them that are *taken away*. Neither doth Christian religion plucke out these affections by the roote, but only prune them. All that my exhortation driveth unto, is but to moderate passion by reason, feare by hope, griefe by faith, and nature by grace: Let love expresse it selfe, yet so that in affection to the dead, we hurt not the living: Let the *naturall springs* of teares *swell*, but not too much *overflow* their *bankes*: let not our eye be all upon our losse on earth, but our brothers gaine also in heaven, and let the one *counter-ballance* at least, the other. The parish hath lost a great stay, his company in *London* a speciall ornament, his Wife a carefull Husband, her Children a most tender Father, the poore a good friend; for besides that which his *right hand gave* in his life-time, which his *left hand knew not of*; by his Will hee bequeathed certaine summes of money, for a stock to those Parishes where he formerly lived, and to the poore of this, twenty pounds to be distributed at his Funerall. Many shall find losse of him, but he hath gained God, and is gone of him (no doubt) in peace, for there were many tokens of a true child of God, very conspicuous in his life and death. *He loved the habitation of Gods house, and the place where his honour dwelleth*: He was just in his dealings, and sought peace all his life, [illegible] and though he [illegible] measure, yet he joyed not in them, his heart was [illegible] treasure laid up in heaven: he foretold his owne death, and the manner thereof, that it should [illegible] not unexpected, nor unprepared for; for three dayes before, he *set his house in order*, and desired to conferre with his friends, and all his discourse was of the *kingdome of God*, and [illegible] When the pangs of death came upon him [illegible] earnestly, and desired if it so stood with [illegible] yet uttered no speech of impatience, but [illegible] how he did, answered that he *was in Gods hands, to whom he committed his soule as his faithfull Creatour*, and so died as quietly as he lived; wherefore sith he lived in Gods feare, and died in his favour, and shall rise againe in his power: though the losse of him be a great cut unto us, as the losse of their children were to *Pericles* and *Horatius Pulvillus*, yet as the one

Cic. consolat. Periclem narrant historia intra quadriduum duobus filiis orbatum, quinto eò fortiùs & constantiùs fuit, ut nihil prorsus de pristino habitu cultuq; diminuerit, nec unquam coronam de capite depositerit. Horatium Pulvillus dum edem Jovi

dedicabit inter solemnem verborum nuncupationem postem tenens ut filium mortuum audivit, neque manum à poste removit, nec sacra diremit.

one hearing of their death as hee was at a solemn sacrifice kept on his Grownd; the other as hee was at a dedication, held still the pillar of the Temple in his hand, till the whole Ceremonie was performed. So let us continue our devotion notwithstanding this Parenthesis of sorrow, and make an end of our evening sacrifice concluding with the words of the Apostle immediatly following my Text; *Thanks bee unto God, who hath given unto us the victorie, and will give unto us all victorie over Death and the Grave, yea, and Hell too, through Jesus Christ, &c.*

* * *

FINIS.

FATO FATVM.

OR,

THE KING OF FEARES FRIGHTED AND VANQVISHED.

SERMON XLIII.

HOSEA 13.

O Death I will be thy plague.

THE Rose is fenced with prickles, and the sweetest Flowers of Paradise (as this is my first text) are beset with thorns or difficulties, which (after I have planted it, by the holy Spirit assisting mee, I will upon the leaves and help me to a more ample explication of this Scripture, and in the application thereof shall draw from thence a

Plin. l. 21. c. 4. rosa nascitur spina veritas quam fructice.

The thorne groweth upon the divisible of Translations, for *Rabbi Salomo Iarchi* reads the words *ero verba tua Mori, I will be thine overthrow, O Death, Aben Ezra, ero causa tua mortis, I will bee the cause of thy death, Saint Ieroms, ero mors tua Mors, O Death, I will bee thy death, O Hell, I will bite thee.* and hee conceiveth, that when our

Hieron. comment. in proph. Hosea c. 13. ero mors tua & mors ideo mors erunt sum, ut tu mea morte

our Saviour descended into Hell, and his flesh in the Grave *saw no corruption*, bee spake these words to Death and Hell, *O Death, I will be thy Plague, O Hell, I will be thy Destruction, &c. shut thine eyes, thou shalt see no more by my Grace, O Hell, thou shalt not devour me, I will destroy all things in thy power, &c.* Or thus according to the Hebrew, *ubi stimulus tuus ô mors, ubi aculeus tuus ô Sheol, where is thy sting O Death, where is thy venome, O Hell, what hast thou now to say against us?* Or thus according to the Chaldee Paraphrase, *ubi est mors potestas tua, ubi est Gehenna victoria tua? where is thy power, O Death where is thy victory?* that is sayth Saint *Austine, where is sinne wherewith wee are stung and poysoned?* Is not this *Chius ad Choum?* doe not these Translations *as well agree as harpe and harrow?* neither can it bee answered, (to salve the repugnancie, and solve the difficultie) that Saint *Paul* (1 *Cor.* 15. 55) his words have no reference to this Text in the Prophet, for the last Translation approved by our Church in the marginall note upon the 1 *Cor.* 15. 55. sends us to this verse in *Hosea*, and wee finde no other place in all the Scriptures of the old Testament, to which the Apostle should allude but this. And although *Calvin* endeavouring to untie this *Gordian knot*, saith peremptorily, that *it is evident that the Apostle* 1 Cor. 15. *doth not alledge the testimony of the Prophet to confirme any Point of Doctrine delivered by him*; yet *Calvin* his evidence, for it seemes to mee *obscure and inevident*, his *satis constat, minime liquet*, for the expresse words of the Apostle 1 *Cor.* 15. 53. 54. 55. are, *for this corruptible must put on incorruption, and this mortall must put on immortalitie, so when this corruptible shall have put on incorruption, and this mortall shall have put on immortalitie, then shall bee brought to passe the saying that is written, Death is swallowed up in victory, O Death where is thy sting? O Grave where is thy victory?*

mortaris, ero morsus tua inferne qui omnia tuis faucibus devorasti.

Aug. l. 3. de remit. peccat c. 11. ubi est peccatum quo punkti & venati sumus.

Calv. in Hosſatis constat Paulum 1 Cor. 15. non citasse Prophetæ testimonium ad confirmandam ullam doctrinam de qua disserit.

What shall wee say then hereunto? With submission to those who out of better skill in the originall, and upon more exact examination of all Translations, may bring them to a better accord for the present, I thus resolve.

First, that *Sathan* be no Translator of his own overthrow, for it is like [illegible]

Secondly, that it is not good [illegible] for his interpretation is a manifest contradiction to the very words of the Prophet, *I will ransome them from the power of the grave, I will redeeme them from death*, so that wee that will redeeme them from death, can in no sense be said to bee the cause why they die, but why they die not. Besides both hee and *Iacob* stumble at the same stone, to wit the word *deberim*, which they derive from *dabar*, signifying *verbum* or *causa*, whereas they should have derived it from *dever*, signifying *pestem*, or a plague.

Thirdly,

Thirdly, for Saint *Ierome* his tranſlation, though it differ ſomewhat from the originall, yet it is no Antitheſis to the Text, but an elegant Antanaclaſis, or at leaſt a Metonymie, *generis pro ſpecie mors pro peſte, I will bee thy death, for I will bee thy plague.*

Fourthly, for the tranſlation of the Septuagint, (which Saint *Paul* moſt ſeemeth to follow, becauſe writing to the Gentiles who made uſe of that tranſlation, and underſtood not the originall hee would not give them any offence, nor derrogate from it, which was in great eſteeme among all, in regard of the antiquitie thereof; and it ſtood the Chriſtians in thoſe dayes in great ſtead to convince the unbeleeving Jewes.) It well agreeth with the Analogie of faith, and the meaning of the holy Spirit, and the Hebrew letter alſo will beare it; for *Ehi* (as *Buxtorphius* the great Maſter of the holy tongue, out of *David Kimchi* obſerveth) ſignifieth *ubi where*, as well as *ero I will bee*; and a *venemous ſting*, and *peſtis* the *plague* differ but little: ſo that although the words in the originall ſeeme to bee ſpoken by an affirmation, but in Saint *Paul* and the Septuagint, by an interrogation; in the one by a commination, in the other by an inſultation; yet both come to one ſenſe, and containe an evident propheſie of Chriſt his conqueſt over Death and Hell.

I have plucked away the thorne, and now I am come to *blow the flower, and open the leaves of the words*; *O Death I will bee thy plagues*, that is, *I will take away from Death the power of deſtroying utterly; and from the Grave, the power of keeping the dead in it perpetually.* If wee take the words as ſpoken by way of inſultation, *ô mors ubi eſt aculeus tuus? O Death where is thy ſting?* thus wee are to conſtrue them; as *a hornet or ſerpent when his ſting is plucked out can doe no hurt to any other, but ſoone after dyeth it ſelfe; ſo Death is diſarmed by Chriſt and left as good as dead:* for as *David* cut off *Goliahs* head with his own ſword, and *Bruſidas* ran through his enemie with his owne ſpeare; ſo Chriſt conquers over Death by death; in as much as by his temporall death hee ſatisfied both for the temporall and eternall death of them that beleeve in him. And as hee conquered Death by his death, ſo hee deſtroyed the Grave by his buriall; for ſuffering his bodie to bee impriſoned, and afterwards breaking the gates and barres of the priſon, hee left the paſſage open to all his members to come out after him their head. Theſe ſacred and heavenly myſteries are *ſhrined* in the letter of this Text; for although the Prophet ſpeaketh to the Iſralites, and maketh a kinde of tender unto them of redemption from temporall death, and deliverance from corporall captivitie; yet to confirme their faith therein, hee bringeth in the promiſe of eternall redemption, from whence they were to inferre, *if God will redeeme us from eternall, how much more from temporall death; if hee will deliver us out of the priſon*

Calv. in hunc loc. ero peſtis tua ô mors, id eſt ego ero interitus mortis ut mors ipſa non poſſit nos amplius perdere.

ſon of the grave, how much more out of common Gaoles. What though our enemies have never ſo great a hand over us, what though they exceed in their crueltie, and put us to all extremitie, and doe their worſt againſt us; their crueltie cannot extend beyond death, nor their malice beyond the Grave: but Gods power and mercie reacheth farther. For he can, and he promiſeth that hee will revive us after wee are dead, and raiſe us after we are buried; he will plucke deaths ſting out of us, and us out of the bowells of the Grave, *Death hath not ſuch power over the living, nor the grave over the dead, as God hath over both, to deſtroy the one, and ſwallow up the other into victorie.* For therefore the Sonne of God vouchſafed to *taſte death*, that Death might be *ſwallowed up by him into victorie.* Although Death ſwallow up all things, and the Grave ſhut up all in darkneſſe, yet God is above them both; therefore when wee are brought to the greateſt exigent, when nothing but death and torments are before us, when weare readie to yeeld up the *buckler of our faith*, and breath out the laſt gaſpe of hope, let us call this Text to mind; *O Death, I will bee thy plagues!* neither Death nor the Grave ſhall be my peoples *bane*, becauſe I will bee both their *bane*, and change their nature, which deſtroyeth all nature. For, to all them that beleeve in mee, Death ſhall not be a *poſterne*, but a *ſtreet doore*, not ſo much an *out-let* of temporall, as an *in-let* of eternall life: and though the grave ſwallow the bodyes of my Saints, yet it ſhall caſt them up againe at the laſt day.

Thus the words yeeld us ſingular comfort, if wee take them as a commination, and they afford as much or more, if we take them as Saint *Paul*, and S. *Chryſoſtome* do, *by an inſultation. As a man offering ſacrifice for victorie, and full of mirth and jollitie, he leapes and trampleth upon Death, lying as it were at his mercie, and ſings an Io Pæan, a triumphant ſong*; wherewith *Gerardus* a great friend of Saint *Bernards*, breathed out his laſt gaſpe, of whom hee thus writeth; *In the dead time of the night my brother* Gerard *ſtrangely revived, at midnight the day began to breake, I ſent for to ſee this great miracle found a man in the very jawes of death, inſulting upon death and exulting with joy, ſaying, O death, where is thy ſting? Death is not now a ſting, but a ſong, for now the faithfull man dyeth ſinging, and ſingeth dying.*

And ſo having *plucked away the prickles*, and opened the leaves by the Explication of the letter, I come now to ſmell to them, and draw from thence the *ſavour of life unto life. Ero peſtis tua ô mors.* As Saint *Jerome* writeth of *Tertullian* his Polemmicall Treatiſes againſt hereticks, *Non verba tot fulmina, Every word is a thunder-bolt*: ſo I may truly ſay of this verſe, *quot verba tot fulmina; So many words, ſo many thunder-bolts ſtricking Death dead*; by the light whereof wee may diſcerne three parts,

1. The

Calv. in Hoſea quamvis mors abſorbeat omnia, quamvis ſepulchrum aboleat omnia, Deus tamen eſt ſuperior morte & ſepulchro, ergo ſi quando deſperatio nos ita deijciat, ut non guſtemus omnes Dei promiſſiones, veniat nobis in mentem hic locus quod ſuſcitet Deus ſic exitio mortis. Chryſoſt. in 1 Cor. 15. Πᾶ σὸ κέντρον, ὡς νικητὴρ ἅμα θέων καὶ σκιρτῶν γενόμενος σφάλλεται καὶ ἐπιμβαὶ νεκρῷ θανάτου κειμένῳ, καὶ τὸ ἐπινίκιον ἀλαλάζει φῶνον.

Bernard ſerm. 26. in Cant. Jam ibi frater in nocte adhuc medâ duſitabat, nox ſicut dies illuminabatur accitus ſum ego, ut id miraculi viderem, hominem exultantem in morte inſultantem mortui, ubi eſt mors ſtimulus tuus? Jam non eſt ſtimulus ſed tubulus, jam cantando moritur homo, & moriendo cantat.

1. The menaced, or partie threatned, *Death.*
2. The menacer or partie threatning, *I.*
3. The judgement menaced, *plagues.*

1. The menaced, impotent *mors*, Death.
2. The menacer Omnipotent *Ego*, I.
3. The judgement, most dreadfull, *pestes*, plagues.

1. First of the partie menaced, Death. Christ threatneth destruction to none, but to his, or his Churches enemies: But here he threatneth Death: Death therefore must needs be an *enemie*, and so the Apostle teatmeth it; *the last enemie that shall bee destroyed is Death.* For albeit Death by accident is an advantage, as oftentimes an enemie doth a man a good turne, which occasioned that excellent Treatise of *Plutarch*, wherein he sheweth us how to make an *Antidote of poyson*, and a good use of other mens malice: yet is it in it selfe an enemy alwayes to Nature, and to grace also; it sets upon the elect, and the Reprobate; the beleever, and the Infidell; the penitent, and the obstinate, but with this difference; it flyes at the one with a deadly sting, but at the other without a sting: the one it wounds to death, the other it terrifieth and paineth, but cannot hurt.

Plut. moral. tract. de utilitat. ex inimicis capiendâ.

But there being divers kinds of death, which of them is here meant? Death is a privation, and privations cannot bee defined, but by their habits; that is such positive qualities, as they bereave us of; for instance, sicknesse cannot be perfectly defined, but by health which it impaireth: nor blindnesse, but by sight which it destroyeth: nor darknesse, but by light which it excludeth: nor death, but by life which it deprives us of. Now if there bee a foure-fold life spoken of in Scripture, *viz.*

1. Of nature. 3. Of grace.
2. Of sinne. 4. Of glory.

There must needs be a foure-fold death answerable thereunto.

1. The death of Nature, is the privation of the life of nature, by putting soule and body
2. The death of sinne, is the privation of the life of sinne by mortifying grace.
3. The death of Grace, is the privation of the life of grace, by reigning sinne.
4. The death of Glory, is the privation of the life of Glory, by a totall and finall exclusion from the glorious presence of God, and the kingdome of heaven, and a casting into the *lake of fire and brimstone, prepared for the devell and his angells.* Of Death in the first sence, *David* demandeth, *who is he that liveth, and shall not see death, and shall he deliver his soule from the hand of hell?* Of

Psal. 89. 47.

Death

Death in the second sense, Saint *Paul* enquireth, *how shall wee that are dead to sinne live any longer therein?* Of Death in the third sense, Saint *Paul* must be meant, where he rebuketh wanton Widowes, *Shee that liveth in pleasure, is dead while shee liveth.* Of Death in the fourth sense, Saint *John* is to bee understood; *Blessed is hee that hath part in the first resurrection, for on such the second death hath no power.* Saint *Austin* joyneth all these significations, and maketh one sentence of divers senses; *hee is dead to death*; that is, *Death cannot kill, hurt, or affright him who is dead to sinne.* And another of the Ancients makes a sweet *cord* of them like so many *strings struck at once, hee that dyeth before hee dyes, shall never die; hee that dyeth to sinne, before hee dyeth to nature, shall never dye to God*, neither in this world by finall deprivation of grace, neither in the world to come of glorie.

Rom. 6. 2.

1 Tim. 5. 6.

Rev. 20. 6.

Mortuus est morti qui moritur crimini.

Qui moritur ante quam moritur, nunquam moritur.

Of these foure significations of Death, the first and last fort with this Text, for that the first is to bee meant, it is evident by the consequence here; *O grave, I will be thy destruction:* And by the antecedents in Saint *Paul*, *When this corruptible, shall put on incorruption, &c.* And that the second is included, may bee gathered both from the words of Saint *John*, *And Death and hell were cast into the lake of fire*; and of our Saviour, *I was dead, and I am alive, and have the keyes of Hell, and of Death.*

Apoc. 20. 14.

And so I fall upon my second Observation, viz. the Person menacing, *I* the second person in Trinitie, our blessed Lord and Saviour Jesus Christ. The word here used *Ehi* is the same with that we reade *Exod. 3. Ehi Asher Ehi, I am that I am*; and if the observation of the Ancients be current, that wheresoever God speaketh unto man in the old Testament in the shape of man or Angell, we are to understand Christ, for that all those appearitions were but a kind of *preludia* of his incarnation; then the Person here threatning can bee no other then he; besides, the word *Egilam* in the former part of this verse being derived from *Gaal*, signifying *propinquum fuit*, or *redemit jure propinquitatis*, pointeth to our Saviour, who by assuming our nature, became our *Alia by blood*, and performed this office of a *kinsman*, by redeeming the inheritance which we had lost.

Exod. 3. 14.

Levit. 25. 25.

But we have stronger arguments then Grammaticall observations, that he who here promised life to the dead, and threatneth plagues to Death, was the Sonne of God, the Lord of quick and dead, for the same who promiseth to redeeme from the Grave, threatneth to plague Death; but we all know that Redeemer is the peculiar style of the Sonne, as *Creator* is of the Father, and *Sanctifier* of the Holy Ghost, *tu redemisti nos, thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation.*

Apoc. 5. 9.

The

To the redemption of a ſlave that is not able to ranſome himſelfe, three at leaſt concurre, the Scrivener who writeth the Conditions, and ſealeth the Bonds, the partie who ſolliciteth the buſineſſe, and mediateth for the captive, and layeth downe the ſumme agreed upon for his ranſome, and the perſon in whoſe power the captive is, and who accepteth of the ranſome; Which of theſe is the *Redeemer?* you will all ſay, he that is at *the coſt of all*; ſo it is in our redemption from ſpiritual thraldome, the holy Spirit draweth the condition, and ſealeth the bonds the Father receiveth the ranſome, the Sonne both mediateth for the ranſoming, and layeth downe the ſumme; *For we were not redeemed with corruptible things, as ſilver and gold, but the pretious blood of Chriſt, as of a Lambe without blemiſh, hee tooke part of our nature, that through death he might deſtroy him that had the power of death, that is the divell, and deliver them who through the feare of death, were all their lifetime ſubiect to bondage.* 1 Pet. 1. 18. Hence we gather that hee that deſtroyed Death muſt die: but to affirme that the immortall and eternall Spirit of God expired, is blaſphemie, and to ſay that the Father ſuffered is hereſie, long agoe condemned in the *Patro-paſſions*; we conclude therefore with the Apoſtle, that the ſecond Perſon Chriſt Jeſus hath *aboliſhed death, and hath brought life and immortalitie to light by the Goſpell.* 1 Tim. 1. 10. And ſo I fall upon my laſt Obſervation, the *judgement here mentioned* Devorica.

3. *Thy plagues*, there is no tittle or *iota* in holy Scripture ſuperfluous, ſome myſterie therefore lyeth in the number, *plagues* in the plurall, not plague in the ſingular, which I conceive to be this, that *Chriſt put Death to many deaths, and foyled, and conquered it many wayes*; firſt in himſelfe, ſecondly in his members. First, in himſelfe by deſtroying ſinne, the ſting of Death. Secondly, by breaking the *bonds* thereof in his powerfull Reſurrection, *wherewith it was impoſſible that hee ſhould be held.* Secondly, in his members by changing the nature of it to them, and making it of a curſe a bleſſing, of a loſſe, a gaine, of a puniſhment, either a great honour, or a ſpeciall favour, or a ſingular advantage: a great honour as to the Martyrs, *who thereby acquired ſo many Rubies to their crowne of glory, as they ſhed drops of blood for their Saviour:* A ſpeciall favour, as to *Abraham*, *Joſiah*, and Saint *Auſtin*, who were taken away, *that they might not ſee, and feele the miſerie, that after their death fell on the poſterity of the one, the ſubiects of that other, and the dioceſſe of the third.* A ſingular advantage to all the faithfull, who thereby are diſcharged from all cares, feares, ſorrowes, and temptations, and *preſently enter into their Maſters joy*; *For bleſſed are the dead that dye in the Lord, for they reſt from their labours, and their workes follow them.* Apoc. 14. 13. Now the meanes whereby Chriſt conquered death, and utterly deſtroyed it, are diverſly ſet downe by the learned;

ſome argue *a contrariis*, *contraries ſay they are to bee deſtroyed by their contraries*; *as heate by cold, moyſture by drought, ſickneſſe by health: Death therefore muſt needs bee deſtroyed by life as the contrary, but Chriſt is the reſurrection and the life, in him was life, and life was the light of men.* Saint *Auſtine* declareth it after this manner: *Life dying contended with Death living, and got a glorious and ſignall victory.* *Vita moriens conflixit cum viuente morte.* *Nyſſen* thus, *the Devill catching at the fleſh of Chriſts humane nature, as a baite was caught by the hooke of his divine.* Saint *Leo*, and *Chryſologus* thus, *if a Bayliffe or Serjeant arreſt the Kings ſonne, or a privileged perſon, and lay him up in a cloſe priſon without commiſſion, hee deſerveth to bee turned out of his place for it. So Death Gods Serjeant, ſeizing upon his Sonne (in whom there was no fault)* without warrant or commiſſion was juſtly diſcharged of his office.

Is Death thus diſcharged, hath Chriſt changed the nature of Death, and freed all his Members from the ſting of the temporall and feare of eternall death; hath hee of a Poſterne made it a *ſtreet-doore*, of an *out-let* of mortall life, an *in-let* of immortalitie? why then are wee ſo much afrayd of death, which can no more hurt us then a hornet or waſpe after her ſting is plucked out? Chriſt fought with a living death, wee with a dead death; which doth not ſo much ſevere our ſoules from our bodies, as joyne them to Chriſt; not ſo much end our life as our mortalitie; not ſo much exclude us out of the Militant, as render us to the Triumphant Church. Nothing is more dreadfull I confeſſe to the naturall man, then Death which diſſolveth the ſoule and bodie, and the Grave which reſolveth the bodie into duſt and aſhes. To cure this maladie of the minde, there is no vertue in any *Drugge* of nature, the Philoſophers in this caſe are *Phyſitians of no value*, they tell us, that *ſickneſſe and death are tributa vivendi*, and the *Grave the common houſe of the dead.* But of what of this? what comfort is here? doth this ſpeculation diſcharge us from the *tribute*, or make the *payment* lighter? doth it enlighten the darkneſſe of theſe priſons of nature? or take away the ſtench from theſe underground houſes? no whit. Yet (God bee thanked) there is a *magazin* in Scripture to pay theſe *tributes*, there *is light in Goſhen* to enlighten theſe houſes, there is *Spicknard to perfume theſe dankiſh rooms*, there are *Cordials* in holy Scripture *to ſtrengthen the heart*, not onely againſt deadly maladies, but alſo againſt death it ſelfe: for there we heare *of a voyce from heaven*, Apoc. 14. 13. not onely affirming the happineſſe of the dead, but confirming it with a ſtrong reaſon, *for they reſt from their labours, and their works follow them*: we heare of *Tabernacles not made with hands*, 2 Cor. 5. 1. 8. *but eternall in the Heavens*: wee heare that *when wee are abſent from the body, wee are preſent with the Lord*: wee heare the Lord of life opening the eares and chearing the heart of the dead, and ſaying, *I am the reſurrection and the* John 11. 25.

life,

life, whosoever beleeveth in mee though hee were dead, yet shall hee live. There wee heare death not onely disarmed of his sting, but also slaine downe right; *O Death I will bee thy death, O Grave I will bee thy destruction.*

Secondly, hath Christ destroyed Death, and hath hee *both the keyes of Death and of Hell?* then beloved, when wee lye on our death-bed, let us not have recourse after the popish manner to any Saint or Angell, no not to the blessed Virgin her selfe, but to her Sonne who *is the Lord of life*; who satisfying for our sinnes at his death, thereby *plucked out the sting of death*, and after his resurrection quite *destroyed this serpent.* In which regard he is styled *stella matutina* the *Morning starre, because hee ushereth in the day of eternitie*, and *primitiæ dormientum*, the *first fruits of them that slept*, because in him the *whole lump is sanctified:* When therefore the fiery Serpent hovereth over us to sting us to eternall death, let us looke upon the *Brazen Serpent*, and the other shall not hurt us.

Apoc. 1. 18.

Apoc. 21. 16.

Iohn. 3. 14. As Moses lifted up the serpent in the wildernes, even so must the Sonne of man be lifted up.

Lastly, hath Christ conquered Death and Hell and that for us? let us then give him the honour of the *greatest Worthy, and noblest Conquerour* that ever the World saw. *Cyrus*, and *Alexander*, and *Cæsar*, were no way to bee compared to him; for they subdued but mortall enemies, hee immortall; they bodilie, hee ghostly; they with great Armies and power of men, but hee alone; they when they were alive, and in their full strength and vigour, but hee at the houre of his death, and afterwards. I conclude therefore with Saint *Ierome* his insultation over Death, and thanksgiving to the Lord of life; *O Death thou didst bite and wert bitten, thou didst devoure, and art now devoured by him whom for a time thou didst devoure, by his death thou art slaine, by his death wee live everlastingly: thankes bee rendred unto thee O Saviour, who hast subdued so powerfull an adversary, and put him to death by thy death and passion.*

O mors devorasti & devorata es, illius morte tu mortua es et illius morte nos vivimus, gratias tibi agimus Christe salvator quod tam potentem adversarium dum occidis occidisti. Hier. epitaph. Nepotiam. Herodotus in Thalia. *Æthiopes postquam mortuum arefecere gypso oblinunt picturasq; exornantes representant, deinde ei Cypsum cavum e vitro circumdant in cujus medio mortuus interluet.*

The Ethiopians as *Herodotus* relateth, make Sepulchres of glasse, *for after they have dryed the corps, they artificially paint it, and set it in a glazed Coffine, that all that passe by may see the lineaments of the dead body:* but surely they deserve better of the dead and more benefit the living, who draw the *lineaments* of their minde, and represent their vertues and graces in a *Mirrour* of Art: (for I am not of their judgement among us, who properly and deservedly are called *Precisians*, because out of the *purity of their precise Zeale, ita præcidunt* they so neere paire the nayles of Romish superstition, that they make the fingers bleed, who out of feare of praying forsooth for the dead, or invocating them, are lothe of speaking any word of them, or sending after them their deserved commendations,) for it is pietie to honour God in his Saints; it is justice *suum cuiq; tribure* to give every one his due: it is charitie to propose eminent examples of heavenly graces and vertues shining in

the dead, for the imitation of the living. Such jewells ought not to bee locked up in a Coffine, as in a Casket, but to bee ſet out to the view of all; and ſurely they deſerve better of the dead, who ſet a garland of deſerved praiſes on their life, then they who ſtick their Hearſe full with flowers. Tapers made of pure waxe burne clearely, and after they are blowne out, leave a ſweet ſavour behinde them, ſo the ſervants of Chriſt, who have cauſed *their light ſo to ſhine before men, that they may ſee their workes, and glorifie their Father which is in Heaven:* leave a good name like a *ſweet ſmell* behinde them, and why may wee not *blow* it abroad by our *breath?*

Deo Patri &c.

The reſt concerning the life and death of the party is loſt.

FINIS.

VOX COELI.

OR,

THE DEADS HERALD.

SERMON XLV.

APOCH. 14.13.

And I heard a voyce from heaven, ſaying unto mee, write, bleſſed are the dead which die in the Lord, from hence forth, &c.

Bi Vulnus, ibi manus. From whence wee tooke our wound, from thence we receive the cure: a voyce from heaven ſtrucke all the living dead, ſaying, *All fleſh is graſſe, and the glory or goodlineſſe of it, is as the flower of the field; The graſſe withereth,* &c. But here a voyce from heaven maketh all whole againe, and repreſenteth all the *dead in the Lord living*, yea, and *flourriſhing* too, ſaying, *Bleſſed are the dead that dye in the Lord.* To give a touch at the wound, that the ſmart thereof may make the ſenſe of the cure more delightfull. *Omnis caro fœnum, & omnis homo flos, All fleſh is graſſe, and every man is a flower.* There is difference in graſſe, ſome is longer, and ſome is ſhorter; ſo ſome men are longer lived, ſome ſhorter; Some graſſe ſhooteth up with one leafe, ſome with three, ſome with five, or more: ſo ſome men have more in their retinue, ſome fewer, ſome none at all. Some graſſe withereth before it is cut, as the graſſe on the houſe toppe; ſome is cut before it withereth, as the graſſe of the field: ſo ſome men

Eſay 40.6.

Nazianz. de ob. Cæſar. ἀηδὲς καλὸν ῥοδίσκου καιρὸς λυμαίνεται

men decay before the *Sythe of death* cutts them; all other after.

Likewise, there is a great difference among flowers.

1. Some are for ſight only, not for the ſmell, or any vertue in medicines; as *Tulips*, *Emims*, and *Crowne Emperials*.

2. Some for ſight and ſmell, but of no uſe in Medicines; as *Sweet-williams*, the *painted Lady*, and *Ruby-flowers* generally.

3. Some are both for ſight and ſmell, and of ſingular uſe in Medicines, as *Roſes and Violets*: So ſome men are of better parts, and greater uſe in the Church and Common-wealth, others of leſſe. Some flowers grow in the field, ſome in the garden: ſo ſome mens lives and improvements are publike, others private. Some flowers are put in Poſies, ſome in Garlands, ſome are caſt into the Still: ſo ſome men are better preferred then others, and ſome live and die in obſcuritie.

Laſtly, ſome flowers preſently loſe their colour and ſent, as the *Narciſſus*; ſome keepe them both long, as the *red Roſe*: So ſome men continue longer in their bloome, grace and favour; others for a ſhort time, but all fade, and within a while are either gathered, cut downe, or withered of themſelves and die. And for this reaſon it is as I conceive, that we ſticke herbes and flowers on the Hearſe of the dead, to ſignifie, that as we *commit earth to earth, and aſhes to aſhes*; ſo we *put graſſe to graſſe, and flowers to flowers*. For, *omnis caro fœnum, All fleſh is graſſe, and all the goodlineſſe thereof as the flower of the field, the graſſe withereth, and the flower fadeth away*. 1 Pet. 1. 25. But the comfort is, in that which followeth; *But the word of the Lord endureth for ever, and this is the word which by the Goſpell is preached unto you*; Whereof this verſe which I have read unto you for my Text, is part.

Which Saint *John* inferreth as a concluſion or corrolarie upon the concluſion of the Saints and Martyrs lives, this concluſion is inferred upon two premiſſes,

1. The end of their labours.
2. The reward of their worke.

The Syllogiſme may be thus formed.

All they who are come to an end of their labour, and have received liberally for their worke, or are paid well for their paines, are happie:

But all the dead that die in the Lord, are come to an end of their labour, for *they reſt from their labours*, and receive liberally, *for their workes follow them*.

Ergo, all the dead that die in the Lord are happy.

As in other Texts, ſo in this wee may borrow much light from the occaſion of the ſpeech which here was this; Saint *John* having related

related in a vision, a fearefull persecution to fall in the latter times, whereby *the earth should bee reaped, and the Saints mowen like grasse, and true beleevers like grapes pressed in such sort, that their blood should come out at the wine presse, even to the horse bellies*, breaketh into an Epiphonema, vers. 12. *here is the patience of the Saints*; that is, here is matter for their patience, and faith to worke upon: *Here is their patience*, to endure for Gods cause, whatsoever man or divell can inflict upon them: to part with any limbe for their head Christ Jesus, gladly to forfeit their estates on earth for a crowne in heaven, cheerefully to lose their lives in this *vale of teares*, that they may find them in the *rivers of pleasures* that spring at Gods right hand for evermore. *Here is worke for their faith also*, to see heaven, as it were, through hell; eternall life in present death, to beleeve that God *numbreth every haire of their head*, and that every teare they shed for his sake shall bee turned into a pearle, every drop of blood into a Rubie to be set in their crowne of glorie. To confirme both their faith, and patience Christ proclaimeth from heaven, that howsoever in their life they seemed miserable, yet in their death they shall bee most blessed, and that the worst their enemies can doe, is to put them in present possession of their happinesse; *Blessed are the dead*, &c. *So saith the spirit*, whatsoever the flesh saith to the contrarie.

Here wee have

1. § A proposition, *De fide*, of faith.
2. § A Deposition, or testimonie of the spirit.

§ A Proposition of the happy estate of the dead.
§ A deposition of the holy Ghost to confirme our faith therin.

§ 1. Saint *John* sets downe his relation.
§ 2. A most comfortable assertion.
§ 3. A most strong confirmation.

The relation strange, of a *voyce from heaven*, without any *speaker*.

The assertion as strange, of a *possession without an owner*; a blessed estate of them, who according to the Scripture phrase, are said *not to be*.

The Confirmation as strange as either, by an *audible testimonie of an invisible witnesse*; *So saith the spirit*.

Or because this asseveration concerning the condition of the Saints departed, is *propositio necessaria* (as the Schooles speake) we will cloath the members of the division with tearmes *apodictical*, and in this verse observe

1. A

Psal. 16. 11.

Borbeus in hunc loc. adversus bestium spiritus sanctus consolatur pios, si ab illâ prius propter testimonium Jesu trucidantur quam de eâ supplicium sumptum sit, nam vel sic morientes beati sunt, qui temporariam vitam amittentes in hoc seculo, æternam adipiscuntur in altro.

Gen. 42. 36. *Joseph* is not, and *Simeon* is not.
Matth. 2. 18. *Rachel* mourning for her children, and would not be comforted because they are not.

1. *A conclusion ſcientificall*, whereof the parts are
   1. The *ſubject* indefinite, *mortui*, *the dead.*
   2. The attribute abſolute, *beati*, *bleſſed.*
   3. The cauſe, *propter quam*, the *Lord*, *or dying in the Lord.*
2. The proofe *demonſtrative*, and that two-fold.
   1. *A priori.*
      1. By a heavenly oracle, *I heard a voyce*, &c.
      2. A divine teſtimonie, *So ſaith the ſpirit.*
   2. *A poſteriori*, by arguments drawne
      1. From their ceſſation from their worke, *They reſt from their labours.*
      2. Their remuneration for their workes, *Their workes follow them.*

Where the matter is pretious, a deciſion of the leaſt quantitie is a great loſſe: and therefore (as the ſpie of nature obſerveth) the *Jewellers will not rubbe out a ſmall clowde, or ſpecke in an orient Rubie*, becauſe the leſſening the ſubſtance will more diſadvantage them, then the fetching out of the ſpot advance them in the ſale; Neither will the Alcumiſts loſe a drop of *quinteſſence*, nor the Apothecaries a graine of *Bezar*, nor an exact Commentatour upon holy Scriptures any *ſyllables of a voyce from heaven*, the *eccho* whereof is more melodious to the ſoule, then any conſort of moſt tuneable voyces upon earth can be. In which regard I hold it fit to relinquiſh my former diviſions, and inſiſt upon each word of this verſe (as a Bee ſitteth upon each particular flower) that wee may not loſe any *drop of doctrine ſweeter then the honey*, *and the honey combe*, *any leafe of the tree of life*, *any duſt of the gold of Ophir.*

Iſocr. ad Demonicum. Ὥσπερ μελίτταν ὁρᾷς ἀνθῶν ἑφ' ἅπασαν μὲ τὰ βλαστήματα χωριζόμενον, οὕτω καὶ σὺ τὰ χρήσιμα λαμβάνειν.

1. *F*: there were three men in holy Scriptures termed *Jedidiah*, that is, *Beloved of God*; *Solomon*, *Daniel*, and Saint *John* the Evangeliſt: and to all theſe God made knowne the ſecrets of his Kingdome by ſpeciall revelation, and their prophecies are for the moſt part of a myſticall interpretation. This Revelation was given to *John*, *when hee was in the ſpirit upon the Lords day*; and if wee religiouſly obſerve the *Lords day*, and then bee in the *ſpirit* as hee was, giving our ſelves wholly to the contemplation of Divine myſteries: wee ſhall alſo heare *voyces from heaven* in our ſoules and conſciences.

Heard, with what eares could Saint *John* heare this voyce, ſith hee was in a *ſpirituall rapture*, which uſually ſhutteth up all the doores of the ſenſes? I anſwer, that as ſpirits *have tongues to ſpeake withall*, whereof wee reade 1 *Cor.* 13. 1. *Though I ſpeake with the tongues of men and Angels*: ſo they have *eares* to heare one another, that is a ſpirituall facultie anſwerable to our bodily ſenſe of hearing.

hearing. The Apoſtle ſayth of himſelfe, that *hee was in the ſpirit*; and as he *was in the ſpirit*, ſo he ſaw in the *ſpirit*, and heard in the *ſpirit*, and ſpake in the *ſpirit*, and moved in the *ſpirit*, and did all thoſe things which are recorded in this Booke. When Saint *Paul* was *wrap'd up into the third Heaven*, and *heard there words that cannot be uttered*, and ſaw things which cannot bee repreſented with the eye; hee truely and really apprehended thoſe objects, yet not with carnall, but ſpirituall ſences, where with Saint *John* heard this voice.

Ambroſius Auſbert. in Apoc. c. 14. ille nunc in ſpiritu raptus ſpirituali aure hanc vocem percipiens inuit eodem ſpiritu eccleſiam replendam eſſe, ut eandem vocem audire poſſit in ſuâ perſonâ.

A voyce from Heaven. The *Pythagoreans* taught, that the *Caleſtiall ſpheares by their regular motions, produced harmonious ſounds*: and the Pſalmiſt teacheth us, that the *Heavens declare the glory of God, and the firmament ſheweth his handy worke*, and that there is no ſpeech nor *language* where there voyce is not heard; but that was the voyce of Heaven it ſelfe, demonſtrately proving, and after a ſort proclaiming the Majeſtie of the Creatour. But this is *vox de cælo* a voyce from Heaven pronounced by God himſelfe, or formed by an Angell; ſo *Gaſper Melo* expreſly teacheth us. Saint *John heard a voyce*, not *ſounding outwardly*, but *inwardly framed by that Angell, who revealed unto him the whole Apocalypſe*.

Pſal. 19. 1. 3.

Melo in Apoc. c. 14. audivit vocem non corporalem vequa a foris ſtrepentem, ſed intus formatã per Angelum qui totam ei Apocalypſin Chriſto jubente revelavit.

Saint *John* here heard a voyce from Heaven commanding him to *Write*; and Sain *Auſtin* heard a voyce from Heaven commanding him to *Read, Tolle lege*; and moſt requeſite it is, that *where Heaven ſpeakes, the earth ſhould heare, and where God writes, that man ſhould reade*. There never yet came any voice from Heaven, which it did not much import and concerne the earth to heare. The firſt voice that came from Heaven, was heard on Mount *Sinai*; and it was to confirme the Law to bee of divine authoritie, and eſtabliſh our faith in *God the Creatour*. A ſecond voice from Heaven we heare for in Saint *Peter* on the holy Mount, when the Apoſtles were there with Chriſt, and it was to confirme the Goſpell, and to eſtabliſh our faith in *Chriſt the Redeemer*. A third voice, (or ſound) was heard from Heaven in the upper roome, where Chriſts Apoſtles were aſſembled in the day of Pentecoſt, and it was to confirme our faith in the *holy Ghoſt the Comforter*. A fourth voice that came from Heaven, was heard by Saint *Peter* in a viſion, and it was to confirme our faith in the *Catholike Church*, and *the Communion of Saints*, and the incorporating both *Jewes*, and *Gentiles* in one myſticall bodie. Laſtly, a voice was heard from Heaven by Saint *John* in this place, to eſtabliſh our faith in the laſt Article of the Creed, concerning the happineſſe of the dead, and the glorious eſtate of the Tryumphant Church, *and the life of the World to come*. If wee deſire to bee informed concerning the affaires of the *Abiſſens*, or thoſe of *China*, *Sumatra*, or *Japan*; wee conferre with thoſe that are of the ſame Countrey, or have travelled into thoſe parts: and for the like reaſon, if wee deſire to bee inſtructed

1 Pet. 1. 18.

Act. 2. 1.

Act. 10. 15.

concerning the ſtate and condition of the Citizens of the *Heavenly Jeruſalem*; their infinite number, their excellent order, their ſingular priviledges, their everlaſting joyes, their feaſts, their robes, their palmes, their thrones, their crownes; wee muſt enquire of them who either are inhabitants there, or have brought us newes from thence; nothing but a voice from Heaven can enforce our aſſent to theſe heavenly myſteries.

Now as all words of Kings are of great authoritie, but eſpecially their *Edicts* and *Proclamations*; ſo all voices from Heaven are highly to bee regarded and religiouſly obeyed, but eſpecially Decrees and Statutes which are commanded by the authoritie of the *high Court of Heaven*, to bee *written* for perpetuitie; ſuch as this is in my Text, *I heard a voyce from Heaven, ſaying*

Write, with a Pen of Diamond, in letters never to bee obliterated, write it ſo that it may bee read of men in all ſucceeding Ages, even to the laſt man that ſhall ſtand upon the earth. Here I cannot ſufficiently admire the boldneſſe of Cardinall *Bellarmine*, who to diſparage the neceſſitie of holy Scripture, and cry up unwritten traditions, which are the beſt evidence hee can produce for his new Trent Creed, bluſheth not to publiſh it to the World in print, that the *Apoſtles and Evangeliſts had no command from God to write their Goſpells or Epiſtles*, but that they wrote upon the entreatie of ſome friends, or ſome emergent occaſions. Were there no other Text in all the holy Scriptures but this, nor word in this Text but this one, *Write*, it were alone ſufficient to convince him of groſſe ignorance, if not rather *giving the lye to his own knowledge*. But yet farther, rather to confound him with ſhame, then convince him with evidence; doth not the Apoſtle affirme in generall of the whole Scripture, that it is *given by Divine inſpiration?* and what is *inſpiring* but a kinde of dictating to all the Penmen of the holy Ghoſt? and doth not hee that dictateth to another, both tell him what hee ſhall write, and bid him write it? Beſides, in the 1. of the *Apocalypſe* verſ. 10. 11. Saint *John heard a great voyce as of a trumpet, ſaying; I am Alpha, and Omega, the firſt and the laſt; and what thou ſeeſt write in a Booke.* Thirdly, beſides the generall command of committing the whole Word of God to writing, and a ſpeciall mandate for the writing the *Apocalypſe*, wee have a ſingular precept for the writing the preciſe words of this Text; and muſt not that needs bee *thrice worthy* our obſervation, which is written by a *threefold* command? and what is that?

Bleſſed are the dead, If the dead are bleſſed, the dead *are*, for an argument *a ratione adjacentis ad ſecundum* never holdeth if the termes bee taken in the proper ſenſe. The Metaphiſicks demonſtrate, *non entis nullæ eſſe affectiones*; that ſuch things as have no exiſtence have no qualities nor reall attributes: but bleſſednesse is here attributed

Amb Auſber. quia maximum eſt quod nunc ſolus audis, ſtilo exprime ut ad ejus aures perveniat cujus figuram gerit. Gaſper Melo ſcribere tranſvolet quod ad electorum ſolatium ad finem uſq; perſeverare debet. Bellar. l. 4. de verb. Dei non ſcript: c. 3. Si Chriſto & Apoſtolis fuiſſet propoſitum verbum Dei coarctandi ad ſcripturam in primis rem tanti momenti Chriſtus præcepiſſet, & Apoſtoli alicubi teſtarent, ſe ex Domini mandato ſcribere; at id nuſquam legimus. Euſeb. l. 3. hiſt. ad Matthæum ea occaſione ſcripſiſſe, &c.

2 Tim. 3. 16.

The Hebrews who ſay of one that is dead, that he is not, meane not ſimply that he is not at all, but here is not in the world, or appears not among the living, or is to us as if hee were not.

tribu ted to the dead, the dead therefore *are*. And the Philosopher who being demanded whether the living or the dead were more in number? answered, that doubtlesse the living, *quia mortui ne sunt quidem*, because the dead were not to bee reckoned upon, in regard now they are not at all, spake without booke, and uttered that which is most false, as wee learne from the mouth of Truth himselfe; who not onely affirmeth that the dead *are*, but that they are also living, though dead to this World, yet not to the World to come; dead to men, but not dead to God, *have yee not read* sayth our Saviour, *what is spoken unto you by God, saying; I am the God of Abraham, and the God of Isaack, and the God of Jacob, God is not the God of the dead, but of the living, for all live to him?* but are all the dead blessed? the Text answereth, all the dead that *die in the Lord, That dye in the Lord?* Yea, but you will say, those that are already dead, cannot dye, what then is the meaning of this phrase, *the dead that dye in the Lord?* Saint *Ambrose* answereth, hee that is dead alreadie cannot dye in the same sense that hee is dead, but hee that is alreadie dead in one sense, may bee sayd to dye in another; *hee that is dead to the World*, as all the regenerated who have *mortified the deeds of the flesh*, may *afterwards dye to the bodye and so dye in the Lord*, that is breathe out his soule into the hands of the Lord. This is sound Divinitie, and a true proposition, but no true exposition of this place; in which the latter seemeth to bee a limitation of the former: as *God is neare to all that call upon him, yea, all that call upon him faithfully*; so here *blessed are the dead*, what all dead howsoever they dye? no, *but all that dye in the Lord.*

Luke 20. 38.

Ambros. loc. supr. cit. quis mortuus mori potest? Resp. ij moriantur mundo priusquam moriantur corpori.

Psal. 145. 18.

There is much varietie among the interpreters about the interpretation of this phrase, to *dye in the Lord*. Some will have the meaning thereof, to bee those that *dye for the Christian faith, and seale the truth thereof with their bloud*. And they alleage for themselves, first paralell texts of Scripture, wherein the preposition *in*, is put for *pro*: for as *Gen.* 18. 13. *omnes in te benedicentur all Nations shall bee blessed in thee*, that is for thee, and *in thy seed*, that is for thy seed; and *Gen.* 28. 18. *servivi Berachel* word for word, I *served in Rachel*, that is for *Rachel*. Next they alleage the antecedents, together with the occasion of these words verse 12. *here is the patience of the Saints, here are they that keepe the Commandements of God, and the faith of Jesus Christ*: and truly the maine scope of the Text seemeth to bee, to arme the godly with patience, and to encourage them to fight against the Beast, upon whom before God execute vengeance, if it so fall out that many of Gods faithfull servants loose their lives: Yet that none should be dismayed therewith, because all that so dye are blessed, for they exchange a temporall life in this World, for an eternall in another. Thirdly say they, it cannot bee well conceived how any can dye *in Domino*

in

in the Lord who is the Lord of life, if wee take the preposition in the proper sence: for though in the naturall bodie a member may bee cut off and dye, the head being alive; yet it is not so in the mysticall bodie of Christ, no true Member thereof can bee cut off, much lesse dye, while it continues in that bodie; by dying in the Lord, therefore wee must understand dying for the Lord, *so they*.

Others will have the words not to bee restrained to Martyrs onely, but to belong to all that die in the feare of God, and the faith of Christ. And they alleage for themselves also a paralell Text; 1 *Cor.* 15. 18. where to fall a *sleepe in the Lord*, is spoken generally of all true beleevers departing this life. Besides Saint *Bernard* and other of the Auncients apparantly distinguish these phrases, *mori in Domino, & mori propter Dominum*, to *dye in the Lord*, and to *dye for the Lord*: *mori pro Domino martyrum est, mori in Domino omnium confessorum, si beati qui in Domino moriuntur, quanto magis qui pro Domino moriuntur? to dye for the Lord is the glory of martyrs*, but to *dye in the Lord, the glory of all Confessors: if they are happy who dye in the Lord, how much more they that dye for the Lord?* Thirdly, the reward here promised is common to all beleevers, and not peculiar to the Martyrs: for all true beleevers when they dye rest from their labours, and their workes follow them. If the Spirit had meant Martyrs onely, hee would rather have sayd, they have ease from their torments, then rest from their labours, and their trophies and victories follow them. All that dye for the Lord, dye also in the Lord; but all that dye in the Lord, doe not necessarily dye for the Lord: wee denie not that the Martyrs have the greatest share in this blessednesse, but all Confessours have their parts also: the Martyrs Crowne is beset with a Rubie or some richer jewell then ordinary, their Garland hath a flower or two more in it, to wit some red flower as well as white; yet the Crowne and Garland of all Confessours are compleat. And therefore not onely *Beda*, and *Bernard*, and *Richardus*, and *Andreus*, and *Primasius*, and *Haymo*, and *Ansbertus*, and *Ioachimus*, but also the *Greeke*, and the *Roman* Church, yea, and the reformed also understand these words, of all that dye in Gods favour: for they read these words at the Funeralls of all the dead, and not onely at the Funeralls of Martyrs. Yea, but how can any bee sayd to dye in the Lord, that is continuing his Member, sith Christ hath no dead Members? I answer, that the faithfull dye not in the Lord in that sense in which they live in him; but in another they die not spiritually, nor cease to bee his mysticall Members, but naturally, that is, they continuing in Christs faith and love, breathe out their soules, and so fall asleepe in his bosome, or dye in his love, laying hold of him by faith, and relying on him by hope, and embracing him by charitie. All they dye in the Lord, who

dye

1 Cor. 15. 18.

But *è contra* all that dye for the Lord, dye in the Lord. So Martyrs are not excluded though they are not included alone, but all true confessours with them.

Vid Alcazarum in Apoc. c. 14.

die in the act of contrition, as Saint *Austin*, who reading the penetentiall Psalmes with many teares, breathed out his last gaspe, sighing for his sinnes. Or in the act of charitie as Saint *Ferome*, who in a most fervent, or vehement exhortation to the love of God, gave up the ghost. Or in the act of Religion, as Saint *Ambrose*, who after he had received the blessed Sacrament, in a heavenly rapture, and a holy parley with Christ, left the body. Or in the act of Devotion as *Aquinas*, who lifting up his eyes and hands to heaven, pronouncing with a loude voyce those words of the Spouse in the *Canticles*, *Come my beloved, let us goe forth*, went out of this world. Or in the Act of gratulation, and thanke-giving as *Petrus Celestinus*, who repeating that last verse of the last Psalme, *Omnis spiritus laudet Dominum, Let every breath, or every one that hath breath, praise the Lord*, breathed out his soule. Or in an Act of divine contemplation, as *Gerson* that famous Chancellour of *Paris*, who having explicated fiftie properties of divine love, concluded both his Treatise, and his life with *fortis ut mors dilectio, Love is strong as death.* To knit up all, six sorts of men may lay just claime to the blessednesse in my Text.

First Martyrs, for they *die in the Lord*, because they die in *his quarrell.*

Secondly Confessours, for they *die in the Lord*, because they die in his *faith*, and in the confession of his name.

Thirdly, all they that love Christ, and are beloved of him, for they *die in the Lord*, because they die in *his bosome*, and embracings.

Fourthly, all truly penitent sinners, for they *dye in the Lord*, because they dye in *his peace.*

Firthly, all they who are engrafted into Christ by a speciall faith, and persever in him to the end, for they *die in the Lord*, because they die in *his communion*, as being members of his mysticall body.

Lastly, all they that dye, calling upon the Lord, or otherwise make a godly end, for they *dye in the Lord*, because they *dye in the workes of the Lord, and happy is that servant whom his Master when hee commeth shall find so doing.*

Math. 24. 46.

Beza in hunc loc. quid si legatur perfectè quia tum optant piratam beatitudinem.

From hence-forth ἀπαρτι. *Beza* and some other render the word in the originall *perfectly, because the dead obtaine the blessednesse they hoped for*; but this Exposition cannot stand, unlesse wee restraine this blessednesse to the soule. For the perfect and consummate happinesse of all that die in the Lord, consisteth in the glorification of their bodyes and soules, when they shall see God face to face, and the beames of his countenance directly falling upon the soule, shall reflect also upon the body: and most true it is which *Pareus* observeth, the *deads blessednesse, farre exceedes the blessednesse of*

Pareus in Apoc. Hic primitiæ, in cœlo ipsa massa beatitudinis, hic sitimus justitiam illic saturamur.

of the living; for here wee have but the first fruits of happinesse, but in heaven wee shall have the whole lumpe: here wee hunger and thirst for righteousnesse, there wee shall be satisfied. To this we all willingly assent, but it will not hence follow, that they have their whole lumpe of happinesse till the day of Judgement. Blessed they are from the houre of their death, but not perfectly; blessed, but not consummatly: blessed *intensive*, as blessed as the soule by it selfe can be for that state in which it now is: not blessed *extensive* not so blessed as the whole person shall be, when the soule shall bee the second time given to the body, and both bid to an everlasting feast at the mariage of the Lambe. Others therefore more agreeable to the Analogie of faith, render the originall ἀπαρτι *from hence-forth*, and referre the *hence-forth*, not to the time of the uttering this Prophecie; as if before it none were blessed (for before this prophecie all the Apostles (Saint *John* only excepted) and thousands of Saints and Martyrs had died in the Lord, and were at rest from their labours) but to the *instant of their dying in the Lord*, they no sooner lost their lives for Christ, then they found happinesse in him. So soone as *Lazarus* dyed, *his soule was carried by Angels into Abrahams bosome.* So soone as the Thiefe expired on the Crosse, hee aspired to Paradise, and *was with Christ*; So *Nazianzen* teacheth concerning every religious soule; I beleeve, saith he, *that every noble soule which is in grace and favour with God, presently as soone as shee hath shaken off the body, which kept downe her wings, flyeth joyfully streight up to her Lord*; and Saint *Cyprian*, *Death to the godly is not a departure, but a passe from a temporall to an eternall life*, and no stay by the way, as soone as we have *finished our course* here, we may arrive at the goale there; And S. *Bernard*, *The infidels call the parting of the soule from the body, Death, but the beleevers call it the Passeover*, because it is a passe from death to life. For they *die to the world, that they may perfectly live to God.*

Luke 16. 22.
Orat. 24. in laudem Cæsarei dicto generosum omnem caramq; Deo animam postquam vinculis corporis hinc soluta excesserit excussis compedibus quibus animi penna deprimi solebat hilarem ad Dominum suum convolare.
Cyp. de mortal. mors non est exitus sed transitus, & temporali itinere decurso ad æterna transgressus.
Bern. c. 15. de amore Dei Infideles mortem appellant fideles pascha, qui moritur mundo, ut perfectè vivat Deo.

To strike sayle and make toward the shore, if all that dye in the Lord are blessed, from the very moment of their death, and this blessednesse is confirmed by a voyce from heaven: let us give more heed to such a voyce, then to any whisper of the flesh or divell. Whatsoever Philosophie argueth or Reason objecteth, or sense excepteth against it: let us give more heed to God then man, to the spirit then the flesh, to faith then to reason, to heaven then to earth; although they who suffer for the testimonie of the Gospell seeme to be most miserable, their skinnes being fleyed off, their joynts racked, their whole body torne in peeces, or burned to ashes; their goods confiscate, their armes defaced, and all manner of disgraces put upon them: yet they are most happy in heaven, by the testimonie of heaven it selfe, the malice of their enemies cannot reach so high as heaven, it cannot touch them there,

much

there, much leſſe awake them out of their ſweet ſleepe in Jeſus.

Secondly, if the dead are bleſſed in compariſon of the living: let us not ſo glew our thoughts, and affections to the world, and the comforts thereof, but that they may bee eaſily ſevered, for there is no compariſon betweene the eſtate of the godly in this life, and in the life to come; for here they labour for reſt, there they reſt from their labour: here they expect what they are to receive, there they receive what they expected: here they hunger and thirſt for righteouſneſſe, there they are ſatisfied; here they are continually afflicted, either for their ſinnes, or with their ſinnes, and they have continuall cauſe to ſhed teares, either for the calamities of Gods people, or the ſtrokes they themſelves receive from God, or the wounds they give themſelves; *there all teares are wiped from their eyes.* Here they are alwayes troubled, either with the evills they feare, or the feare of evill: but when they goe hence, Death ſets a period to all feare, cares, ſorrowes, and dangers. And therefore *Solon* ſpake divinely, when hee taught *Cræſus* that he *ought to ſuſpend his verdict of any mans happineſſe till hee ſaw his end.*

Apoc. 7. 17.

Herod. Hiſt. l. 1. beatus eſt nemo niſi cujus proſperitatem Deus felici exitu, & morte confirmavit ut Cleobis, & Bitonis ac viventis, & periculis obnoxii beatitudo ut currentis præmium, & corona ſiaxa & vana eſt.

Thirdly, if thoſe dead are bleſſed, that dye in the Lord, let us ſtrive to be of that number, *eamus & nos, & moriamur cum eo, Let us goe and dye with him*, and in him: And that we may doe ſo, wee muſt firſt endevour to live in him. For *Cornelius à Lapida* his collection is moſt true, *As a man cannot die at Rome, who never lived at Rome: ſo none can dye in Chriſt, who never lived in him*, and none can live in him, who is not in him; firſt then wee muſt labour to *be in him*, and how may wee compaſſe this? Chriſt himſelfe teacheth us: *I am the Vine, and my Father is the Husbandman, every branch that beareth not fruit in me, he taketh away, and every branch that beareth fruit he purgeth, that it may bring forth more fruit, as the branch cannot beare fruit of it ſelfe, except it abide in the Vine, no more can yee except yee abide in mee.* Hence wee learne that wee cannot beare fruit in Chriſt, unleſſe as branches we be ingrafted into him; now that a graffe may be *inoculated.*

Cornel. à Lapid. comment in Apoc. c. 14. ut Romæ mori non poteſt, qui Romæ non vixit, ita qui in Domino non vixit in eo non moritur.

Joh. 15. 1. 2. 4

1. There muſt be made an *inciſion* in the tree.
2. The graffe or fyence muſt be *imped* in.
3. After it is put in, it muſt be *joyned faſt* to the tree.

The *inciſion* is already made, by the wounds given Chriſt at his death many *inciſions* were made in the *true Vine*: that which putteth us in, or *inoculateth* us, is a ſpeciall faith, and that which binds us faſt to the tree, is love and the grace of perſeverance. If then we bee *engrafted* by faith into Chriſt, and *bound faſt* unto him by love, wee ſhall partake of the *Juice* of the ſtocke, and *grow* in

grace, and beare *fruit* also more and more, and so living in the true Vine, we shall die in him, and so dying in him, wee shall *reflourish* with him in everlasting glorie.

Fourthly, if wee are assured by a *voyce from heaven*, that none but they are blessed, who *die in the Lord*: all Infidells, Jewes, and Turkes; yea, and such hereticks too as denie all *speciall faith* in Christ are in a wretched and lamentable case; for it is cleare that unbeleevers cannot live in Christ, for the *just liveth by faith*, and though hereticks, and among them our Adversaries of *Rome* have a generall faith, yet because they want a speciall faith in Christ whereby they are to be *ingrafted* into him, and made members of his mysticall body, they can make no proofe to themselves or others, (at least unlesse they renounce some of the *Trent* Articles) that they live, or *dye in the Lord*.

Lastly, if all that dye in Christ are blessed, as a voyce from heaven assureth us, we doe wrong to heaven, if we accompt them miserable; we doe wrong to Christ, if we count them as lost whom he hath found; if wee shed immoderate teares for them from whose eyes *Hee hath wiped away all teares*; to weare perpetuall blacks for them, upon whom he hath *put long white Robes*. Whatsoever our losses may be by them, it commeth farre short of their gaine: our crosse is *light*, in comparison of their *super-excellent weight of glory*; therefore let us not *sorrow for them, as those that have no hope*: Let us not shew our selves Infidells by too much lamenting the death of beleevers. Weepe wee may for them, or rather for our losse by them, but moderatly, as knowing that our losse is their gaine, and if wee truly love them, wee cannot but exceedingly congratulate their *feasts of joy*, their *rivers of pleasures*, their *Palmes of victory*, their *robes of majestie*, their *crownes of glorie*. Water therefore *your plants* at the departure of your dearest friends, but *drowne them not*. For whatsoever wee complaine of here, they are freed from there: and whatsoever wee desire here, they enjoy there: they hunger not, but *feast with the Lambe*, they sigh not, but *sing with Moses*, having safely passed over the *glassie sea*; they lie not in darknesse, but possesse the *inheritance of Saints in light*. They have immunitie from sinne, freedome from all temptations, and securitie from danger: they have rest for their labours here, comfort for their troubles, glory for their disgrace, joyes for their sorrowes, life for their death in Christ, and Christ for all, *Cui*, &c.

Apoc. 7. 13.

FINIS.

VICTORIS BRABÆVM.

OR,

THE CONQVE-ROVRS PRIZE.

A SERMON PREACHED at Rotheriſſe, at the Funerall of Mris. Dorothy Gataker, Wife to the worthie and Reverend Divine Maſter Thomas Gataker, B. D.

SERMON XLVI.

APOC. 14. 13.

So ſayth the Spirit that they may reſt from their labours, and their workes follow them.

THE longer a man enjoyeth the benefit of life, the more cauſe he hath to deſire death; for cares grow with years, and ſins with cares, & ſorrows with ſins, and fears with ſorrowes; which trouble the quiet, and confound the muſicke, and blend the mirth, and dampe the whole joy of our life: ſo that hee who ſpinneth the thred of his life to the greateſt length, gaineth nothing thereby but this, that hee can give a fuller and clearer evidence of the vanitie of the World, and yeeld a more ample teſtimonie to the miſerie of man during his abode in the fleſh: whom if wee take at the beſt advantage of his worldly happineſſe, hee muſt needs confeſſe that hee hath nothing of all that is paſt, but a ſad remembrance; nor of that which is to come, but a ſoli-

citous feare. As after a great feaſt at which a man hath glutted his appetite, nothing remaineth but lothſome and ſtinking fumes aſcending from the ſtomacke to the head, and offending the brain, ſo of all the pleaſures of ſinne paſt, nothing remaineth but a *bitter taſte in the conſcience*, or rather to uſe Saint *Bernards* Metaphor, *amara & fœda veſtigia, foule and ſtinking prints* left in the *ſore* where hee daunced *after the Devills pipe*, ſorrow and ſhame for what hee hath beene, and feare for what hee ſhall bee *mingles and ſowers* all the joy and delight in that hee is. And what is hee at the beſt? a poore tennant at will of a ruinous cottage of *loame*, or *houſe of clay* readie to fall about his eares, with a Graſhoppers leape in a ſpot of ground. His apparell is but ſtolne ragges, his wealth the excrements of the earth, his dyet, *bread of carefulneſſe*, got with the *ſweat of his browes*, and all his comforts and recreations, rather as Saint *Auſtine* tearmes them *ſolatia miſerorum quam gaudia beatorum, ſauces of miſery then diſhes of happineſſe*. For albeit a *good conſcience bee a continuall feaſt*, and the teſtimonie of the Spirit an everlaſting Jubile in the ſoule, yet the moſt righteous man that breathes mortall ayre, either by frailty, or negligence, or diffidence, or impatience, or love of this preſent life, or ſuttletie of perſwaſions, or violence of temptations ſo woundeth his conſcience, and *grieveth the Spirit of grace*, that this *feaſt* is turned for a time into a *faſt*, and the Jubile into an ejulate or howling. All things therefore layd together, the ſcornes of the World, aſſaults from the fleſh, temptations from the Devill, rebukes from God, checks from conſcience, ſenſible fayling of Grace, ſpirituall diſſertions, with many a bitter agonie and conflict with deſpaire; I cannot but perfectly accord with the Poet in his dolefull note

Felices nimium quibus eſt fortuna peracta
jam ſua.

they are but too happie whoſe *glaſſe is well runne out*, and with the Evangeliſt in my Text *beati mortui bleſſed are the dead for they reſt from their labours, and their workes follow them*; they *reſt* from thoſe *labours* which tyre us that live, and the *workes* which wee are to follow, *follow them*. A *threefold cable* ſaith the Wiſeman is not *eaſily broken*; and ſuch is this here in my Text, on which the *anchour* of our *hope* hangeth. Eccleſ. 4. 12.

1 The teſtimonie of Saint *John*, *Yea*

2 The teſtimonie of the Spirit, *ſo ſayth the Spirit*

3 A ſtrong reaſon drawne from their reſt and recompence, *they reſt from their labours, and they receive the reward of their labours*, they are diſcharged of their worke, and for their worke.

If they were diſcharged for their worke, and not diſcharged of their worke, they could not bee ſaid bleſſed, becauſe their tedious and paineſull workes were to returne. And much leſſe happie could

could they bee learned, if they were diſcharged of their worke, but not for it, for then they ſhould loſe all their *labour under the Sunne*, they ſhould have done and ſuffered all in vaine: but now becauſe they are both diſcharged of their worke, *for they reſt from their labour*, and diſcharged for their worke, for *their workes follow them*, they are moſt *bleſſed*.

The Spirit here taketh the *ground* of this heavenly muſick raviſhing the ſouls of the living, and able to revive the very dead either from the labourers pay, or the racers prize. If the ground be the labourers joy for their reſt and pay, the *deſcant* muſt bee this, our life is a day, our calling a labour, the evening when wee give over our death, the pay our *penny*. If the *ground* be the racers joy for their prize, the *deſcant* may bee this; the Church is the field, Chriſtianitie is the race, death is the laſt poſte, and a garland of glory the wager, let us all *ſo run that we may obtaine*. 1 Cor. 9. 24.

Yea, ſayth the Spirit. Wee read in the Law and the Prophets, *Thus ſayth Jehovah, the Lord:* in the Goſpell, *Thus ſpake Jeſus:* But in the Epiſtles, and eſpecially in the Revelation thus *ſayth the Spirit, now the Spirit ſpeaketh evidently, heare what the Spirit ſayth unto the Churches, hee that hath an eare, let him heare what the Spirit ſayth unto the Churches; and the Spirit and the Bride ſayth come.* While Chriſt abode in the fleſh, hee taught with his owne mouth *the Word of life*; but now ſince his Aſcention, and ſitting in ſtate at the right hand of his Father, hee ſpeaketh and doth all by his Spirit. By the Spirit hee ordaineth Paſtours, furniſheth them with gifts, enlightneth the underſtanding of the hearers, and enclineth their wills and affections, and ſo *leadeth the Church into all truth*. In which regard *Tertullian* elegantly tearmeth the Spirit, *Chriſti Vicarium Chriſt his Vicar* preaching in his ſtead, and *diſcharging the Cure* of the whole World. 1 Tim. 4. 1. Apoc. 2. 7. 17. Apoc. 22. 17.

Secondly, *ſo ſayth the Spirit* not the fleſh, the earth denies it, but Heaven avereth it: when a man removeth out of this World, the fleſh beholdeth nothing but a corpes brought to the Church, and a coffine layd in the Grave; but the ſpirit diſcerneth an Angel carrying the ſoule up to Heaven, and leaving it in *Abrahams* boſome, till the *Father of ſpirits* ſhall give her againe to the bodie, *arrayed in glorious apparell*. There is no Doctrine the Devill, the fleſh, and the World more oppoſe then this here delivered by the Spirit concerning the bleſſednesse of the dead; for all Atheiſts, all Heathen, all carnall men, all Saduces, and ſundrie ſorts of Hereticks deny the Reſurrection of the bodie; and the greater part of them alſo, the immortalitie of the ſoule: A wicked and ungodly perſon beleeveth not his ſoule to bee immortall, becauſe hee would not have it ſo, hee would not that their ſhould be another World, becauſe hee can have hope of no good there, having carried

carried himselfe so ill in this, faine hee would *stifle the light in his conscience*; which if hee would open his eyes would clearly discover unto him a *future tribunall*; yet sometimes hee cannot *smother* it, and therefore as *Tully*, who saw a glimmering of this truth, observeth *hee is wonderfully tormented out of a feare, that endlesse paines attend him after this life.* Well let the flesh, and fleshly minded men deeme or speake what they list concerning the state of the dead; *the Spirit of truth* sayth, that all that *dye in the Lord, are blessed.*

Cic. consolat. animorum aternitatem proprius intuentes cruciantur mirum in modum quasi flagitiose actum vitam pena etiam sit immortalis consecutura.

But where sayth the Spirit so? In the Scriptures of the old, and new Testament, and in this vision, and in the heart and conscience of every true beleever.

Numb. 23. 10

First in the Scriptures, *let mee dye the death of the righteous*, and let *my last end bee like unto his*, refraine thy *voyce from weeping*, and *thine eyes from teares*, for *thy workes shall bee rewarded*, and *there is hope in thine end* saith the Lord; *precious in the sight of the Lord, is the death of his Saints*: the righteous shall *wash his foot in the bloud of the wicked, so that a man* shall say, *verily there is a reward for the righteous*; *Christ is in life and death advantage*; for *I am in a straight betweene two, having a desire to depart* and to *bee with Christ*, which *is far better.*

Jere. 31. 16. 17.

Psal. 116, 15.

Psal. 58, 11.

Phil 1. 21. 23

Secondly in this vision; for Saint *John heard a voyce from Heaven* saying, *Write* it as it were with a Penne of Iron, upon the Tombe of all that are departed in *the Lord*, for so saith *the Spirit.*

Lastly, the Spirit speaketh it in the heart and soule of every true beleever lying on his death bed, or on the Gridiron, or in the dungeon, or on the gibbet, or on the faggot; did not the Spirit seale this truth above all other at such times to his servants, were not then their *hope full of immortality* they could never have welcomed death, embraced the flames, sung in their torments, and triumphed over death, even when they were in the *jawes* of it. When *Job* was in the depth of all his miserie, the Spirit spake in his heart, *I know that my Redeemer liveth, and that hee shall stand in the latter day upon the earth*, and *though after my skinne wormes destroy this body*, yet *in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold, and not another, though my reines bee consumed within mee.* Likewise when Saint *Paul* was now readie to bee offered, and the time of his departure was at hand, the Spirit spake in him; *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is layd up for mee a crowne of righteousnesse, which the Lord the righteous judge shall give mee at that day, and not to mee onely, but to them also that love his appearing.* Likewise when *Gerardus* was *giving up the ghost*, the Spirit spake in him, *O Death where is thy sting? Mors non est stimulus sed jubilus.* And though *Robert Glover* the Martyr all the night before his Martyrdome

Iob. 19. 25 26. 27.

2 Tim. 4. 6. 7. 8.

dome, prayed for ſtrength and courage, but could feele none, yet when he came to the ſight of the ſtake, he was mightily repleniſhed with Gods holy comfort, and heavenly joyes, and clapping his hands to *Auſtin*, the Spirit the Comforter himſelfe ſpake in him, *Hee is come, hee is come.* Acts and monuments, part. 3. Page 427.

You have heard where *the ſpirit ſaith ſo*, give eare now to *a voyce from heaven*, declaring why the ſpirit ſaith ſo for *they reſt from their labours*, ἀπὸ τῶν κόπων αὐτῶν, ſignifieth as well paine, as paines, broyles as toyles, as πόνοι and ponæ in Greeke: ſo paine and paines in Engliſh, are of kinne for labour is paine to the body, and paine is labour to the Spirit; and therefore what wee ſay to bee punihed and tormented with a diſeaſe, the Latine ſay *laborare morbo*, and the throngs and throes which women endure in Child-bearing, wee call their *labouring*. Here then the dead have a double immortalitie granted them.

1 From the labours of their calling.
2 From the troubles of their condition, freedome from paine, and paines taking.

What then (may ſome object) doe the dead ſleepe out all their time from the breathing out their laſt gaſpe, to the blowing the laſt trumpe? as they ſuffer nothing, ſo doe they nothing? but are like Conſul *Bibulus*, who held onely a roome, and filled up a *blancke* in the Roman *faſti*.

Nam Bibulo factum conſule nil memini.

or like *mare mortuum*, without any motion or operation at all? that cannot be, the ſoule is ἐνέργεια or ἐνδελέχεια, a moſt perfect Act, or as *Tullie* renders the word, *a continuall motion*, as the word is taken in that old proverbiall verſe; Vid vitam Amerbach & Lod. Vivet lib. 1. de an.

Κοίλαδες πέτρας ῥεῖ; ὕδατον ἐνδελέχειας.

and it can no more bee and not worke, then the winde can bee and not blow, the fire and not burne, a diamond and not ſparkle, the ſunne and not ſhine; therefore it is not ſayd here ſimply, that they *reſt* from all kinde of motion or working, but ἀπὸ τῶν κόπων and ἀπὸ τῶν πόνων αὐτῶν, but from toyleſome labours, ſore travells; and againe from *their owne labours* or workes, not the Lords. They keepe an everlaſting Sabbath *in not doing of their owne workes* but Gods, they reſt from ſinfull and painefull travells, but not from the workes of a ſanctified reſt, for they *reſt not day and night ſaying, holy, holy, holy, Lord God Almighty, which was, which is, and is to come.* The reſt of the ſoule is not a ceaſing from all motion or operation, that cannot ſtand with the nature of a ſpirit, but a ſetling it ſelfe with delight upon an all-ſatisfying and never ſatiating object, Apoc. 4. 8.

object, ſuch was the reſt, the ſweet ſinger of Iſrael called his ſoule unto, *returne unto thy reſt, O my ſoule, for the Lord hath dealt bountifully with thee.* Bodies reſt in their proper places, but ſpirits in their proper object, in the contemplation, fruition, admiration, and adoration whereof, conſiſteth their everlaſting content. This object is God, whom they contemplate in their mind, enjoy in their will, adore in both, and this is their continuall worke, and their worke is their life, and their life is their happineſſe, which the Divines fitly expreſſe in one word *glorification*, which muſt be taken both actually, and paſſively, for they glorifie God, and God glorifieth them; God glorifieth them, by caſting the full light of his countenance upon them: and they glorifie him, by reflecting ſome light backe againe, and *caſting their crownes before him*, ſaying, *Thou art worthy, O Lord, to receive glory and honour, and power, for thou haſt created all things, and for thy pleaſure they are, and were created.*

Pſal. 116. 7.

Apoc. 4. 10. 11.

They reſt from their labours.

This Text of holy Scripture containeth in it, *the waters of Siloah* not ſo much to refreſh thoſe that are tyred with their former labours, *having borne the heate of the whole day, as to lave out* the falſe fire of Purgatorie, for bleſſedneſſe cannot ſtand with miſerie, nor reſt with trouble, nor reward with puniſhment, but all that dye in the Lord are bleſſed ἀπ᾽ ἄρτι, that is *à tempore mortis* from the time of their death (as venerable *Beda*, and other expound the words) and ſo bleſſed are they, that they reſt from all paine and paines; and ſo reſt, that *their workes follow them*; that is as I ſhall declare hereafter, the reward of their workes. If this lave not out the Romiſh fire, which ſcareth the living more then the dead, and purgeth their purſes, and not their ſoule, wee may draw ſtore of water to quench it out of divers other Texts of holy Scripture, as namely, Firſt, *If the tree fall towards the South, or towards the North in the place where the tree falleth, there it ſhall bee.* Which Text * *Olympiodorus* thus illuſtrateth, *in whatſoever place therefore, whether of light or of darkneſſe; whether in the worke of wickedneſſe, or of vertue, a man is taken at his death, in that degree and ranke doth he remaine, either in light with the juſt, and Chriſt the King of all, or in darkneſſe with the wicked, and prince of the world.* To little purpoſe therefore is all that is, or can be done for the dead, after they have taken their farewell of us, *after wee are gone from hence, there remaines no place for repentance or penance, no effect or benefit of ſatisfaction, here life is either loſt or obtained, but if thou O Demetrian ſaith Saint Cyprian, even at the very end, and ſetting of thy temporall life doſt pray for thy ſinnes, and call upon the only true God with confeſſion and faith, pardon is given unto the confeſſing thy ſinnes, and ſaving grace is granted to thee by the divine*

Eccleſ. 11. 13.

* Olymp. in eccleſ. in quo cunq; igitur loco ſive illuſtri, ſive tenebroſus, ſive in turpi ſcelerum ſtatione, ſive in honeſtâ virtutum deprehenditur, homo cum moriatur in eo gradu, atq; eo ordine permanet in æternum nam vel requieſcit in lumine felicitatis æternæ cum juſtis, & Chriſto Domino: vel in tenebris cruciatur cum impuris, & principe hujus mundi diabolo.

Cyp. ad Demet. quand. huic exceſſum fuerit nullus jam penitentiæ locus eſt, nullus ſatisfactionis effectus, hic vita, aut amittitur, aut tenetur, & infra ad immortalitatem ſub ipſa morte tranſitur.

pietie

plaint (or mercie) and at the very moment of death, thou haſt a paſſage to immortalitie.

Secondly, *Eccleſ.* 12.5. *Man goeth to his long home, and the Mourners goe about the ſtreetes*; Which words *Gregorius* of *Neoceſarea*, thus paraphraſeth, *The good man ſhall goe to his everlaſting houſe rejoycing, but the wicked ſhall fill all with lamentations.* And S. *Cyprian* alluding to this paſſage reſolveth, *that after this temporall life is ended, we are diverſly beſtowed at the Innes of death, or immortalitie*; at neither of which hangeth any *ſigne of Purgatorie*, as any man may ſee.

Thirdly, *Luke* 16.22. *The begger dyed, and was carried by Angells into Abrahams boſome*; This beggers caſe *Macharius* a learned Monke of Egypt maketh a preſident for all the ſervants of God, who *when they remove out of the body the quires of Angels receive their ſoules into their owne ſide, into the pure world, and ſo brings them unto the Lord.* And Saint *Ierome* raiſeth a ſtrong fort of comfort upon the ground of this parable; *Let the dead bee lamented, but ſuch a one whom hee doth receive for whoſe paine everlaſting fire doth burne, but let us whoſe departure a troupe of Angells doth accompanie, whom Chriſt commeth forth to meet, account it a grievance, if wee doe longer dwell in this tabernacle of death.* And as *Macharius* and Saint *Ierome*, ſo Saint *Hillarie* alſo draweth a generall rule from their example, that *as ſoone as this life is ended, every one without delay is ſent over, either to Abrahams boſome, or to the place of torment, and in that ſtate are reſerved till the day of Judgement.*

Fourthly, *Luke* 23.43. *This day thou ſhalt be with mee in Paradiſe*, and *Philip.* 1.23. *I deſire to bee diſſolved, and to bee with Chriſt*; and 2 *Cor.* 5.18. *If our earthly tabernacle be diſſolved, we ſhall have an eternall in the heavens, and when we are abſent from the body, we are preſent with the Lord*; From whence *Juſtine* Martyr inferreth, *After the departure of the ſoule out of the body, there is preſently made a diſtinction betwixt the juſt and unjuſt, for the ſoules of the righteous are carried by Angels into Paradiſe, where they have commerce, and ſight of Angels and Archangels, but the ſoules of the unjuſt to hell*; and *Tertullian* collecteth that it is an injurie to Chriſt, to hold that ſuch as bee called from hence by him, are in a ſtate that ſhould bee pittied, whereas they have obtained the chiefe ayme of their deſires, *If we repine at this, that others have obtained this their deſire, by this*

Metaphr. in eccleſ. Καὶ ἀμῶς ἀγαθὸς εἰς αἰώνιον οἶκον τὸν ἑαυτῦ χαίρων πορεύσεται: οἱ δὲ φαῦλοι πᾶσι τὰ αὐτῆς ἐμπλήσουσι κοπετμοτος.

Cyp. ad Demet. ævi temporalis finc completo ad æterna mortis vel immortalitatis hoſpitia dividimur.

Hom. 22 ὅταν ἐξέλθωσι ἀπὸ τῦ σώματος αἱ χοροὶ τῶν ἀγγέλων παραλαμβάνουσιν αὐτῆς τὰς ψυχὰς εἰς τὸ ἴδιον μετὰ χαρᾶς καθαροὶ αὐτὰς καὶ ὅσιας αὐτῦς προσαγάγωσι τῷ κυρίῳ.

Ierome ep. 25. *lugeatur mortuus ſed ille quem gehenna ſuſcepit quem tartarus devorat in cujus pœnam æternus ignis eſtuat, non quorum exitum Angelorum turba comitatur, quibus obviam Chriſtum occurrit grevemur miſeri ſi diutius in tabernaculo iſto mortis habitemus. Hillar. in pſal.* 2. *nihil hic ablationis, aut mors eſt temporis mortis habet unumquemq; ſuis legibus, dum ad juſtitiam unius quemq; ſui Abrahæ ſinus reſervat aut pœnæ. Juſtin. Mart. lib. qu. & reſp.* μετὰ δὲ τὸν ὁλκὸν τῦ σώματος ἔξοδον ἐυθὺς, γίνεται τῶν δικαίων καὶ τῶν ἀδίκων διάκρισις, ἄγεται γὰρ αἱ τῶν δικαίων ψυχαὶ ὑπ' ἀγγέλων εἰς τὸν παράδεισον, &c. *Tertul. l. de pat. ergo hoc votum ſi aliàs conſecutos impatienter dolemus ipſi conſequi nolumus.*

our grudging at it we ſeem to be unwilling to obtain the like, and his ſcholler S. *Cyprian* cenſureth them yet more ſeverely, who either feare death or leave this world in diſcontent: *it is for him to feare death who is not willing to goe to Christ; it is for him to bee unwilling to goe to Christ, who doth not beleeve that he beginneth to reigne with Christ; if thou doſt truely beleeve in God, and art ſecure of his promiſe, why doſt thou not embrace the meſſage that thou art called to Christ? why doſt thou not rejoyce that thou ſhalt be rid of the divell?*

Cyp. de mortal. ejus eſt mortem timere qui ad chriſtum nollet ire ejus eſt ad chriſtum nolle ire qui ſe non credit cum chriſto incipere regnare.

Fiftly, 1 *John* 1. 7. *the blood of Chriſt purgeth us from all ſinne*, no ſinne is therefore left for Purgatorie fire to burne out. Were there ſinnes to be purged yet after *the night of this preſent life, there is no place left* (ſaith *Gregorie Nazianzen*) *for purging, it is better to be corrected and purged now* (ſaith he) *then to be ſent to torments there where the the time of puniſhing is, and not of purging.*

Nazianz. orat. 42. μᾶλλ ὑπερ τ γύκλα ταυ τκν ἐϛὶ καθαρσις. ἅννια κολάσεως καιροὶ, ϗ ϑ καλάρσεως.

But to leave other ſprings, this in my Text affordeth ſtore of water to extinguiſh Purgatory fire; and therefore our adverſaries ſeeke to damme it up two manner of wayes: Firſt by reſtraining this Text to Martyrs onely, who die in the Lords quarrell, though their ſoules flye to heaven, their wings being not ſinged with this fire: yet others (ſay they) are not ſaved, but after ſome time of abode in it. Secondly, by cooling the heat of this fire, and making it not only tolerable, but alſo comfortable, bearing us in hand that they that are in Purgatory may be ſaid to be bleſſed, becauſe they reſt from the labours of this life, and they are ſecure of their eternall eſtate, they are ſure to feele no other hell. From the firſt ſtarting-hole I have beaten them already by demonſtrating, that all that beleeve in Chriſt are ingrafted by faith into his myſticall body, and conſequently, that as they live in him, ſo they die in him; in which regard the Apoſtle ſpeaking of all that depart in the faith of Chriſt ſaith, *they ſleepe in the Lord*, and *die in Chriſt*. Their ſecond ſtarting hole is leſſe ſafe then the former, for to ſay that this bleſſednes and Purgatory paines may ſubſiſt in the ſame ſoule, is an aſſertion neither politique nor reaſonable. Firſt it is not politique; for if they coole Purgatory fire in ſuch ſort, they will ſtop the *Popes Mint from going*; perſwade the vulgar that the ſoules in Purgatory are in a tollerable, nay (in ſome ſort) in a bleſſed eſtate, becauſe *they reſt from their labours and their workes follow them*; and the Prieſts may ſet their heart at reſt for gaining any remarkable ſummes for Dirges, and the Popes role-gatherers alſo for ſucking any great advantage out of pardons to ranſome ſoules out of Purgatory.

And as this anſwere ſtandeth not with their profit: ſo neither agreeth it well with their owne tenents; for they teach that Purgatory fire is as hot as Hell for the time, ſurpaſſing the ſmarteſt torment that can bee deviſed, or ever was endured on earth: and

call

call they thoſe happy who lie ſoultring in this fire? yea, but when they are there they receive ſingular comfort in this, that they are ſure they ſhall never go to hell. Surely ſmall comfort to one who is in helliſh torments and ſhall continue there he knowes not how long, to tell him that he is ſure he ſhall goe to no other Hell: and how prove they that Purgatory is a ſuperſedeas to Hell? What ſecurity have they for it? Gods Word? but in all Gods Word there is no ſillable of Purgatory, neither let they the people to know Gods Word, for in Spaine, and generally where the inquiſition is in force, the proverbe is that he *ſmels of a Faggot, who is found with a Bible about him in the mother tongue.*

Theſe things being ſo, I wonder that any ordinary Papiſt be willing to die, ſeeing the beſt hee can hope for is to bee caſt preſently into the flames of Purgatory, and there to frie hee knowes not how long, perhaps a hundred, perhaps a thouſand yeares.

But (God be bleſſed for it) we have otherwiſe learned of Chriſt and his bleſſed Apoſtles. *Wee know that if our earthly tabernacle bee diſſolved, wee ſhall preſently have* not a temporary habitation in Purgatory, but *an eternall in Heaven:* wee know, that *thoſe who beleeve in Chriſt come into no condemnation, but paſſe from death to life.* Wherefore let us not *take on* too much for thoſe whom God hath taken away from us; let us not trouble our ſelves for them that are at reſt, let us not ſhed over-many teares for them who can now ſhed no more teares; let us not too much grieve for them who are free from all paine and griefe. And for our ſelves, let us not be as ſome are, ſtricken dead with the very name of death; let us not draw backe when God calleth for us, when wee *draw on* and our *Sunne is ſetting*, when the pangs of death give us warning againe and againe to goe out from hence out of our *houſes of clay; let us embrace the day which bringeth us to our everlaſting home, which having taken us away from hence, and loſed us from the ſnares of this world, returneth us to Paradiſe and the Kingdome of Heaven.*

Cyp. de mortal. ampleſtamur diem quem ſignat ſingulos domi ſuo & ſæculis ſæculorum exolutos paradiſo reſtituit & regno cæleſti.

It followeth, *And their Workes follow them.*

In the handling of this branch before wee taſt of the ſweet juyce we muſt pill the root, wherein wee ſhall finde a fourefold difficulty.

1. How workes are here diſtinguiſhed from labours,
2. How workes may be ſaid to follow them,
3. Whither they follow them,
4. When they overtake them.

The firſt difficulty is thus expedited: the workes of the dead are heere diſtinguiſhed from their labours, as the fruit from the branches that beare them, the hyre from the day labour, the prize

from the race. As those who taste the fruit of a tree, are said by an Hebraisme to eate of the tree, *to him that overcommeth* (saith the Spirit) *I will give to eate of the Tree of Life which is in the midst of the Paradise of God.* So here in this Text workes are taken for the fruit of workes, or their recompence of reward.

The second difficultie.

But how are workes in this sense said to follow *the dead?* For all the works of the dead are either transient, as meditations, prayers, pious ejaculations, present relieving the poore, and the like; or, they are permanent as their writings, their building Colledges, Hospitalls, Churches and other Monuments of Pietie: the former cannot follow the dead because they remaine not now, nor the latter, because they stay behind them here on earth. I answer, the speech is figurative, and signifieth no motion of the deads workes, but rather promotion of their persons, and plentifull remuneration for their workes; the phrase imports no more then that all their workes, whether they bee actions of Saints, or passions of Martyrs shall not come short of their guerdon, but shall bee most certainely and undoubtedly rewarded. If wee follow this interpretation of the verbe ἀκολουθεῖ, (may some say) will not Popish merit follow thereupon? is not Heaven compared to servants wages? to the souldiers crowne? to the racers garland? and here to the labourers pay? and doth not a true labourour merit his pay? a faithfull servant his wages? a valiant souldier his crowne? a speedie racer his prize? this doubt may bee cleared, and the question resolved by these Assertions following.

Heb. 11. 6.

Math. 10. 42. Whosoever shall give drinke to one of these little ones, a cup of cold water onely in the name of a Disciple; verily I say unto you, hee shall not lose his reward.

1 That our *good workes shall undoubtedly bee rewarded*, for it is the very dictate of nature, that hee that soweth should reape; and it is one of the first principles of Divinitie, that *there is a God, and that hee is the rewarder of them that diligently seeke him:* yea, so exact a rewarder is hee, that not a widowes Mite, not a cup of cold water, but shall have an allowance for it. Did *Abraham*, did *Isaack*, did *Jacob*, did *Joseph*, did *Job*, did *Solomon*, did *Constantine*, did *Theodosius* and other prime servants of God serve him for nought? did hee not open the treasures of his bounty in such sort to them all, that they could not but in thankefulnesse subscribe to that protestation of the Propheticall King, *verily there is a reward for the righteous*, even in this life, and much more in the life to come, for *Ecce venio, behold I come quickly, and my reward is with mee, to give to every man according as his workes shall bee, to them who by patient continuance in well doing seeke for glory, and honour, and immortalitie, eternall life*; whence Saint *Bernard* draweth this corollarie, *though charity is not mercenary, yet shee never goes from God empty handed.*

Apoc. 22. 12.

Rom. 2. 7.

Ber. in Cant. charitas vacua non est nec tamen est mercenaria.

2 That *this reward is some way due unto our workes, for the labourer* sayth Christ *is worthy his hire*; and the Apostle is bold to say, *it*

2 Thes. 1. 6.

is

is just with God to recompence to them that trouble you, tribulation, but to you rest; and hee seemeth to claime a crowne to himselfe as his due, *I have fought a good fight, henceforth is layd up for mee a crowne of righteousnesse which the Lord the righteous judge shall give unto mee*; it is layd to be given indeed, but given by *a righteous judge*, and as *a crowne of righteousnesse*, and therefore some way due. 2 Tim. 4. 8.

3 *Our good workes concurre actively to the attainment of this reward:* the words of our Saviour, *seeke ye first the kingdome of God, and the righteousnesse thereof: labour for the meate that perisheth not, and strive to enter in at the narrow gate*, and of the Apostle, *worke out your salvation with feare and trembling, and this momentarie affliction worketh unto us a superexcellent weight of glory*, import no desire.

4 Notwithstanding all this, *our good workes no way merit at Gods hand their reward, neither absolutely, neither by the contract of the Law, nor by the covenant of grace:* Not absolutely.

1 Because no creature can simply merit any thing of the Creatour, as Saint *Austin* proves by many invincible arguments. *L. 13. confes. c. 12. ex plenitudine bonitatis tuæ creatura tua subsistit ut bonum quod tibi nihil prodesset nec de se quale tibi esset tamen quia ex te fieri potuit non deesset quid enim te promeruit cælum & terra, &c.*

2 Because our workes are no way advantagious or beneficiall to God; wee indeed gaine by them, but he gaines nothing.

3 Because there is no proportion betweene our worke which is finite, and the reward which is infinite.

Neither can wee be sayd to merit by the contract of the Law, as our Romish adversaries would beare us in hand.

1 Because what God requireth by the written Law, wee are bound to performe even by the Law of nature; and when we doe but that which wee ought to doe, our Saviour teacheth us not to tearme our selves arrogantly meritours at Gods hands, or such as hee is engaged to recompence, but unprofitable servants.

2 Because we do not our work sufficiently, and therfore cannot challenge as due by contract our reward, our best workes are scanty and defective.

3 Because wee loyter many dayes, and though at some times wee doe a dayes worke such as it is, yet many times wee doe not halfe a dayes worke, nay for one thing wherein we doe well, we faile in a thousand.

Lastly, neither can wee be truly said to merit, no not by the covenant of Grace.

1 Because the Grace which *worketh in us all in all* is no waies due to us, but most freely given us of God; our workes as they are good, they are not ours, as they are ours they are not good.

2 Because whatsoever wee doe in fulfilling the Covenant of Grace, wee are bound to doe for the inestimable benefits which we receive by our Redeemer.

3 Because wee imploy not our Tallent to our Masters best advantage; no man walketh so exactly, as hee might doe by the

power of grace; which would not be wanting to us, if wee were not wanting to our ſelves.

But becauſe wee may ſeeme partiall in our owne cauſe, and take theſe reaſons for demonſtrations, which our Adverſaries will not acknowledge to bee ſo much as probable arguments: let the ancient Fathers give in the verdict; Saint *Auſtine*, *When the Apoſtle might truly have ſaid, the wages of righteouſneſſe is eternall life, he choſe rather to ſay, but the gift of God is eternall life, that we might underſtand, that he brings us to eternall life, not for our merits, but for his mercies ſake.* And Saint *Baſil*, *There remaines an everlaſting reſt to thoſe who fight lawfully, not for the merits of their workes,* or verbatim, according to the Greeke originall, κατ' ὀφείλημα τῶν ἔργων ἀλλὰ τῆ μεγαλοδώρῳ θεῷ (*ſupple*) χάριν, *Not according to the due debt of their workes, but of the grace, or by the favour of our moſt munificent God.* And *Fulgentius*, *To poſſeſſe the kingdome prepared for us, is a worke of grace, for of meere grace there is given, not only a good life to thoſe that are juſtified, but eternall life to thoſe that are glorified.* And Saint *Ambroſe*, *Our momentarie afflictions are not worthy the glory that ſhall be revealed, therefore the forme or tenour of the heavenly decrees upon men, proceed not according to merits, but the mercy of God.* And *Marke* the holy Hermite, *The kingdome of heaven is not a reward of workes, but a gift of God prepared for his fruitfull ſervants.* And let Pope *Gregorie* conclude all, *As Eleazar who killed the Elephant, yet was killed by the Elephant in his fall upon him, ſo thoſe who ſubdue vices, if they grow proud of their victorie* (as all doe who conceive they merit heaven by it) *are ſubdued by, and lye under thoſe vices, which they before ſubdued, for hee dyes under the enemie whom he hath diſcomfited, who is extolled in pride for the vice which he conquered.*

De grat. & lib. arbit. c. 9. cum poſſet Apoſtolus rectè dicere ſtipendium juſtitiæ, eſt vita æterna, maluit dicere gratia autem Dei eſt vita æterna.

Vt intelligeremus, Deum non pro meritis noſtris, nos ad vitam æternam, ſed pro ſua miſeratione perducere, Baſil. in Pſal. 114. Manet ſempiterna requies illos, qui in hac vitâ legitime certarunt, non ob eorum merita factorum ſed de munificentiſſima Dei gratia. Fulgent. de predeſtinat. p. 18. ad Monimum. oſſidete Regnum paratum vobis, ſed & hoc ipſum opus eſt gratiæ, ex gratiâ, enim datur non ſolum juſtificati vita bona, ſed & glorificatis vita æterna Ambroſe in Pſal. 118. Non ſunt condignæ non ergo ſecunda merita noſtra, ſed ſecundum miſericordiam Dei cæleſtium decretorum in homines forma procedit. Marcus Eremita de op. juſtif. οὐκ ἔστι μισθοὶ ἔργων ἀ βασιλεία τοῦ θεοῦ ἀλλ' χαρὶς δοτὸν τοῖς πιστοῖς δ' ἅλοις ἡτοιμασμένη. Greg. l. 19. in Job c. 17. Eleazar in prælio Elephantem ſtravit, ſed ſub ipſo quem extinxit occubuit, ſic qui vitia ſuperantes ſub ipſoque ſubiiciunt ſuperbiendo ſuccumbunt.

The third difficultie.

The third difficultie was, whither the workes follow the dead? which may thus be expedited: their good workes follow them not to the grave; for there there the ſoule is not, nor to Purgatorie, for I have already proved there is no ſuch place; nor to Hell, for none are bleſſed that come there. The workes of the damned indeed follow them thither; there they meet with them, and with the Divell who ſeduced them, to torment them for them; there the ſwearers and blaſphemers gnaw their tongues; there the laſcivious wantons are caſt into a bed of fire; there they who ſwome here in pleaſures, are throwne into a river of brimſtone. But the workes of the godly follow them to the place where they

they receive their recompence for them.

The fourth difficultie was, when the workes follow the dead? which may bee thus expedited, some of their works follow them immediatly after their death, others at the day of Judgement. Those workes which they have done by, and in the soule only without the helpe or use of the body, follow them immediatly after death, when the soule receives her reward for them; but those which were performed partly by the soule, and partly by the body follow them at the day of Judgement, *When the King shall say, Come yee blessed of my Father, possesse the kingdome prepared for you; for I was hungrie, and yee gave me meat, I was thirstie, and yee gave me drinke, I was naked, and ye cloathed me, I was sicke and in prison, and ye visited me.* The fourth difficultie. Math. 25. 34, 35.

Wee have peeled off the rhine, let us now taste of the sweet juyce: if our workes shall most certainly, and plentifully bee rewarded: *Let us be Zealous of good workes, let us be filled with the fruits of righteousnesse*, let us in no case *be weary of well-doing*, let us not *cast away our confidence which hath great recompence of reward*: if a *cup of cold water* shall be reckoned for, what thinke yee of a glasse of hot water to revive many a fainting soule? *If two mites cast into the treasurie* shall be taken notice of, what thinke yee of *ten talents?* If Christ hath a *bottle for every teare shed for him*, how much more for every drop of bloud? Heb. 10. 35.

There are infinite motives in holy Scriptures to incite us to good workes, I will touch at this time only upon three.

1. Our great Obligation to them.
2. Our exceeding comfort in them.
3. Our singular benefit by them.

First our Obligation to them is twofold.

1. As men.
2. As Christians.

As men, wee are bound to serve him with our hands who gave us them.

As Christians, we are to employ them in his service, who loosened them after they were manacled, and restored unto us the free use of them.

2. Our comfort in them is exceeding great, they assure us of our spirituall life; for as the naturall life is discerned by three things especially.

1. The beating of the pulse.
2. The letting out of breath.
3. The stirring of the joynts or limbes: so also is the spirituall, if the *pulse* of devotion *beate* strong at the heart, if wee

breath

breath to God in our *fervent prayers*; and laſtly, *if wee ſtirre our joynts by walking in all holy duties*, and performing ſuch good workes as are required at our hands, we may be ſure, that wee have ſpirituall life in us, we may build upon it that Chriſt dwelleth in our hearts by faith, and that we live in him by grace.

Pſal. 25. 13. Pſal. 1. 13. 3. Our benefit by them is manifold in this life, and the life to come. In this life peace of conſcience, *their ſoule ſhall dwell at eaſe*; 2. Good ſucceſſe in all we undertake, *whatſoever we doe it ſhall proſper*. 3. The ſervice of the creatures, for *all things worke for the beſt to them that love God*. Laſtly, a comfortable paſſe out of this world, we are ſure our end *ſhall be peace*. In the life to come, the benefits are ſuch as *never eye hath ſeene, nor eare hath heard, nor ever entered into the heart of man*, God grant therefore our heart may enter into them: *quia Ariſtoteles non capit Euriſpum, Euriſpus capiat Ariſtotelum*, becauſe wee cannot comprehend the joyes of heaven, let them comprehend us.

Rom. 8. 28.

1 Cor. 2. 9.

You expect ſomething to be ſpoken of our deare Siſter deceaſed, and much might be ſaid, and ſhould by me in her praiſe, but that one of her chiefeſt commendations was, that ſhee could not endure praiſe; *Laudes quia merebatur contempſit, & quia contempſit magis merebatur, Becauſe ſhee deſerved praiſe, ſhee deſpiſed it, and becauſe ſhee deſpiſed it, ſhee the more deſerved it.* Silent modeſtie in her was her crowne in her life, and modeſt ſilence of her, was the charge at her death. Her life was well knowne to moſt of this place, and her death was every way anſwerable to her life: all that viſited her in her ſickneſſe might behold, with ſorrow a pittifull anatomie of fraile mortalitie, and yet with joy a perfect patterne of Chriſtian patience, and a heavenly converſation: and though ſhee were full of divine conceptions, and ſhee had a ſpring by her of the waters of life, in the devotion of her deareſt helper, eſpecially in the beſt things: yet when I came to her, ſhee deſired ſhee might be *partaker of ſome of my meditations* (they were her owne words) and when I prayed with her, and for her; ſhee joyned not ſo much with me, with her tongue, as her affections, and anſwered more in ſighes and teares then in words: often ſhee complained of her tuffe heart that would not yeeld to her diſſolution, and long long ſhee thought it, till ſhee ſhould come *to appeare before the God of Gods in Sion.* Her laſt words were, *ſweet Father helpe me*, and ſhee had her requeſt, for preſently hee helped her both by the zealous, and moſt feeling prayers of her Husband, and by the holy ſpirit aſſiſting her in her owne *prayers with ſighes and groanes that cannot be expreſſed*, and immediatly her *ſweet Father* releaſed her of her pangs, and received her to himſelfe on his owne day: On the Lords day morning, *before the morning watch*, I ſay, *before the morning watch* ſhee entered into her reſt, and

began

began to keepe her *everlasting Sabbath* in heaven, where shee reapeth what she sowed, and seeth what shee beleeved, and enjoyeth what she hoped for, and is now entered into those joyes, which never entered fully into the heart of any living on earth, nor shall into ours, *till wee with her be made perfect*, and all of us come to *Mount Sion, and the heavenly Jerusalem, and innumerable company of Angels, and to the Congregation of the first-borne, whose names are written in heaven, and to the spirits of just men and women made perfect*. Whether the God of *peace* bring us in our appointed time, *who brought againe from the dead, the great sheepheard through the bloud of the everlasting Covenant*.

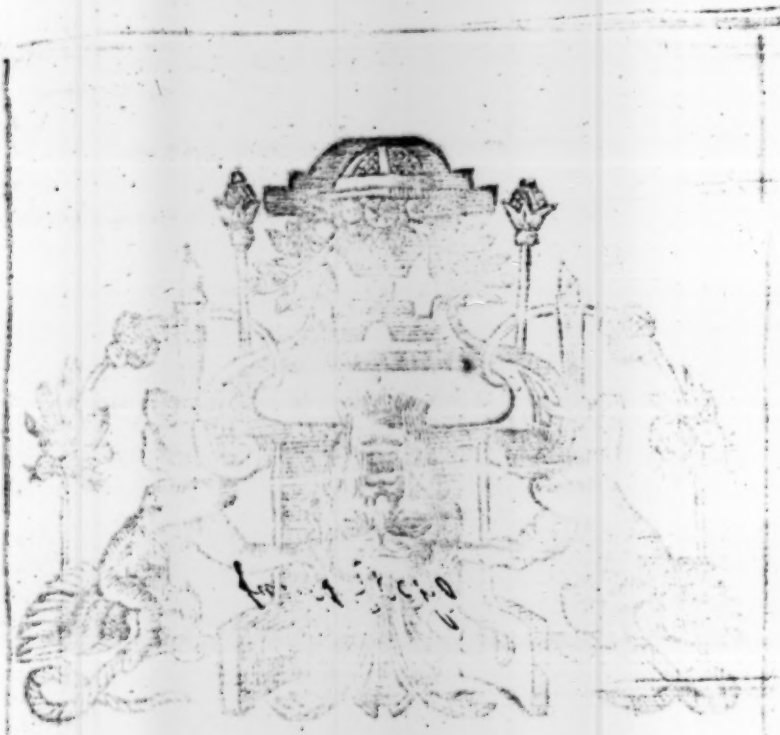
Hebr. 12. 22. 23.

Hebr. 13. 20.

To whom with the holy Spirit, *&c.*

* * *

FINIS.



FAITHS ECCHO, OR, THE SOVLES AMEN.

Isay. 64. 1.
Oh that thou wouldeſt rent the Heavens, that thou wouldeſt come downe!

Ier. 11. 5.
So bee it, O Lord.

faiths Eccho

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FAITHS ECCHO; OR, THE SOVLES AMEN.

SERMON XLVII.

REVELA. 22. 19.

Amen, Even ſo come Lord Jeſus.

THeſe words they afford to us a comfortable and ſweet argument to bee converſant in. From the ſixt verſe of this Chapter, is ſet down to us the confirmation of the whole Propheſie and booke of the Revelation; partly by the affirmation of God, as likewiſe of Jeſus Chriſt, and of *John* himſelfe, that heard and ſaw all theſe things; and likewiſe of the Church of God in the 17. verſe: it is likewiſe confirmed by the promiſe of bleſſing and happineſſe pronounced upon them that ſhall doe all theſe things, and ſhall faithfully expect the accompliſhment of them. This verſe (a part of which I have read to you) is the repetition in few words of all that matter that goeth before, from the *6.* verſe to it: and hath in it.

First, an atteſtation of our Lord and Saviour Chriſt, in the former part of the verſe. *Behold I come quickly.*

Secondly, an acclamation of the Church, in the latter part, theſe words I have read to ye. *Amen, even ſo come Lord Jeſus.*

In the atteſtation of Chriſt, hee promiſeth hee will come to his Church, hee will come ſhortly, both for the accompliſhment of all his promiſes, and likewiſe for their ſafety and deliverance from all enemies, and all miſeries, and moleſtations whatſoever. To this the Church makes an acclamation, and ſaith, *Amen, even ſo come Lord Jeſus.*

In this acclamation of the Church (to which wee muſt now come) we are to conſider

First, the perſon of the ſpeaker, whoſe words they bee.

Secondly, what is the matter or ſubſtance contained in them.

Yee ſhall ſee whoſe words they bee, if ye looke backe but to the 17. verſe of this Chapter, there ye ſhall finde, that firſt it is ſayd, *the Spirit ſayth come.* By the Spirit is not meant the third Perſon in Trinitie the holy Ghoſt, becauſe hee is not ſubject to theſe paſſions, to theſe deſires, but hee reſteth himſelfe in the execution and preſent diſpoſing and diſpenſing of things, according to his owne will and pleaſure. Neither by Spirit here is meant any wicked ſpirit or Angell, for they doe with feare and horrour expect the ſame comming of our Lord and Saviour Chriſt; becauſe his comming ſhall bee the accompliſhment of their miſerie and eternall infelicitie. But by Spirit here is meant, the ſpirit in all the Elect and holy people of God; in whomſoever the Spirit of God is, that Spirit doth ſay *come*,; and doth wiſh the accompliſhment of all theſe moſt gracious promiſes. For this is not the deſire of the fleſh, or of nature; but an earneſt and vehement deſire of the Spirit of God in the Elect, that ſaith, *come.*

Againe ſecondly, the ſame verſe telleth us, that the *Bride ſayth come.* That is, the Church of God in generall, the Catholike Church, the whole Church of God, being now hand-faſted to Chriſt, and entred into a ſpirituall contract with him; Shee deſireth the conſumation of the Marriage, the ſolemniation of the Marriage which is al readie begun in the contract of it; and not onely every particular member of the Church in whom the Spirit of God is, *ſaith come*; but the Church of God in generall, the *Bride ſayth come*, the whole Church ſaith *come*; wiſhing and deſiring the accompliſhment of the Marriage which is already begun.

In the third place, the ſame verſe telleth us, that as the *Spirit* and the *Bride* ſay *come*, ſo hee that heareth ſaith *come*; that is, not onely the Church of God that is now preſent here upon the face of the earth, but the ſucceſſive parts of the Church in all future Ages; they are all of the ſame minde, having received the ſame

Spirit,

Spirit, they all say *come*. Whosoever heareth this Propheſie, whosoever heareth of theſe promiſes in any Age or Countrey of the World, all they having the ſame ſpirit, they muſt needes ſay *come, hee that heareth, ſayth come*, hee that is acquainted with the promiſes, that commeth to the knowledge of them, and doth mingle them with the faith of his ſoule, this man muſt needs ſay, *come*, to the accompliſhment of them.

And laſtly, *He that is a thirſt ſayth come too*; that is, whoſoever hath taſted of the ſweetneſſe of Chriſt in any meaſure whatſoever, and therby hath wrought in him a vehement thirſt after more, this man will ſay, *come*. Whoſoever hath ſuch a ſence of Chriſt in his promiſes, as to taſte of the ſweetneſſe of theſe never ſo little; as hee that hath taſted a droppe of honey wiſheth for more, ſo hee that hath taſted of the ſweetneſſe of Chriſt, a droppe of his grace and mercie, this ſetteth upon his ſpirit a heavenly thirſt, he ſayth *come*, hee would have more, hee is never quiet till hee have the promiſe accompliſhed to him. Theſe are the perſons, every particular member of the Church that hath the Spirit; the whole Church in generall, not onely the particular part of the Church now in the World or in any Age, but the ſeverall parts of the Church in ſeverall Ages; whoſoever is a thirſt, that hath taſted of Chriſt, muſt needs ſay, *come*. *Even ſo come Lord Jeſus*. Theſe are the perſons.

The ſecond thing, is the matter of this acclamation of the Church. Firſt the matter contained in it, it is a vehement and earneſt deſire of the people of God after Chriſts moſt happie returne, in theſe words, *Amen, even ſo come Lord Jeſus*. The matter of it therefore is either infolded and implicite in the word *Amen, even ſo*, or unfolded and explicite in the latter words, *come Lord Jeſus*.

It is infolded I ſay in the word *Amen*. This word ſignifieth in the Scripture, either the Author of the truth himſelfe, or elſe it is an affirmation of the truth.

In the *Revelation, thus ſayth the Amen, the faithfull and true witneſſe*; here Chriſt himſelfe is called *Amen*, becauſe he is the Authour of all truth and veritie, the faithfull and true witneſſe. Reve. 3.14.

Sometime this word is uſed, and moſt frequently in Scripture, for the affirmation of the truth, either witneſſing of the truth, or wiſhing the truth.

For the witneſſing of the truth, as in all thoſe vehement ſpeeches of our Lord and Saviour Chriſt, *Amen, Amen, I ſay unto yee*; or *verily, verily, I ſay unto yee*: this is a vehement aſſeveration and a witneſſing to the truth, which a man ought to beleeve, or would have to bee beleeved.

Or otherwiſe for a wiſhing and earneſt deſiring of the truth to bee accompliſhed. So in the concluſion of the Lords prayer, and

all our prayers, we adde this word, *Amen*; that is, *So be it*, or *Let it be so*: we wish it with earneſtneſſe of affection and deſire, and with a confidence and faith of our hearts, wee hope and beleeve that this ſhall bee ſo. This is that wee profeſſe when wee ſay *Amen*.

In this place, this word is uſed both for affirmation, and witneſſing of the truth; and likewiſe it is a vehement wiſh and deſire of the accompliſhment of theſe promiſes, with an earneſt and certaine hope and expectation of faith, that all theſe promiſes and good things ſhall bee accompliſhed to the ſoule of a Chriſtian.

Againe, the matter of this Acclamation is unfolded, and explained in the latter words, *Come Lord Jeſus*. Where there is both the Action, and the Perſon to be conſidered.

The Action, *Come*. Chriſt commeth to his Church many wayes. Hee commeth in his Word; Hee commeth in his Spirit; He commeth in his mercies. He commeth in his Judgements and Juſtice. None of theſe are here meant.

But he commeth to his Church in perſon and appearance, even in the appearance of his body and humane nature. Thus Chriſt commeth two wayes to his Church in perſon. Firſt in his Incarnation, he appeared to the world in the ſimilitude of ſinfull fleſh, he came in humilitie, he came to ſuffer, to die. That is not here ment, for that was paſt, when as the Evangeliſt Saint *John* wrote this propheſie.

But the Second comming in perſon of our Lord and Saviour Chriſt, is his comming in the fleſh in glorie, in exaltation to judge the quicke and the dead, to ſhew himſelfe a mightie God from heaven. This is the comming which is here meant, Chriſts ſecond comming to Judgement in glory. That is the Action.

The Perſon, is deſcribed by theſe two Titles; *Lord: Jeſus*. Wherein the Church deſireth that he may come both as a *Lord*, and as a *Jeſus*. That hee may come as a Lord to vindicate the Church, and revenge him upon his enemies, to deſtroy the kingdome of darkneſſe, the kingdome of the Divell, the kingdome of Antichriſt, which hath beene a great argument in this booke of the Revelation.

And not only come thus as a *Lord*, but as a *Jeſus* to ſave his Church, to vouchſafe to her, comfort and peace, and joy; that he would come to cloath her with immortalitie and glory, which ſhe cannot expect on earth in a mortall ſtate. This is the ſumme and ſubſtance of this Petition and requeſt, that the Lord would come in Majeſtie and glory, both as as a Lord, againſt the enemies of the Church to deſtroy them utterly: and as a *Saviour*, to beſtow upon the Church, even all ſaving mercies, eſpecially that great mercie of everlaſting bleſſedneſſe, that is not mixed with

ſinne

ſinne and corruption, that is not mixed with any infirmitie and defect whatſoever. This is the ſumme and ſubſtance of the Text which I have in few words ſhortly explained to yee.

Whence the point I obſerve (wherein wee will inſiſt by the grace of God at this time) is this.

That it is the nature and propertie of every true member of the Church of God, earneſtly, and longingly to deſire the ſecond comming of Chriſt for the full redemption of his Church.

The Spirit ſaith, Come, and the Bride ſaith, Come; and whoſoever heareth ſaith, Come; whoſoever is a thirſt ſaith, Come: therefore every godly man that hath the Spirit of God, that is a part of this Bride, that is partaker of thoſe promiſes, that hath a taſte of Jeſus Chriſt, every one of theſe moſt neceſſarily ſay, *Come; Even ſo, Come Lord Jeſus.*

This is ſo proper to beleevers, and to every one of them, as they are all of them deſcribed by this propertie in Scripture.

2 *Tim.*4.8. *The Crowne which the righteous Judge ſhall give mee at that day, and not only to me, but to all them that love his appearing.* The Apoſtle he might have ſaid to all Saints, and godly whatſoever; and to all faithfull beleevers, but he makes choyce of this Epithite, hee deſcribeth them by this, that they are ſuch as love his appearance.

*Heb.*9.28. *Unto them that waite for him ſhall he appeare the ſecond time for ſalvation.* The godly are there deſcribed by this very propertie, they waite, and long, and deſire after his appearance the ſecond time.

In the 24. of Saint *Matthews* Goſpell; it is made the propertie of a good and faithfull ſervant there, that he waiteth for his Maſters comming, and prepareth all things in a readineſſe, it is oppoſed to the ſlothfull ſervant that doth cleane otherwiſe.

Yee ſee the truth of it in Scripture.

But yee will ſay; Is this the propertie of the Elect and faithfull? Doe not ungodly men and ſinners beleeve the comming of Chriſt, and that he ſhall come to judge the quick and dead? Doth not every man make this profeſſion of his faith, *I beleeve that Jeſus Chriſt ſhall come to judge the quick and the dead?* Why then doe yee make it the propertie of Beleevers, ſince every man beleeveth and lookes for it?

To this I anſwer. There is a twofold expectation of Chriſt his returne to Judgement.

The one; An expectation with deſire, and with an earneſt longing, the expectation of the faithfull, of a *Lord*, of a gracious Redeemer, nay, of a loving Husband. Therefore every faithfull ſoule cannot but waite upon him; As a faithfull ſervant that hath done

done his worke longeth for his Masters comming home, that hee may give an account of his faithfulnesse, and may bee acceptable to his Master for his faithfull service that hee hath done in his absence, that hee may expect his Masters remuneration.

But there is annother expectation of Christ to come, that is not with desire, but with horrour, and dread, and feare, out of guiltinesse of conscience. This is the expectation of a Malefactor in the Jayle, he wayteth and lookes for the comming of the Judge to passe sentence on him, and so to bee dragged to execution; thus wicked men expect Christ, thus wicked Angells expect him. But the expectation of the godly is an expectation with love and desire, an expectatiō not of a severe Judge, but of a loving husband, of a faithfull Master that hath promised a recompense to the service of beleevers, even the least and lowest; if it bee the gift of a cup of cold water in his name. Therefore ye must take knowledge of the expectation here meant, This I say is proper to beleevers.

Let us see the truth of the Doctrine, in the Reason of it; why every faithfull soule must needs long and desire the second comming of Christ.

First, because it is a part of Christs gracious promise, which the faith of the soule leaneth on. The proper object of faith is the promise of the Gospell, this yee may see in the Text, Christ had promised to come, *Amen, even so*; here is the reason of this desire, because his promise goeth before it. The faithfull soule apprehendeth every other inferiour promise, and every lesse promise, much more this maine promise, the very knot of all, the very complement of all: faith must needs expect and claspe fast hold upon this promise, and give assent and acclamation to it, as in the word *Amen, even so come* as thou hast sayd and promised.

Many promises to this purpose, hath our Lord and Saviour Christ pronounced, for the stirring up of our faith and affection; as namely that in the 14 of Saint *Johns* Gospell toward the beginning, where hee comforteth his Disciples in his absence; *If I goe, I will come againe.* And so in *Acts* 1. 11. *As yee see him ascend with your bodily eyes* in his Person and flesh, *so yee shall see him descend.*

But wee need not goe far for promises, for immediately before the words, and two verses besides in this Chapter, the 7. and 12. *Behold, I come shortly.*

This is the property of every godly man having the promise of the comming, to leane upon it, and to desire the accomplishment of the promise. In the old Testament they had the promise of the first comming of Christ, that they earnestly desired; as *Jacob* Gen. 49. *Lord I have wayted for thy salvation*, and *Abraham saw Christs day afarre off, and rejoyced.* And in the New Testament

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wee read of *Anna*, and *Zacharias* and *Elizabeth*, and the faithfull *that waited for the conſolation of Iſrael*: they waited for the accompliſhment of this promiſe, the comming of Chriſt in the fleſh, his firſt comming. Shall they waite, and earneſtly deſire the firſt comming of the Sonne of God in humilitie, and humanitie and baſeneſſe? and ſhall not we earneſtly expect his ſecond comming in glory, to manifeſt not only his glory, but our glory? ſhall not wee expect that comming of his, wherein we ſhall be married to himſelfe, and whereby we ſhall be tooke up to himſelfe? Thus yee ſee the promiſe of Chriſt is one ground, yea, and a principall ground of this expectation of the faithfull.

The ſecond Reaſon is drawne from the Union and conjunction betweene Chriſt and the faithfull ſoule. That is in the Text too, *the Bride ſaith, Come.* Now there is a neere union and conjunction, in this ſame conjunction of Mariage amongſt men wherein the love muſt needs be imperfect, and but a drop of that Ocean, and wherein the love of the parties muſt needs be ſinfull, yet notwithſtanding wee ſee how vehement it is, In the abſence of one another, the one longeth and pineth after the other, and one partie enjoyeth not himſelfe without the other. Much more ought it to be ſo here in this heavenly contract betweene Chriſt and his faithfull Spouſe: ſhould not here the Spouſe bee *ſicke of love?* as the Spouſe profeſſeth of her ſelfe in the ſecond of *Canticles.* This vehement deſire muſt needs ariſe out of the neereneſſe and undevidedneſſe of that conjunction that is betweene Chriſt and a Chriſtian. There is little love, where there is little deſire of the thing beloved, when it is abſent. Why doth the member of the Bodie, deſire immediate conjunction with the head, but becauſe it knows that the ſeparation from the head, is the death of the member? So it is in this neere conjunction betweene Chriſt the head, and his members the Church, they muſt needs deſire immediate, and inſeparable conjunction with the head, becauſe the ſeparation from the head, muſt be the death of the members. That is the ſecond Reaſon.

The third Reaſon of the Point is this, becauſe the Saints of God they know that the accompliſhment of the full happineſſe of the Church of God, and likewiſe of themſelves that are members of the Church, it conſiſteth in this, in Chriſt his ſecond comming againe to judgement, therefore they doe earneſtly deſire it, and affect it, and ſay, *Amen, even ſo, Come:* becauſe (I ſay) they know this is the comming that perfects the Church of God, perfects their glory in the ſtate of happineſſe, which the Church and every member thereof doth expect: they know that that is the time which ſhall be the *Revelation of the ſonnes of God*, who are here obſcure, and ſhall be till that day come. They know well that all

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the graces and perfections that the child of God can attaine to in this imperfection; all is but the first fruits, all is but a taft, and therefore they cannot possibly but lift up their heads, and raise up their hearts to the expectation of that day wherein these first fruits shall bee perfected with *full measure shaken together, and running over*; whereas there shall be an absolute freedome from all sinne, and from all the appurtenances of it: an absolute perfection not of grace only, but of glory, which is the highest grace. They shall be one with the head, this is that which makes them looke for it. *Heb.*9.28. (the place I named before) it is said, *Christ shall appeare to save them that waite for him.* Hee shall bring a full horne of salvation, he shall perfect the salvation of the Saints; till that day there is no perfection in the salvation of the Saints; No, though they goe to heaven, yet before that day there is no perfect salvation, because their bodyes are not joyned to their soules. This is a third Reason, even the expectation of the full accomplishment of all the promises. The Lord hath dealt with us as he dealt with his own Israel in their wilderneſſe, he gave them a taſte of the fruit of the good land, he caused the searchers to carry some clusters and bunches of the fruit to the Israelites in the Wilderneſſe, that they tasting of it might hie themselues to that rich and goodly, and fat countrey: so the Lord giveth us some drops of grace, and onely giveth us a taſte of that happineſſe that wee waite for, that we may hie our selves so much the faſter through this wilderneſſe, to enjoy it. This therefore is a strong reason wherefore the people of God must needs say, *Come, Even so, Amen*; let it be so, because (I say) they know till Christ come the second time, they must not expect the accomplishment of their hope, and the perfection of their happineſſe.

The fourth and last Reason of this Point may be this, because we are taught by our Lord and Saviour Christ to pray, *Thy kingdome come.* That is, not only that the kingdome of grace may come into our hearts while we are here, but that the kingdome of glory may haſten upon us: and we are sure that this Petition shall never be granted to us, till Christ his returne againe to judgement, till he come to accomplish this maine promise of all: for then only Christ commeth as our *Lord* and *Jesus.* Then he commeth as a Lord, and makes an end of all the warres of the Church, then he shall throw downe all enemies before him, treading Sathan, and all his instruments under his feet, then he shall manifest to the world that he hath *the Keyes of hell and of death*, then he shall destroy the kingdome of Antichriſt, that must be abolished by the brightneſſe of his comming. And then, and not till then, he shall come as a Saviour to performe perfect salvation for his Church, to deliver his Church, not only from condemnation, but from the

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moleſtation of ſinne, not only from tyrannie and oppreſſion of enemies, but even from all the preſence of enemies, that at that day a ſeparation being made, it may be ſaid to the Saints of God, as *Moſes* ſaid to the Iſraelites when they were afraid of the Egyptians, ſtand ſtill, *feare nothing the enemies that your eyes have ſeene to day, yee ſhall never ſee them more*, they ſhall be ſo farre from oppreſſing the Church, that they ſhall never moleſt the Church not ſo much as by their preſence, then hee ſhall diſpoſe the kingdome to his members, as the Father hath diſpoſed the kingdome to him.

Theſe are ſtrong and effectuall reaſons to prove this point to us, that the members of the Church, true beleevers cannot poſſibly but waite and expect, and vehemently deſire the comming of Chriſt the ſecond time, for the ſalvation of his Body, the finall ſalvation of his people.

Here one objection may be made by the way, and ſo wee will deſcend to the Uſe and Application of it.

Here it may be ſaid; But why doe the people of God thus expect and waite for the comming of Chriſt, in all the Ages of the New Teſtament for the ſpace of 1600. yeares, and yet hee commeth not? What reaſon have they to be commanded to expect and wiſh, and waite for the comming of Chriſt, when he commeth not in ſo long a time? Have not all beene fruſtrate of their expectation? And may not we as well as they that lived in the Ages before us, for wee ſee no appearance of his comming, no more then was many hundred yeares ſince?

To this we anſwer; That the patient abiding, and waiting of the juſt never miſcarrieth: the Saints of God never loſt nor ſhall loſe for their expecting, and waiting for Chriſts ſecond comming to Judgement. The Saints of God in former ages 1600. yeares agoe waited for Chriſt comming; but were they loſers by it though he came not? This expectation of his comming, it kept them in the exerciſe of their faith, of their hope, of their patience, of their watchfulneſſe, it kept all their graces a working, therefore they were no loſers by it, though they had not the accompliſhment of the maine promiſe: in expecting the promiſe, they were ſavers and no loſers, becauſe all their graces were kept in exerciſe.

Beſides this, in the ſecond place, the very expectation of Chriſt in the Ages of the New teſtament, though he came not, it is fruitfull and uſefull to draw up the hearts and mindes of the godly to heavenly thoughts, and to a heavenly converſation: and ſo in the very firſt Ages of the New Teſtament, the Apoſtle tells us that this is the uſe of their expectation: *Phil.* 3. 19. *Our converſation is in heaven, from whence wee looke for a Saviour*: they looked for a Saviour

our then, when he was but newly aſcended: was it fruitleſſe becauſe he came not of 1600. yeares after? No, but *Our converſation is therefore in heaven, becauſe we waite for his comming*. In all ages ſince, this expectation hath beene a meanes to raiſe the heavy mold of earth, the heart of man to heaven and heavenly-mindedneſſe: therefore this expectation doth not faile, becauſe it is of uſe to helpe them to the full fruition of it in the time of it.

Beſides, the Saints of God never murmure, becauſe Chriſt commeth not, they never murmure as thoſe that ſhall loſe their hopes and expectation, becauſe they are taught to frame their mindes and wills, to the will of God, and of Jeſus Chriſt their head: Now, the will of God is that wee ſhould ſtill waite, though Chriſt come not, becauſe hereby the Lord doth glorifie himſelfe in the gathering in together, the number of the faithfull. The number of the Saints muſt be gathered in, and none muſt be neglected: Now, is there any Saint of God, and beleever in the world that deſireth not that every Saint ſhould be gathered in, and the whole body of Chriſt perfected in the whole members of it, before Chriſt come to judgement? None muſt be neglected, and every beleever muſt frame his will to the will of God; God hath revealed that the number muſt be gathered in, and when it is ſo, Chriſt will come and gather all together under his wing. Now the Saints of God thinke not much that the number ſhould be gathered in, they are well contented with it. So likewiſe God hath revealed his will, that though hee be exceeding patient to wicked men, yet he is not forgetfull of his promiſe; God will bee contented though he be provoked every day infinitely by the higheſt ſinnes of the world, patiently to endure all this, and to offer conditions of peace and mercy, even to the worſt, to ſhew himſelfe rich in mercie, and ſo full of goodneſſe, that he makes offer even of goodneſſe to the worſt. Now the Saints of God here frame their will to Gods, and are content ſtill to waite, becauſe God ſtill putteth forth his patience, and ſtill offereth Conditions of mercie and peace to thoſe that are wicked, and out of the way, whereby ſome are converted, and others convinced, and prepared for the worke of Gods juſtice. So this queſtion need not trouble men, or hold them off from a chearfull, and fruitfull expectation of Chriſt, though he come not in our age, as he hath not in others before.

The uſe of the Point is this, Firſt, if this bee the propertie of the godly to wait and earneſtly to expect the comming of Chriſt; then wee may obſerve the generall ungodlineſſe of the World, by the generall want of this expectation.

And if ye ſay, but who is there that doth not expect the ſecond comming of Chriſt? and who doth not beleeve that hee ſhall come to judge the quicke and the dead?

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I answer, notwithstanding that every man confesse this Article of faith with his mouth, yet every man beleeveth it not with his heart, for every man frameth not himselfe according to the faith of it. Very few are those faithfull servants that waite and prepare for their Masters comming, Christ when hee commeth he shall scarce finde faith on the earth. What a number of Men and Women are there, though they heare these things, and they are beaten upon them upon many occasions, and they are in their judgements convinced that it must bee so, yet notwithstanding the faith of their hearts apprehend it not, they doe not beleeve it, they doe not listen and frame to it. Wee (like *Caleb*) tell them of the good Land, and the fat of the Land, and the fruit of the Land, and the fulnesse of the Land of *Canaan*, but generally men (like the unthankefull *Israelites*) murmure, and repine, and rebell, and scarce heare us; or if they doe, they doe not beleeve it: For if men did beleeve it, it could not bee that men should live like *Saduces* as they doe, that neither beleeve the soule, nor immortalitie, neither that there are spirits, nor Devills, nor resurrection, nor nothing; the lives and conversations of men plainly bewray that they beleeve not this Doctrine, though they can professe with the mouth, that Jesus Christ shall come againe to judge the quicke and the dead, but like the Cardinall of whom wee read; that profest hee would not give his part in *Paris*, for his part in *Paradise*; so men live as if they would not give their part here on earth, for a Childs part in Heaven. Like that wicked Pope that we read of when he was about to dye; now (sayth he) *I shall know that which I never beleeved, whether there bee a Heaven or Hell, an immortalitie of the soule or no.* So men live as if they never meant to know those things or beleeve them, till they come to the tryall and experience of them.

And besides, what a number of men and women are there that can professe these things with their mouth, but they cast themselves into a fast sleepe in sinne and security, and sleepe on both sides, Gods Messengers and Ministers cannot awake them, but as though their soules were to sleepe everlastingly; so they sleepe on in their lusts and sinnes, and will not bee awakened.

And (my brethren) who doth not observe that it is not the fashion of men even of those that professe themselves Christians, to say *come Lord Jesus*, till they bee on their death-beds, and till they bee scarce able to speake or breath out a word; they never say come Lord Jesus, till they know not what to doe with themselves, till they can enjoy their lusts, and the World, and their sinnes no longer; they cannot tell how to bequeath themselves longer to the service of sinne and unrighteousnesse, till then they never call after the Lord Jesus to come to them: and when they

doe, it is not out of love and affection to Christ, but out of selfe-love to helpe them out of the hands of death, that is too strong for them, and to fetch them out of that miserie, they are too weak to sustaine. Therefore they call Lord Jesus, but (as I sayd) it is farre from the love of him in their hearts; for were these men to live over their lives againe, and to bee restored to health againe, it would bee the last breath of their lives still to call the Lord Jesus.

My brethren, where these things are (and wee finde them too generall, every man that lookes into his owne heart, may finde himselfe in some measure touched herein) certainely it cannot bee that this same lively desire of a Christian can bee there, and these persons can have little comfort in themselves, they have few arguments to prove themselves Elect of God, having the Spirit of God, or to bee those that heare the promises with faith, or those that thirst after Christ; there is no argument in them that they are Christs, because they long not and desire after him.

But therefore in the second place, since this desire is so rare; let us trie our selves a little, even those that professe better things, and hope well that they are indeed the Spouse of Christ. Let us trie and search our selves whether this expectation bee with us or no, that wee may finde comfort in our estate, and in our union and conjunction with Christ.

For tryall of this Point, first wee must know that a necessary attendant and companion of this expectation of Christ, and waiting for him; is sighing, and longing, and a vehement desire after him. It is no slight no superficiall desire, but an inward vehement desire, a sighing and panting after Christ, as those that see the need of him. And therefore as the Wise man
Prov. 13. 12. sayth, *hope deferred, paines the heart:* the godly desires of the soule, bring paines to the soule for want of Christ in the absence of Christ. And as the Apostle expresseth it in *Rom.* the 8. *Wee sigh in our selves* (sayth hee) *wayting for the redemption of our bodyes.* Wee sigh in our selves, as men that are sicke, or in paine, or oppresst with a heavie burthen, sigh out their sorrowes and griefes; so the godly soule must labour to finde this expectation, in the sighing, longing, earnest desiring after Christ; wee sigh in our selves, sayth the Apostle; this is an argument of true love to Christ indeed, when wee earnestly desire him in his absence. As a true faithfull Spouse enjoyeth not her selfe when she enjoyeth not her Husband; so it is with the Spouse of Christ, therefore the Apostle in the 2 *Thess.* 3. 3. joyneth them together, *The Lord direct your hearts into the love of God and into the patient wayting for of Christ.* As if hee should say, there can bee no love of Christ, if there bee no wayting for Christ,

Christ, and according to the vehemencie of your love, will bee the vehemencie of your sighing and longing after him. That's the first attendant of this expectation whereby we may examine our selves.

A second attendant is, a comfortable sweet joy in the soule, a fruit of the spirit, not a fruit of presumption, or of the flesh, but a fruit of the spirit, as the Apostle sayth *Rom.* 5. 1. *Being justified by faith, wee rejoyce under the hope of the glorie of God:* where there is an earnest and certaine expectation of Christ (faith giving assurance to the soule of Christs returne for the happinesse of it) it rejoyceth under the hope, the heart resolveth it selfe into joy, because it shall enjoy Christ. That which the Apostle Saint *Peter* sayth, confirmeth this notably, *whom* (sayth hee) *having not seene, and yet wee love him, and rejoyce with joy unspeakeable and glorious.* 1 Pet. 1. 8.

Doe wee finde this joy in our hearts? this heavenly joy? that which shall bee perfected in the presence and full fruition of Christ? But alas! where shall wee finde this joy in the World? Men joy in Corne, and Wine, and oyle, in the encreasing of their Money, and Stockes, and Estates; where is the joy the heart is resolved into, to consider and remember the returne of Christ to the full and perfect happinesse of the soule? Certainely (my brethren) this is a rare grace upon the earth; and yet where it is not, that man can have no sound argument in his owne heart, that hee hath this expectation of the comming of Christ, for with it there is a sound joy in the heart that the world breeds not, nor cannot take away.

A third companion to trie the truth of this expectation is, an endeavour after puritie of heart and life, this must needes goe with this expectation, 1 *John* 3. 3. *Hee that hath this hope purgeth himselfe, and is pure as hee is pure:* Hee that hath this hope that expects Christ hopefully and joyfully, hee purgeth himselfe: hee that wayteth for Christ, wayteth for him that hee may bee like him, that hee may bee holy as Christ is holy, (still reserving the proportion of a member) and bee pure as Christ is pure.

What a number bee there, that professe they looke for Christs returne for their finall salvation, and yet this expectation doth not purge their hearts, doth not cleanse those nastie and filthie corners that are there. It purgeth not their mouth from falshood, and lying, and deceitfull and cursed speeches, nor their hands from injustice, and oppression, and the like; they are no whit like Christ in their conversation, and yet they hope for and expect Christ, no, hee that hath this hope purgeth himselfe.

What shall wee thinke of them that oppose, that seeke to oppresse puritie of heart and life? that cast scornes upon puritie and holinesse? what shall we thinke of these persons? Shall we thinke that they have this expectation? They will tell yee I, and justifie it before any man, and boldly stand upon the expectation of their Saviour as well as others: but if thou hate puritie in others, then thou hatest it in thy selfe, and hee that purgeth not himselfe hath not this hope, for he that hath this hope, purgeth himselfe as he is pure.

A fourth companion and attendant of this expectation, is Christian fortitude and valour, and unweariednesse in labouring and suffering for Christ. Where this expectation is, the soule is invincible in labouring and sufferings; Hee careth not what he endures, what hee sets on for the name of Christ. This wee shall see in the Apostle Saint *Paul*, when hee had the white in his eye, when hee had this ayme set before him, *the high price of the high calling of GOD in Christ, I forget the things (saith he) that are behind, and presse hard to the things that are before.* Though his labour and paines, and sufferings were marveilous great, he forgetteth all them, and still presseth hard to the marke, the prise of the high calling of God in Christ Jesus. So holy *Moses*, Heb. 11. because *hee looked for the recompence of the reward, hee chose to suffer affliction with the people of GOD, rather then to enjoy the pleasures of sinne for a season.* Besides, those faithfull servants of GOD, many other instances might bee added, to shew that when a man hath this expectation that Christ will come, and give him the end and recompence of his labour, and eternall joy and glory for his short sufferings, which are not worthy of the glory that shall be revealed, hee refuseth no paines, no labour, no passion, no sufferings for Christ and a good conscience. But what need we goe further then the example of Christ himselfe, the example of all examples, *who for the joy that was set before him, indured the Crosse, and despised the shame?* and why was this? but for our example, that wee should despise the crosses that are before us, and goe on unweariedly, and unfaintingly through all crosses and persecutions; if wee meete with never so many oppositions, with never so many Divells, yet to goe chearefully on in the wayes of God, where-because wee have a hope, and an expectation before us of Christ appearing.

Further, another attendant of this expectation is this, It blunteth and abateth the fiery edge of our affections to the things of this world. Hee that hath this expectation is weaned from the world, it looseneth the soule from the world every day more then other; Whereas naturally wee are given to

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earthly things fastened to the world; this expectation wrought in the heart, causeth us to walke more loosely and unjoynted, it blunteth and abateth those eager desires that are in us to earthly things. See it in the example of that worthy servant of God *Moses*, because hee looked for a Citie, and for the recompence of reward that was set before him; hee scorned the treasures of Egypt, hee despised them, hee cared not for honour or treasures, or all that Egypt could afford, he had rather suffer afflictions with Gods people, why? becausehee looked for the recompence of reward.

Bee there not a number of persons that professe they expect Christ his returne for their finall salvation, and yet notwithstanding they are so fixed to the world; they gather the world as greedily, grapling the things of this life together so earnestly, with such vehement affections, as if they were to live their age over a hundred times? Bee there not a number of politicians that professe this hope too, that hold it most unwise and foolish thing in the world to lose any thing for conscience-sake, and for Christ? Alas! these things will not stand with this expectation. When a man hath a good title to heaven, he is content to part with the broken title to the things of this life: as long indeed as a man hath not a better title, hee will hold to that worse: but when hee hath a blessed title to the inheritance of the Saints in light, hee careth not for this broken Tenour and title, hee will not hold them, because they cannot hold him.

In the last place, another note that attendeth this expectation is, where this is, there will bee an answerable affection, there will bee a promoting of all the meanes to further it, there will bee a griefe and sorrow for all things that come against it to hinder it. Thus wee doe in other expectations. When we expect this or that reversion, when any thing commeth betweene our hope, wee grieve for it, any thing that commeth, or falleth out to further our hope, wee rejoyce in it. And thus it will bee likewise in this expectation of Christ, if it bee true, whatsoever it is that may further our hope, and further Christ his comming, that wee desire and pray for, that wee rejoyce in, that wee promote and put on with all our power and strength; and because a powerfull ministrie of the Word, promoteth the kingdome of Christ, and fetcheth in the company that shall bee saved, and hasteneth his comming; therefore wee will withall our power and strength, hold up the ministrie of the Word of GOD, (that Scepter of Jesus Christ) for the gathering in of people to God, for the perfecting of the number of the Elect, that so Christ may come and finish our salvation.

vations. And whatsoever it is that may hasten this his comming and appearing, we are glad to see it in the meanes of it, when the Word is preached, when the Sacraments are administred, when people are gathered to God, when grace appeareth in the hearts and lives of men, when wee see the power of godlinesse manifest it selfe any where, when wee see godly men incouraged and entertained, when wee see the feare of God to prevaile in Families and the like, we rejoyce at this. Why so? because this increaseth and confirmeth our hope, it gathereth in the number that must be accomplished, before our finall deliverance. And contrarily, when we see things to impaire, and hinder the comming of the kingdome of Christ, that hinders the salvations of men, when we see the Church of God left without able teachers, and in stead of them, to come in unprofitable and unsufficient ignorant men, when we see the free passage of the Gospell hindered, many excellent lights shut under a bushell, and their light hid from the people of God, and the Gospell from the Church of God, when we see faction prevaile, and both Civill and Ecclesiasticall government despised, when Heresies are countenanced, and the people of God discouraged and disheartened, when we see the state of the Church of God abroad, that many sad blowes are given by the enemies, and the sword of the enemie is sharpe upon the Church; when we see these things, these dazle our hopes, they come betweene us and the kingdome, and second comming of Christ, the hastening of it: therefore there must be griefe for it.

Thus it will be; We pray for every thing that may hasten it, and pray against every thing that stands betweene, and hinders the conversion of men, and the glory of God, and the proceedings of Christs kingdome: thus (I say) it will be with us.

But where is the man that takes these things to heart? who setteth himselfe on these holy and conscionable courses? If this be so, it appeareth manifestly, that this expectation, though it be every where exprest, is hard to be found any where; there be very few that beleeve our report, few there be that set themselves to sift and examine the soundnes of their expectation, and desire after Christ, yet where it is not (these attendants) it is not sound and sincere.

In a word, to stirre us up to this, as the Church and the Spirit, and the Bride, and he that is athirst here saith *Come*, to stirre up (I say) our desires to this, we will use a Motive or two.

Doe wee not see by all this discourse a plaine difference betweene godly men and unbeleevers? A godly man that hath the Spirit of God in him, sayth *come*. A wicked man hath no such spirit in him; with his tongue hee may say *come* sometime when hee is forced, but hee hath not the spirit to say *come*. Here is the difference in their present estate, but afterward the

difference

difference is greater; when the evill ſervant will not waite for his Maſters comming, but ſits with the drunken, and Libertines, hee ſhall bee made a ſpectacle of his Maſters furie; *The Lord of that ſervant will come in a day when hee looketh not for him, and at an houre when hee is not aware, and will cut him in ſunder, and will appoint him his portion with unbeleevers.* Ther's then another difference.

Againe, conſider though the comming of our Lord Chriſt bee certaine, yet the particular time to our knowledge is uncertaine; but though the particular time bee uncertaine, yet it is haſtening, it is not farre off. In the time of the Apoſtle, there was but an houre, ſayth Saint *John now is the laſt houre:* if it were the laſt houre in the Apoſtles time, certainely it is the laſt minute now, the very laſt minute of an houre now. Mat. 12. 45, 46.

And I beſeech you, let us conſider the promiſe that is made to perſons that expect the comming of Chriſt, *Bleſſed is that ſervant, whom his Maſter when hee commeth ſhall finde ſo doing:* how doing? watching, and preparing, for, and expecting of his Maſters comming; *Bleſſed is the ſervant that his Maſter ſhall finde ſo doing:* hee ſpeakes there in the ſingular number, there are not many that hee ſhall finde ſo doing; therefore hee ſpeakes of one that is bleſſed, one of many that ſhall bee found ſo doing. *Bleſſed are they that watch and keepe their garments cleane,* that purge themſelves as hee is pure, that labour to bee holy as hee is holy; bleſſed is hee that doth ſo.

If it were not for theſe promiſes, how were it able for Chriſtians to get over the rubbes and hinderances that lye in the way of this expectation? how were it poſſible for a Chriſtian to leape over the brunt of reproaches, the execution of ſentences, and perſecutions that the Saints of God goe under? onely becauſe they have an eye upon this White, the expectation of the comming of Chriſt.

The faithfull Martyrs in this Kingdome, and in other Countreys; what did drive theem to embrace the flames, and the cruelleſt death and torments that Perſecutors could deviſe? but onely this was in their eye, this bore them out againſt all the threatenings, and ſufferings of the World, this was that that did give them encouragement and comfort above all diſcouragements.

And to conlude, above all let us encourage our ſelves, by the fruit and recompence of all this expectation; what is that? the Apoſtle Saint *John* ſayth, that when this hope ſhall come into our hand, when our faith ſhall meete with fruition, then we ſhall ſee Chriſt ſo as to bee like him: here is ſuch a ſight of Chriſt, as never

never the eye of flesh saw, nor can see; to see Christ and to bee like him, to see him as hee is; here is such a sight as would ravish us if wee knew what it was, and wee cannot know while wee are on earth, eye hath not seene that which wee shall see in Christ: but when wee shall enjoy this expectation, wee shall see him as hee is, and see him so as to bee like him. *Father* (sayth hee *John* 17. 24.) *I will that where I am they may bee that they may see my glorie.* Wicked men see his glory, what priviledge then betweene them and the godly? It is true indeed wicked men see the glory of Christs person, and they shall see and feele the glory of his justice; but the godly see the glory not onely of his person, not onely of his justice, but the glory that no wicked man ever shall see, the glorie of his Mercie, and goodnesse, and grace; here is the difference. God getteth himselfe glory upon *Pharaoh* in drowning of him, but God getteth himselfe the glory of his Mercie in Israel, in saving them in the bottome of the Sea: so the godly, they see the glory not onely of the person of Christ (and that is infinite and surpasseth apprehension) but they see the glory of his Mercie of his eternall goodnesse, and they see it so as to bee like him, to be translated into that glory, to get a part and share of it (as much as they are capable of) they make themselves all glorious with his glory, and shine with his brightnesse and beauty.

Alas brethren, all the sight we can get of Christ in this world, it is like the sight of the blind man that Christ cured, hee bad him looke up, and lift up his eyes, and he saw men walking as trees, an imperfect sight; so wee have here but an imperfect glimpse of Christ, we see him through a glasse, through the Word and Sacraments, and these meanes that he hath appointed, an imperfect sight, till Christ give us a cleere sight, and makes us see perfectly, and this is in the day of his returne. All the sight and vision of Christ in this life, it is but to see him in a glasse (saith the Apostle) as in a looking-glasse, but then we shall see him face to face, wee shall see him as he is. What difference there is betweene the shadow in a glasse, and the face it selfe, so much difference there is betweene the sight of Christ here, and hereafter, when we shall see him as he is, when we shall see him with open face, and not in a mirrour. Therefore let this incourage us, and stirre up our hearts, to expect and waite for the comming of Christ with vehement and daily prayers, with fervencie of spirit, with the Church, and the Bride, and the Spirit to say,

Even so, Amen.

Come Lord Jesus.

FINIS.